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PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA  
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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VOL. IV.—1896-97.

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CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.  
LONDON: LUZAC & Co.  
NEW YORK: WESTERMANN & Co.  
CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.  
PARIS: E. LEROUX.  
BERLIN: A. ASHER & Co.  
VIENNA: A. HÖLDER & Co.

*Price, Rs. 24 or 36 sh., bound.*

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Acc. No.	108017
Class No.	931
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8, HASTINGS STREET

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# EPIGRAPHIA INDICA.

## VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;  
SAKA-SAMVAT 1478.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

THESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūṇamāñjêri plates of Achyutarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side<sup>1</sup> of each plate, with the Telugu-Kanarese numerals. Each plate is about 6 $\frac{3}{4}$ " broad and, including the arch at the top, 9 $\frac{7}{8}$ " high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.<sup>2</sup>—The characters are Nandināgari, excepting the word *śrī-Virūpākṣa* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarār*, l. 212, and *Araviṭi*, l. 242. The size of the letters is between  $\frac{3}{16}$ " and  $\frac{1}{4}$ ". The language is Sanskrit, and excepting the words *śrī-Gaṇādhipataye namaḥ* at the beginning and *śrī || śrī-Virūpākṣa* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śasyail-*, l. 43, *śaṁśōśya* for *śaṁśōśhya*, l. 57, and *niṣphalaṁ*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-śōbhī*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāṁmrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nīchayan* for *-ādīn=nīchayan*, l. 72, and *prām-nidyā*

<sup>1</sup> The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

<sup>2</sup> I owe this information to Prof. Bendall.

for *prāṇ-nidyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvām*, l. 69, *addhyāsya*, l. 74, and *ddhvānta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imdhé* for *imddhé*, ll. 258 and 260, and (incorrectly) in *badhvā* for *baddhvā*, l. 19. Besides, the word *pañkti* is spelt *pañti* in *pañtiḥ*, l. 97, and *Pañtirathād=*, l. 253 (but not in *Pañktirathād=*, l. 28), and *śhadhi vōshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *amhati*, 'a gift,' in the *biruda Rājardja-sam-āmhātī*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa=Asama-bāṇa*, 'the god of love,' l. 102; *ahantā*, 'conceit,' l. 121; *vikṣā* in the sense of 'an eye,' l. 99; *Sārasa-nābha=Padma-nābha*, 'Vishnu,' l. 256; *suparvan*, 'a god,' in *suparvatafini=sura-nadī*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spurdhālu* (wrongly spelt *spharddhālu*), 'emulating,' l. 112; and *Smṛiti-bhā*, 'the god of love,' l. 88. Like the Ūgamāñjērī and other cognate inscriptions, this one also contains the *biruda Hīndurāya-suratrāṇa*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāsha(she)ge-tappuvu-rāyara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Māru-rāyara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *amtembara-gaṇḍa*,<sup>1</sup> perhaps for *birud-amtembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāya-vāhuta-vēsy(śy)-aikabhujagaṇḍa*,<sup>2</sup> 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l. 277, and *vikhyātābiruda-maṇi(mnī)ya-vibhāḍa-līla*,<sup>3</sup> 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,<sup>4</sup> 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishnu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāsivarāya* or *Sadāsivamahārāya* of Vijayanagara (or *Vidyānagari*, as the name is given in ll. 80-81); and records that the king, in Śāka-Samvat 1478, at the request of *Rāmarāja*, the ruler of the *Karnāṭa* kingdom (*rājya*), who in turn had been requested in this matter by the prince (*nṛpāla*) *Koṇḍarāja*,—being on the bank of the river *Tuṅgabhadra*, in the presence of the god *Viṭṭhalēśvara*,—granted many villages to 'the great sage *Rāmānuja*,' for the proper worship of the god Vishnu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, *Rāmānuja*, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of *Koṇḍarāja*, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to *Rāmarāja*, (in vv. 142-146) eulogizes *Rāmarāja*, and (in vv. 147-149) records that *Sadāsivamahārāya* at his request made the grant. Verses 150-152 then state that this is an edict (*śāsana*) of the king *Sadāsivarāya*, and that by his order it was composed by *Sabhāpati*, and

<sup>1</sup> This *biruda* is often met with in the inscriptions in *Epigraphia Carnatica*, Part I., sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 28, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

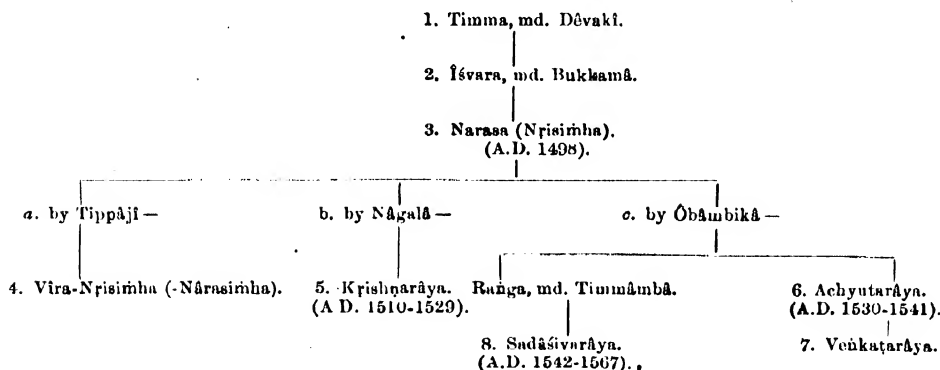
<sup>2</sup> Compare *Ind. Ant.* Vol. XIII. p. 131, plate iva, l. 6; and above, Vol. III. p. 40, note 3.

<sup>3</sup> The word *manṇiya* see *Ind. Ant.* Vol. XIII. p. 131, plate iii, l. 20; and *vibhāḍa*, *ibid.* l. 16; compare also *birudas* like *manṇeya-śārdūla*, *arirāya-vibhāḍa*, etc.

<sup>4</sup> The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by Virapāchārya, the son of Virapa.<sup>1</sup> And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Virūpāksha*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of Sadāsivarāya down to Achyutarāya, correspond to verses 1-22, 24, 25, 32 and 38 of the Ūnamānjēri plates of Achyutarāya; and the only difference between the two inscriptions so far is this that, while according to verse 14 of Achyutarāya's inscription the lady Ōbāmbikā bore to the king Nṛisimha (Narasa) one son, Achyutendra, according to verse 14 of the present inscription she had two sons, Raṅga-kshitindra and Achyutadēvarāya. The inscription (in vv. 27-30) then tells us that, on Achyutendra's death, his son Venkaṭarāya or Venkaṭadēvarāya ascended the throne, and that, when after a short time he too had died, the king (*kṣhāpati*) Rāma, the ruler of the great Kārṇāṭa kingdom (*rājya*) and 'husband of (Sadāsiva's) sister,' made the ministers install Sadāsiva-mahārāya, the son of Raṅga-kshitindra and Timmāmbā, on the throne of Vidyānagari.<sup>2</sup> The verses which follow, up to v. 42, eulogize Sadāsiva in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the Śakas (*i.e.*, here, the Muhammadans), and that v. 41 speaks of the Kāmbhōja (!), Bhōja, Kāṭṇṅa and Karahāṭa kings as attendants on his women's apartments.<sup>3</sup> The genealogy of the donor, furnished by this record, accordingly is this<sup>4</sup> :—



The king Rāma, spoken of in the preceding, is mentioned again in vv. 141-147. He is there eulogized as the hero, the glorious Rāmarāja, the instructor in establishing the glory of the great Kārṇāṭa kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpāla*) Raṅgarāja, the garland of the Sōma *vaṃśa*, the jewel that

<sup>1</sup> The Ūnamānjēri plates profess to be engraved by Virapāchārya, the son of Mallapa.

<sup>2</sup> The same account is given in a copper-plate inscription of Sadāsiva's of Śaka-Samvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

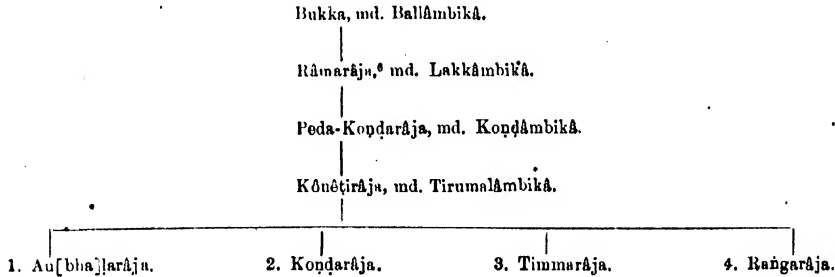
<sup>3</sup> This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of Kṛishṇarāya and Achyutarāya which makes these kings be waited upon by the kings of Aṅga, Vaṅga, and Kāṭṇṅa.

<sup>4</sup> As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of Kṛishṇarāya (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of Achyutarāya (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Carn.* Part I. p. 176, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of Sadāsivarāya (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*South-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding Narasa (Nṛisimha) and Vira-Nṛisimha I can only say that the only date known to me, which admits of verification, is one of Narasa's reign, corresponding to the 18th December, A.D. 1498 (*Ep. Carn.* Part I. p. 80, l. 16). Compare also *South-Ind. Inscr.* Vol. I. pp. 131-132.



ornaments the *Âtréya gôtra*, a king Bhôja<sup>1</sup> in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be **Râma II. of the third Vijayanagara dynasty.**<sup>2</sup> The statement of our inscription that he was the husband of Sadâśivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,<sup>3</sup> Râma is distinctly called Kṛishṇa's (i.e. Kṛishṇarâya's) daughter's husband (*jâmtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâśiva's, the daughter of his paternal uncle Kṛishṇarâya.<sup>4</sup>

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that **Raṅga I.**, the father of Râma II. (our Râmarâja), was a son of **Râma I.** and his wife **Lakâ** or **Lakkâ**, and grandson of **Bukka** and his wife **Ballâ** or **Ballamâ**, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of **Âraviti.**" Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) **Koṇḍarâja**, at whose solicitation Râmarâja requested Sadâśiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kṣamâpa*) **Bukka** of the famous **Âraviti**,<sup>5</sup> thus:—



**Koṇḍarâja**, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription<sup>7</sup> of the reign of Sadâśiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Saṃvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvara* Komâra Koṇḍarâjyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year **Nala**, at the time of an eclipse of the sun on the new-moon tithi of the month **Mârgaśirsha**, on a Sunday. By the southern luni-solar system the year **Nala** (**Anala**) does correspond to Śaka-Saṃvat 1478

<sup>1</sup> From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

<sup>2</sup> See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

<sup>3</sup> *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 250.

<sup>4</sup> On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

<sup>5</sup> This name is written *Âriviti*, *Ep. Carn.* Part I. p. 19, No. 12, and *Âraviti*, *ibid.* p. 212, No. 181.

<sup>6</sup> The writer, in l. 244, has omitted the two *akṣaras* *Edwa*, but there can be no doubt about the intended reading.

<sup>7</sup> *Ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâśiva's of the year Sôbhagjit (Śaka-Saṃvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* Mārgaśīrsha of Śaka-Saivāt 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday,\* and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* Kārttika of Śaka-Saivāt 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāsiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the *Draṇḍa* doctrine<sup>1</sup> which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darsanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;<sup>2</sup> who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a *Garuḍa* of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumambulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by Sanaka<sup>3</sup> and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of *Lakṣmī*'s husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) *Satyabhāmā*, and who possesses a discus and (his sword) *Nandaka*; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship *Ādikēśava* (*Vishṇu*), has assumed the form of an image<sup>4</sup> in the sacred place, the excellent town named *Pirumpūndūru*;<sup>5</sup> to him who also is called the holy *Amperumāḷ*,<sup>6</sup> to the great sage *Rāmānuja*, ever mindful to propitiate *Rāma*.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, etc., and as long as the moon and the stars endure, by the great sage *Rāmānuja*. As the great reformer *Rāmānuja* lived about 500 years before *Sadāsivārāya*, the meaning of this can only be, that the donation was made in favour of the sect founded by *Rāmānuja*, or more particularly, of those of its members who were settled at the sage's birth-place, *Śrīperumbūdūr*, or of the *Vaiṣṇava* temple which contained the image of *Rāmānuja*, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of *Ananta* (*Vishṇu*) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, etc.; to celebrate in proper style the yearly festival of *Vishṇu* on 'the holy

<sup>1</sup> *Draviḍa-vēda* and *Draviḍ-āmnḍya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a *Vaiṣṇava* popular exposition of the Vēdas in Tamil verse.' *Draviḍ-āmnḍya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Bṛhmanism and Hindūism*, p. 125.—[The *Draviḍa-vēda* is identical with the collection of Tamil hymns generally called *Nāḷāyira-prabandham*.—E. H.]

<sup>2</sup> Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, *Rāmānuja*'s endeavour to put down the pernicious doctrine of *Māyā* or unreality, and seek a *Vedāntic* and philosophic basis for the religion of *Bhakti* or Love and Faith that had existed from time immemorial.'

<sup>3</sup> This is the name of a *Rishi* who was considered to be a son of *Brahman*.

<sup>4</sup> See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 463, where an image of *Rāmānuja* in a temple at *Śrīperumbūdūr* is spoken of.

<sup>5</sup> Below, the name of this place is spelt *Perumbūdūru*.

<sup>6</sup> Compare the name *Emberumāṇḍr*, translated by '*Rāmānuja*,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[*Emberumāṇḍr*, i.e. 'our lord,' is the name under which *Rāmānuja* is generally referred to by the *Vaiṣṇavas*.—E. H.]

*nakshatra*,<sup>1</sup> as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishṇava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'<sup>2</sup>

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the *Chandragiri rājya* of the *Jayaṅkonda-Chōla maṇḍala*.<sup>3</sup>

Sixteen villages belonged to the *Māhaḷūr nāḍuka* of the *Śēṅkāṭṭu kōṭakā*; <sup>4</sup> they were:—

1-5 (vv. 55-59). The villages *Kachchipaṭṭu*, *Perumbūdūru*, *Kīḷepaṭṭu*, *Kuṣapaṭṭu*, and *Pūtēri*, all in the *Kachchipaṭṭu sīmā*,<sup>5</sup> and situated east of *Pāṭichchēri* and *Vaṭamaṅgaḷa*, south of *Malopaṭṭu* and *Śrīperumbūdūru*,<sup>6</sup> west of the *Brāhmaṇa* (?) tank of the village *Veṅkāṭu*, and north of *Pōḷūr*, *Iruṅgōla* and *Māmpāka*.—*Śrīperumbūdūr* is in the *Conjeeveram tālukā*<sup>7</sup> of the *Chingleput* district, lat. 12° 58' N., long. 80° E. About 2½ miles west of it the map shows *Padicheri* [*Pāḍichchēri*] and *Vaḍamaṅgalam*; about 3 miles east-south-east of it *Veṅkāṭu*, with a large tank to the north of it; about 4 miles south-west of it *Māmbākkam*; and about 2 miles south-west of it *Iruṅkuḷam*.

6 (vv. 60-62). The village *Achchamperumpēṭa(ḍu)*, east of *Vallatāṅchēri* and *Tattanūruvilāha*, south of *Kuṇḍimperumpēṭi(ḍu)*, west of *Ūranēri* and *Nallānperuntēri*, and north of *Periṅchīpākakuṭṭa* and *Maṭaṅchēri*.—The map shows no name corresponding to *Achchamperumpēṭa(ḍu)*; but from 4 to 5½ miles south by east of *Śrīperumbūdūr* we find *Tattaṅūr*, *Valatāṅchēri*, *Kuṇḍuperumbēḍu*, *Nallānperumbēḍu*, and *Periṅjempākkam*.

7 (vv. 63-64). The village *Pudra(ḍu)chchēri*, east of *Sōmamaṅgaḷa*, south of *Mēlahara*, west of *Naḍupaṭṭu*, and north of *Maṇimaṅgaḷa*[a] and *Koṭṭakāla*.—The map has *Puducheri* [*Puduchchēri*] 7 miles east and slightly south of, and *Maṇimaṅgalam* about 7 miles south-east of *Śrīperumbūdūr*; close to *Puducheri* on the west it has *Śōmaṅgalam*(!), and on the east *Naḍuvirappaṭṭu* (*Naḍupaṭṭu*).

<sup>1</sup> According to Mr. Krishna Sastri, the Vaishṇavas generally understand by *tiru-nakshatra* the *nakshatrā* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* *Tiruvādirai* (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōllāsint*:—"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānujāchār's *Tirunakshatram*."—E.H.]

<sup>2</sup> I take *Rāmānuja-kūṭa* to be equivalent to *Rāmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of *Śrīperumbūdūr* (*Journey through Mysore*, Vol. III. p. 468), thus: "Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Mandapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty."—*Rāmānuja-kūṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

<sup>3</sup> On the *Jayaṅkonda-Chōla maṇḍala* see above, Vol. III. p. 149. The *Chandragiri rājya* apparently was so called after the town *Chandragiri* in the *Chandragiri tālukā* of the North Arcot district; see *ibid.* p. 119.

<sup>4</sup> The place *Māhaḷūr*, after which the *nāḍuka* is named, I cannot identify; *Śēṅkāṭṭu* is the genitive of *Śēṅgāḍu*, a village about 5 miles north by west of *Śrīperumbūdūr*.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the *Chingleput* district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the *Chingleput* district on the basis of the official English and Tamil lists of the villages in each *tālukā*.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

<sup>5</sup> This apparently refers to the five first villages only.

<sup>6</sup> As *Perumbūdūru* itself is one of the villages granted, I do not understand what the author means by this.—[*Perumbūdūr* may have formed a hamlet of *Śrīperumbūdūr*, which was excluded from the grant.—E. H.]

<sup>7</sup> The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāñchālippattu**, east of **Koṭṭapāka**, south of **Pre(pe?)-rumaṇittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kiḷeppattu** and **Śrīperumbūdūru**.—Here the map only shows **Bimantāṅgal** (**Perumaṇittāṅgal** ?) about  $1\frac{1}{4}$  mile north-east, and **Pennālūr** about  $2\frac{1}{2}$  miles east and slightly north of **Śrīperumbūdūr**.

9 (vv. 67-68). The village **Nelmali**, east of **Koṭkāda** and **Āyakkulattūru**, south of **Maṇṇūr** and **Vaṭapura**, west of **Kāraṇattāṅgal** and **Inuṅkātakōṭa**, and north of **Koṭṭapāda**.—The map has **Nemmali** (**Nelmali**) about  $2\frac{1}{2}$  miles north and slightly east of **Śrīperumbūdūr**; and around it, on the north **Maṇṇūr** and **Vaḷarpuram** (**Vaṭapura**), on the west **Toḍukkāḍu** (= **Koṭkāda** ?) and **Āyakolattūr**, on the south **Kāraṇattāṅgal**, and on the east **Inuṅkāṭṭukōṭṭai** (**Inuṅkāṭṭukōṭa**).

10 (vv. 69-70). The village **Pau(pô?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(chchi)paṭṭu**, west of **Puḷlapāka**, and north of **Vaṭakāl** and **Pa(?)ḍuhappaṭṭu**.—**Pōndūr** is about 3 miles south and slightly west of **Śrīperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Piḷlapākkam** (**Puḷlapāka**), and south of it **Vaḍakāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kiḷoppattu**, south of **Pennelūru**, west of **Veṅkāṭu**, and north of a small river, flowing into a tank or lake, and of **Veṅkāṭu**.—The map shows no name like **Nagarikuppa**, but it has **Pennālūr** and **Veṅkāḍu** (which have been already mentioned) about 3 miles east of **Śrīperumbūdūr**.

12 (vv. 73-74). The village **Ku[ṇ]ḍipperumpēḍu**, east of **Kannittāṅgal**, and **Tattanūru**, south of **Koṭṭaṅkāraṇa**, west of **Māṅgāni**, and north of the lake of (?) **Achchaperumpēḍu**.—**Kuṇḍipperumpēḍu** is **Kuṇḍuperumbēḍu**, about 4 miles south by east of **Śrīperumbūdūr**. To the west of it the map has **Kaṇṇantāṅgal** and **Tattanūr**, to the north **Oṭṭaṅkāraṇai** (**Koṭṭaṅkāraṇa** ?), and to the east **Māṅṇiyam** (**Māṅgāni**). About 2 miles south of it we find (not **Achchaperumpēḍu**, but) **Nallāmpurumbēḍu**, mentioned already above.

13 (vv. 75-76). The village **Tirumaṇikkuppa**, east of **Kōṭṭūri**, south of **Pandūr** and (?) **Mummaḍikkuppa**, west of **Aharittirumaṇi**, and north of **Yakkantāṅgal**.—**Tirumaṇikkuppa** is about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**. About one mile north-west of it the map shows **Mummaḍikkupam**, and  $2\frac{1}{2}$  miles also north-west of it **Kōṭṭayūr** (**Kōṭṭūri** ?); and close to **Tirumaṇikkupam** on the east is **Agaram** (**Aharittirumaṇi** ?).<sup>1</sup> The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Muḷasūru**, east of **Bēlūr** and (?) **Nandimēḍu**, south of **Pandūru**, and west and north of **Tirumaṅgala**.—**Muḷasūru** is **Moḷasūr**, about 5 miles south-west of **Śrīperumbūdūr**. To the north of it is **Tiruppaṇḍiyūr** (apparently **Pandūru**), to the south-west **Nandimēḍu**, and to the south-east **Tirumaṅgalai**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumaṇikkupa**, south of **Tirumaṇyahara**, west of **Vaḍamaṅgala**, and north of **Pandūru**.—**Ettantāṅgal** ought to be looked for about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**, but the map shows no name like it. **Tirumaṇikkuppa**, **Vaḍamaṅgala** and **Pandūru** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumaṇyahara** is the same village which above is called **Aharittirumaṇi**, and that it is represented by the village **Agaram** of the map, east of **Tirumaṇikkupam**.

16 (vv. 80-81). The village **Pandūr**, east of **Sōḷingapura**, south of **Vellātūr**, west of **Amaṇēri**, and north of **Pāṇḍonallūru**.—These villages I am unable to identify on the map. There is a place named **Velattūr** about 13 miles west of **Śrīperumbūdūr**, but none of the other villages are anywhere near it.

<sup>1</sup> See below, under 15.

The two next villages were in the **Śarattur nāḍuka** of the **Puliyūr kōṭaka**<sup>1</sup>:—

17 (vv. 82-83). The village **Pambāḷi**, east of **Āṇekkōṭṭaputtūru**, south of **Kuḷachchalūru**, west of **Malettai** and (?) **Varāttūru**, and north of **Pirūṅganallūru**.—Pambāḷi must be the village Pammal, about 12 miles east of Śrīperumbūdūr, in the Saidāpēt tālukā of the Chingleput district, lat. 12° 58½' N., long. 80° 11½' E. Close to it on the north-west the map shows **Āṇakāputtūr** (**Āṇekkōṭṭaputtūru**), and about 2 miles north and slightly east of it Polichallur [**Polichchalūr**] (probably **Kuḷachchalūru**).

18 (vv. 84-85). The village **Śemmenpāka**, also called (?) **Aruntanallūr**, east of **Kilpāka**, south of **Pichchamśēri**, west of a big hill near **Nammaṅgala**, and north of **Śittileppāka**.—This is Śembākkam, also in the Saidāpēt tālukā, lat. 12° 56' N., long. 80° 13' E., about 14 miles east by south of Śrīperumbūdūr. The map shows **Rājakilpākkam** south-south-west of it, **Śiṭṭalapākkam** nearly north-west (not south) and **Naṇmaṅgalam** north-east of it, with a hill or mountain south of **Naṇmaṅgalam**.

The next village was in the **Vellenalluru nāḍu** of the **Polili kōṭaka**<sup>2</sup>:—

19 (vv. 86-88). The village **Āyalchēri**, east of the field of **Likuta** at **Vayalānallūr**, south of the bank of a small river flowing into (?) the river of **Vayalānallūr**, west of **Kannapiḷlepālaya** and north of **Vayalānallūr**.—**Āyalchēri** also is in the Saidāpēt tālukā, lat. 13° 5½' N., long. 80° 8½' E., about 12½ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it **Vāyilānallūr**, and 1½ mile east of it **Kaṇṇapālayam**.

The two next villages were in the **Kākaḷūr nāḍuka** of the **Īkkāṭu kōṭaka**<sup>3</sup>:—

20 (vv. 89-91). The village **Āyattūr**, east of **Ataṇchānkuppa**, south of **Surakulattūru**, west of a small river flowing into (?) the tank of the village **Pāka**, and north of **Turūru** and (?) **Kandaṇkolla**.—**Āyattūr** (**Āyattūr**) is in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 8½' N., long. 80° 3' E., about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows **Śirukaḷattūr**, and to the north-east **Pākkam**; and south-west of it are **Kandigai** (**Kandaṇkolla**?) and, about 1½ mile distant from it, **Tolūr** (**Turūru**?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kilvilāha**, south of a small river flowing into the tank of **Pāḍūr**, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of **Viḍayūru**, and north of the river east of (?) **Viḍayūru**, and of a Rudra temple.—**Nelmalyahara** is **Nemmiliagam**, also in the Tiruvallūr tālukā, lat. 13° 7' N., long. 79° 53½' E., about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, **Kilvilāgam** (**Kilvilāha**), and on the south, **Viḍaiyūr** (**Viḍayūru**).

The next village was in the **Kachchūrū nāḍuka** of the **Puḷili kōṭaka**:—

22 (vv. 94-95). The village **Naḍuppaṭṭu**, east of **Śōtipperumpēdu**, south of the river **Kōrasthalēru** and of a great forest, west of **Nāyeru**, and north of **Pūḍur**.—**Naḍuppaṭṭu** apparently is the village **Śūrappaṭṭu** of the map, in the Ponnēri tālukā of the Chingleput district, lat. 13° 15' N., long. 80° 15' E., about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

<sup>1</sup> Śarattur I cannot identify. The **Puliyūr kōṭaka** apparently was so called after **Puliyūr**, which is close to Madras in the Saidāpēt tālukā of the Chingleput district, lat. 13° 3½' N., long. 80° 17' E.

<sup>2</sup> The place after which the **kōṭaka** was called, **Polili** or, as it is spelt below, **Puḷili** and **Puḷali**, is the village of **Polai** near Madras on the road to Nellore. **Vellenalluru** is perhaps only another form of **Vayalānallūr**, which will be mentioned presently.

<sup>3</sup> The places after which the **nāḍuka** and **kōṭaka** were called are the **Kākaḷūr** and **Īkkāṭu** of the map, both close to each other in the Tiruvallūr tālukā of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr.

<sup>4</sup> This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūḍur), and to the east Nāyar (Nāyeru<sup>1</sup>).

The four next villages were in the Nāyattu<sup>2</sup> *nāḍuka* of the Puḷali *kōḷaka* :—

23 (vv. 96-97). The village Vaḷuya(dha?)lammēdu,<sup>3</sup> east of Nāyara, west of Muḍiyūru, and north of Śérumulla.—Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Poṇṇēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Āmūrukuppa, south of Ilavampattu, west of Vanippāka<sup>4</sup> and (?) Achchirumuha, and north of Nāyeru.—Sirupāka is the Śīruvākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Māṇivākkam (Mālipāka) and Āmūr, towards the north-east Elavampēdu, and towards the south-east Vanippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eluvittāṅgal, east of Vannippāka, south of Nālūr and Muriyāḍichchānpattu, west of Panappāka and north of Pūdūrvilāha.—Eluvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vannippākkam one mile south-east of Śīruvākkam, and Muriyāḍichchānpattu 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṇṇēri tālukā map, the villages Nālūr, Inivittāṅgal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērivilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Voludhalammēdu, and north of Nāyaru.—This village also (apparently the same which above is called Pūdūrvilāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amaṛūr *nāḍuka* of the Peyyūru *kōḷaka*<sup>5</sup> :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippattu, west of Peruṅkali, and north of Kōḷūra.—Kiraippāka probably is the village Kirappākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattu), and 3 miles south-east of it Kōḷūr.

28 (vv. 106-107). The village Śōttuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Maḍanallūra, and north of Kāraṇa and Kottapālāya.—These I cannot identify.

The next village was in the Kachehūru<sup>6</sup> *nāḍuka* of the Īkaṭṭu *kōḷaka* :—

29 (vv. 108-110). The village Sōmidēvappaṭṭu, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.—Sōmidēvappaṭṭu is the village Sōmadēvappaṭṭu of the map, in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakkuntaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

<sup>1</sup> The name of this place is spelt below also Nāyaru and Nāyara.

<sup>2</sup> This *nāḍuka* is evidently named after Nāyaru; see the preceding note.

<sup>3</sup> See below, under 28.

<sup>4</sup> Below, this name is spelt Vannippāka.

<sup>5</sup> 'Peyyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṇṇēri tālukā.

<sup>6</sup> This *nāḍuka* is distinct from another of the same name in the Puḷali *kōḷaka*; see above under 22.

The last two villages were in the *Malaya<sup>1</sup> nāḍuka* of the *Īkāṭṭu kōṭaka* :—

30 (vv. 111-113). The village *Vellāṭṭukōṭa*, east of the temple of (the goddess) *Malaya-Nā[chi]chi[yār]* at *Allikuḷi*, south of the tank of *Viḷāṅkāḍu*, west of the garden of *Timma* at *Nelvādi*, and north of *Koṭṭūr* and (?) *Ariyapāka*.—‘*Vellattukota*’ is found on the map of the *Kālahasti Zamīndārī*, to the west of ‘*Neluvay*’ (*Nelvādi*). Its western boundary, *Allikuḷi*, belongs to the *Tiruvallūr tālukā*.

31 (vv. 114-116). The village *Kōlpāka*, east of the *Allikuḍi* mountain and (?) of the tank of *Pennellūru*, south of the *Chandramauli* tank, west of *Amaṇpāka* and of the road to the village *Pennallūru*, and north of the tank of *Chēlekāṭu*.—*Allikuḍi* is the same as *Allikuḷi*, the western boundary of the village No. 30. The *Kālahasti Zamīndārī* map shows, to the east of *Allikuḷi*, ‘*Ammambakam*’ (*Amaṇpāka*), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘*Pennallur*’ (*Pennellūru* or *Pennallūru*).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nāḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

Īkāṭṭu-k. 188, 218, 222.  
Puḷali-k. 199; Puḷili-k. 195; Poḷili-k. 183.  
Puliyū-k. 176.

Peyyūru-k. 212.  
Ścōṅkāṭṭu-k. 132.

(b) List of *nāḍukas* :—

Amaṇūr-n. 212.  
Kachchūru-n., in *Īkāṭṭu-k.* 219; in *Puḷili-k.* 196.  
Kākaḷūr-n. 188.  
Nāyattu-n. 199.

Malaya-n. 223.  
Māhaḷūr-n. 133.  
Vellenalluru-n. 183.  
Śarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpēḍu 162; Achchamperumpēṭa(ḍu) 143.  
Achchirumuha 203.  
Ataṇchānkuppa 189.  
Amaṇēri 174.  
Amaṇpāka 229.  
Ariyapāka 225.  
Aruntanallūr 181.  
Allikuḍi mountain 227; Allikuḷi 223.  
Aharittirumaṇi 164.  
Āṇekkōṭṭaputtūru 176.  
Āmūrukuppa 202.  
Āyakknattūru 151.  
Āyattūr 191.  
Āyalehēri 187.  
Inuṅkāṭakōṭa 153.  
Iruṅgola 136.  
Ilavampattū 203.  
Udappi 219.  
Ummippattū 213.

Ūranēri 142.  
Ettantāṅgal 171.  
Eluvittāṅgal 209.  
Kachchipattū 137, 154; -sīmā 133.  
Kandaṅkolla 191.  
Kannapillēpālaya 185.  
Kannittāṅgal 160.  
Kāraṇa 215, 217.  
Kāraṇattāṅgal 153.  
Kīraippāka 214.  
Kīraivilāha 192.  
Kīlepattū 138; °ppattū 149, 157.  
Kūlpāka 179.  
Kūṇjara 219.  
Ku[n]ḍipperumpēḍu 162; Kuṇḍim-  
perumpēṭi(ḍu) 141.  
Kurakkuntaṇḍala 221.  
Kūḷachehalūru 177.  
Kūṣappattū 139.  
Koṭkāḍa 151.

<sup>1</sup> The name of this *nāḍuka*, which means ‘the hill division,’ may be connected with that of the temple of *Malaya-Nāchchiyār* which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakāla 146.  
 Kottānkāraṇa 161.  
 Kottapāka 147.  
 Kottapāda 153.  
 Kottūr 225.  
 Kōttūri 163.  
 Kottapālaya 217.  
 Kōrasthalēru river 197.  
 Kōlūra 214.  
 Kōlpāka 230.  
 Gollakuppa 220.  
 Chandramaṇḍi tank 228.  
 Chōlekāṭu 229.  
 Tattanūru 160.  
 Tattanūruvilāha 140.  
 Tirumaṅgala 167.  
 Tirumanikkuppa 166, 169.  
 Tirumanyahara 169.  
 Turūru 191.  
 Nagarikuppa 160.  
 Naḍupattū 145; Naḍupattū 199.  
 Nandimēdu 167.  
 Nammaṅgala 180.  
 Nallānperuntēri 142.  
 Nāyara 200; Nāyaru 209, 211; Nāyeru 198, 204.  
 Nālūr 206.  
 Nelmali 154.  
 Nelmalyahara 195.  
 Nelvādi 224.  
 Pa(?)ḍuhappattū 156.  
 Panappāka 207.  
 Pandū[r] 175.  
 Pandūr 163.  
 Pandūru 167, 171.  
 Pambali 179.  
 Payyūru 220.  
 Pāka 190.  
 Pāñchālippattū 151.  
 Pāñchēchēri 134.  
 Pāṇḍenallūru 175.  
 Pādūr 193.  
 Pāpasettī tank 215.  
 Pichchamśēri 179.  
 Piruṅganallūru 175.  
 Pudra(duP)chēchēri 146.  
 Pullapāka 155.  
 Pūḍu 198.  
 Pūtēri 139.  
 Pūdūrvilāha 208.  
 Pūdērvilāha 211.

Pennalūru 149; Pennallūru 229; Penne-  
 lūru 157, 227.  
 Perūñchipākakuppa 143.  
 Pernākālī 213.  
 Perumbūdūru 137, 150; Śrīp° 135, 150.  
 Pōlūr 136.  
 Pau(pō?)ndūru 156.  
 Pre(po?)rumaṇittāṅgal 148.  
 Bōlūr 166.  
 Matañchēri 143.  
 Maṇimaṅgal[u] 146.  
 Maṇṇūr 152.  
 Malettani 178.  
 Malepaṭṭu 134.  
 Māṅgāni 162.  
 Māḍanaḷlūra 216.  
 Māmpāka 136, 154.  
 Mālipāka 202.  
 Muḍiyūru 200.  
 Mummaḍikkuppa 164.  
 Muriyaḍichchānpattū 206.  
 Muḷasūru 168.  
 Mēlahara 144.  
 Mrui(mai)lāppūru(r) 220.  
 Yakkantāṅgal 165.  
 Vaṭakāl 155.  
 Vaṭapura 152.  
 Vaṭamaṅgala 134; Vaḍa° 170.  
 Vanippāka 203; Vannippāka 205.  
 Vayalānallūr 184, 185, 186.  
 Varāttūru 178.  
 Vallettāñchēri 140.  
 Vaḷaya(dha?)lammēdu 201; Veḷudha-  
 lammēta(ḍu) 210.  
 Viḍayūr, Viḍayūru 194.  
 Vilāṅkāḍu 224.  
 Veṅkāṭu 135, 158, 159.  
 Veḷlāṭūr 173.  
 Veḷlāṭṭukōṭa 226.  
 Śittileppāka 181.  
 Śettuppāḍu 217.  
 Śemmoṇṇāka 182.  
 Śērumulla 200.  
 Śōṭipperumpēdu 196.  
 Śōḷiṅgapura 172.  
 Sirupāka 205, 210.  
 Surakuḷattūru 189.  
 Sōmamaṅgala 144.  
 Sōmidēvapattū 221.



TEXT.<sup>r</sup>

## First Plate.

- 1 Śrī-Gaṇādhīpatayê namaḥ 1(II) <sup>2</sup>Namas=tuṅga-sīrasā-chuṁbi-chāndra-chāmara-  
 2 chāravê | trailōkya-nagar-āraṁbha-inūlastambhāya Śambhavê 1(II) [1\*] Harêr=ī-  
 3 lā-varāhasya daiṁshtrā-daiṁḍaḥ sa pātu vah | Hēmādri-kalāsā yatra  
 4 dhātūr chechha[t\*]tra-sriyam dadhan 1(II) [2\*] Kalyāṇāy=āstu tad=dhāma pratyūha-ti-  
 5 mir-āpahaṁ | yad=Gajō=py=Agaj-ōdbhūtām Hariṇ=āpi cha pūjyātê 1(II) [3\*]  
 6 Asti kshīramayād=dai(dē)vair=mathyamānān=mahāmibudhēḥ | navañi-  
 7 tam-iv-ōdbhūtām=apanīta-tamō mahah 1(II) [4\*] <sup>3</sup>Tasy=āsīt=tanayas=tapō-  
 8 bhir=āfulair-anvartha-nāmā Budhaḥ |<sup>4</sup> puṇyair=asya Purūravā bhujā-ba-  
 9 lair=āyur=dvishān nighṇataḥ | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō  
 10 yuddhē Yayāti[h\*] kshitan |<sup>4</sup> khyātas=tasya tu Turvasur-Vasu-nibhaḥ śrī-Dē-  
 11 vayāñi-patēḥ 1(II) [5\*] <sup>5</sup>Tad-vamśē Dēvaki-jāñir=dīpē Tīmma-bhūpatiḥ | ya-  
 12 śasvi(svī) Tuḷuv-ēmdrēshu Yaddōḥ Kṛishṇa iv=ānvayē 1(II) [6\*] Tatō=bhūd=  
 Bukkamā-jāñir=ī-  
 13 śvara-kshitipālakaḥ | atrāsam=agunabhramśam mauli-ratnam mahābhujām 1(II) [7\*]  
 14 Sarasād-udabhū[t=\*] tasmā[n=\*] Naras-āvanipālakaḥ | Dēvaki-naṁdanāt=Kā-  
 15 mō Dēvaki-naṁdanād=iva 1(II) [8\*] <sup>6</sup>Vividha-sukṛit-ōddāmē Rāmēśvara-pramu-  
 16 khē muhur-mudita-hridaya sthānē sthānē vyadhata yathāvidhi [1\*] budha-pari-  
 17 vṛitō nānā-dānāni yō bhuvi shōḍaśa tribhuvana-jan-ōdgītam  
 18 sphītam yaśaḥ puṇaruktayaktayan<sup>7</sup> 1(II) [9\*] <sup>8</sup>Kāvērīm=Ā-  
 19 ān ba[d\*]dhvā bahala-jala-rayām tām vilamghy=aiva śatrum  
 20 jīva-grāhuṁ gṛhītvā samiti bhujā-balāt-Tamcha-  
 21 rājyam tadīyam | kṛitvā Śriramga-pūrvam tad=api ni-  
 22 ja-vasē patṭanam yō babhāśē |<sup>9</sup> kīrti-stambham pikhāya tribhuva-  
 23 na-bhavana-stūyamān-āpadānaḥ 1(II) [10\*] Chēram Chōlam cha Pā[m\*]dyam  
 tam=api cha Madhu-  
 24 rā-vallabham māna-bhūsham |<sup>9</sup> vīry-ōdagam Turushkam Gajapati-nṛipatim  
 ch=āpi jītvā tad-anyān [1\*]

## Second Plate; First Side.

- 25 ā-Gaṇgātīra-Lankā-prathama-charama-bhūbbṛit-taṭ-ām̐tām nitāntām |<sup>9</sup> khyā-  
 26 taḥ kshōṇipatinām srajam=iva sīrasām(sām) śāsanam yō vyatāñi-  
 27 t 1(II) [11\*] <sup>10</sup>Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-  
 28 vyōr=iva Nṛsimhēmdrāt=tasmān(t)=Pañktirathād=iva 1(II) [12\*] Vīrau vina-  
 29 yinau Rāma-Lakshmaṇāv=iva naṁdanau | jātau Vīra-Nṛsimhēm-  
 30 dra-Kṛishṇarāya-mahāpati 1(II) [13\*] <sup>11</sup>Ramgakshitimdr-Āchyutadēvarāyau ra-  
 31 kshā-dhurīpāv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshi-  
 32 tīndrād=ubhāv=abhūtānmurugēmdra-sārau<sup>12</sup> 1(II) [14\*] <sup>13</sup>Vīra-śrī-Nārasimha-  
 33 s=sa Vijayanagarē ratnasimhāsana-sthaḥ kīrttyā nityā nirasya-

<sup>1</sup> From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch<sup>2</sup> Metre of verses 1-4: Ślōka (Anushtubh).<sup>3</sup> These signs of punctuation are superfluous.<sup>4</sup> Metre: Harinī.<sup>5</sup> Metre of verses 10 and 11: Sragdharā.<sup>6</sup> Metre of verses 12 and 13: Ślōka (Anushtubh).<sup>7</sup> Read \*tām narakēmdra-.<sup>8</sup> Metre: Śārdūlavikṛīḍita.<sup>9</sup> Metre of verses 6-8: Ślōka (Anushtubh).<sup>10</sup> Read punaruktayan.<sup>11</sup> These signs of punctuation are superfluous.<sup>12</sup> Metre: Upajāti.<sup>13</sup> Metre of verses 15-18: Sragdharā.

34 [n=\*]Nṛiga-Nala-Nahushān=apy=avanyām=ath=ānyān | ā Sêtor-ā Sumē-  
 35 rōr=avanisura-nutah svairam=ā ch=ôdayâdrêr=â<sup>1</sup> pâschâty-âchal-âm-  
 36 tâd=akhila-hridayam=âvarjya rājyam śasāsa | (||) [15\*] Nânâ-dânāny=akā-  
 37 rshīt=Kānaka-sadaśi (si) yah śrī-Virûpākshadôva-sthânô śrī-Kālahast-i-  
 38 sîtur=api nagarê Veûkatâdrau cha Kāmchayām | Śrîsailê Sônasailê ma-  
 39 hati Hariharê=hôbalê Sê(sam)gamê cha |<sup>2</sup> Śrîrangê Kumbhaghôpê hata-ta-  
 40 masi Mahânandi-tîrthê Nivrittau | (||) [16\*] Gôkarṇê Râma-sêtau jagati  
 41 tad-itarêshv=apy=aśêshêshu punya-sthânêshv ârabdha-nânâvidha-bahala-  
 42 mahâdâna-vâri-pravâhaih | yasy-ôdamchat-turāṅga-prakara-khura-rajah.<sup>3</sup>  
 43 śusya(shya)d-ambhôdhi-magna-kshmâbhrit-paksha-chehbid-ôdyatta(tka)ra-kulisadhar-ô-  
 44 tkamthitâ kumthit=âbhût | (||) [17\*] Brâhmâmûdam visva-chakrañ ghaṭam-udita-ma-  
 45 hâbhûtakam ratna-dhenuñ |<sup>4</sup> sapt-âmbô(bhô)dhimś cha kalpa-kshitiruha-lati-  
 46 kê kāmchanñ kâma-dhenuñ | svarṇa-kshmâ[m] yô hirany-âśva-ratham api  
 47 tulâ-pûrûsham gô-sahasram hêm-âśvam hêma-garbhām kanaka-kari-ratham  
 48 parîcha-lâṅgaly=atânit | (||) [18\*] Prâjyam<sup>5</sup> prasâsya nirvighnam rājyam ni-  
 49 rvighnam<sup>6</sup> rājyam dyâm-iva śâsitum | tasmin=guṇêna vikhyâtê kshi-  
 50 têr=imdrê divam gatê | (||) [19\*] Tatô=py=avârya-vîrya[di\*] śrī-Kṛishṇarâya-mi(ma)-

*Second Plate ; Second Side.*

51 hîpatih | bibhartti imânikêyûra-nirvisêsham mahim bhujê | (||) [20\*] Ki-  
 52 rtyâ yasya samantatah prâśrî(sri)tayâ visvam ruch-aikyam vrajêd-ity-âśminkyā  
 purâ Pu-  
 53 rârir=abhavad-bhâl-êkshanaḥ prâyaśah | Padmâkshô=pi chatur-bhujê ja-  
 54 ni jani<sup>8</sup> chatur-vaktô-~~al~~bha(bha)vat=Padmabhôh |<sup>9</sup> Kâlî khadgam-ayâ(dhâ)d-  
 Râmâ  
 55 cha kamalan vîṇân cha Vâñ karê | (||) [21\*] Śatrûṇām<sup>10</sup> vâsam-êtê dadata  
 56 iti rushâ kim nu sapt=âmburâśi(sî)n-nânâ-sênâ-ttu(tu)raṅga-<sup>11</sup>tri(tru)ṭita-  
 57 varamati-dhûli-kâpâlikâbhîh | śamsôsyâ<sup>12</sup> svairam-êtat-prati-  
 58 nidhi-jaladhi-srêṇikâ yô vidhattô |<sup>13</sup> brahmâmûda-svarṇamêru-  
 59 pramukha-nija-mahâdâna-tôyair-amêyâñ | (||) [22\*] Stuty-andâryah ssudhîbhîh<sup>14</sup>  
 60 sa Vijayanagarê ratnasimhâsana-sthah<sup>14</sup> kshmâpâlân-Kṛishṇarâya-  
 61 kshitipatir=adharîkritya nityâ [Nṛi]g-âdâ(dî)n | ā pûrvâdrêr=a-  
 62 th-âstakshbitidhara-kaṭakâd-â cha Hêmâchal-âmtâd-â<sup>15</sup> Sêtôm(r)-arthi-  
 63 sârtha-śriyam-iha bahalîkritya kîrtyâ babhûsô | (||) [23\*] Kṛitavati<sup>16</sup> su-  
 64 ra-lôkan Kṛishṇarâyê nij-âñsam tad=ann tad-anujanmâ punya-karm-<sup>17</sup>Â-  
 65 chyutêmdrah | akhilam=avani-lôkam sv-âñsam-êty-âri-jêtâ vi-  
 66 lasati Hari-chêtâ vidvad-ishṭa-prudâtâ | (||) [24\*] Âmbhōdêna<sup>17</sup> nipîya-

<sup>1</sup> The original has a sign of punctuation between *drê* and *rd*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *-turāṅga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Metre of verses 19 and 20: Ślôka (Anushṭubh).

<sup>6</sup> The words *nirvighnam rājyam* have been erroneously put twice.

<sup>7</sup> Metre: Śârdûlavikrîḍita.

<sup>8</sup> These two *aksharas* have been erroneously put twice.

<sup>9</sup> This sign of punctuation is superfluous.

<sup>10</sup> Read *-śatrûṇâya*.

<sup>11</sup> Read *ssudhîbhîh*.

<sup>12</sup> The original has a sign of punctuation between *tâ* and *dâ*.

<sup>13</sup> Metre: Mâlinî.

<sup>14</sup> Metre of verses 22 and 23: Śârdûlarâ.

<sup>15</sup> This sign of punctuation is superfluous.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Metre: Śârdûlavikrîḍita.

- 67 māna-salilô-gastyēna pīt-ô[j\*]jhitas=taptô Rāghava-sāya-  
 68 k-āgni-sīkḥayā samṭapya mānāḥ sadā | aintasthair=vaḍabā(vā)-mukh-āna-  
 69 la-sīkhā-jālair=viśushkô ddhruvaṁ |<sup>1</sup> yad-dān-āmbu,ghan-āmbur-arābudhi-  
 70 r=ayam pūṇaḥ samu[d\*]dyōtatô l(II) [25\*] Samajani<sup>2</sup> narapālāḥ satya-dharma-pra-  
 71 tiśṭhō . Vijayanagara-rājad-ratnasimhāsana-sthah [I\*] Nṛiga-Nala-Na-  
 72 [hu]sh-ādīm(dīn=)nīchayan-rāja-nītyā nirupama-bhujavīry-audārya-bhūr=A-  
 73 [chyu]tēndrah l(II) [26\*] <sup>3</sup>Kṣhiti-pratishṭhāpita-kīrti-dōhē prāptē padam  
 Vaishnavam=A-  
 74 [chyu]tēndrē | . addhyāsa bhadr-āsanam=asya sūnur=vīrō babhau  
 Vemkatādēva-  
 75 rāyaḥ l(II) [27\*] Praśāsa<sup>4</sup> rājyaṁ Praśa(sa)vāstra-rūpē vidvan-nidhan  
 Vemkatārā-  
 76 ya-bhūpē | abhāgadhīyād=achirāt=prajānām=Ākhaṇḍal-āvāsam=a-  
 77 th-ādhirūḍhē l(II) [28\*] <sup>5</sup>Timmāmbā-vara-garbha-mauktikamaṇi Rāṅgakṣhitim-

. Third Plate ; First Side. .

- 78 dr-ātmajaḥ |<sup>6</sup> kshatr-ālakaraṇēna pālita-mahā-Karṇāṭa-rājya-śri-  
 79 yā | śaury-audārya-dayāvatā sva-bhagīnī-bhartṭā(rtrā) jagat[\*]-trāyini(nā)  
 80 Rāma-kṣhmāpatin=āpy=amātya-tilakaiḥ klīpt-ābhishēka-kramaḥ l(II) [29\*] Śrī-Vi-  
 81 dyānagari-lalāmani mahā-sāimrājya-simhāsana<sup>7</sup> |<sup>8</sup> samitāna-  
 82 drur-iva sphuran=sura-girau saihṛitya vidvēśhiṇaḥ | ā Sētōr=a-  
 83 pi ch-ā-Himādri rachayan-rājñō nij-ājñā-karān=sarvām pālayu-  
 84 tē Sadāśiva-mahārāyaś=chirāya kṣhamāṁ l(II) [30\*] <sup>9</sup>Vikhyāta-vikrānti-  
 85 nayasya yasya paṭṭ-ābhishēkē . niyatam prajñānām | ānanda-bāshpai-  
 86 r=abhishichyamānā dēvi-padam dharayātē dharitrī l(II) [31\*] <sup>10</sup>Gōtr-ōddhāra-vi-  
 87 śāradam kuvalayāpīḍ-āpahār-oddhuraṁ . saty-āyatta-mati[ni\*] suma-  
 88 sta-sumana-stōm-āvan-aikāyanam [I\*] samjāta-smṛitibhā-ruchim savi-  
 89 jayam sainnamdaka-śrībharam<sup>11</sup> ya[ni\*] saimsanti yasōdayānchita-guṇam  
 90 Kṛishṇ-āvatāram budhāḥ l(II) [32\*] Vikhyātām bahu-bhōgaśrīṅga-vibhavaṁ=uddā-  
 91 ma-dān-ōddhuraṁ dharmēna smṛitimātrātō=pi bhuvanē dukṣam prajā-  
 92 rakṣaṇē | prāptām yasya bhujam bhujamga-mahibhṛid-digdaranti-kūrm-  
 ōpamam  
 93 pātivrātya-patākik=ēti dharanī[ni\*] jānamtu sarvē janāḥ l(II) [33\*] <sup>12</sup>Yat-sē-  
 94 nā-dhūli-pāṭi Śaka-masaka-samuchchātānē dhūma-rēkhā rōm-āṭi

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Mālinī. The Ūṇamāñjērī plates of Achyutarāya in verse 38 (above, Vol. III. p. 154), instead of *samajani*, have *sa jagati*, which undoubtedly is the original reading.

<sup>3</sup> Metre: Indravajrā.

<sup>4</sup> Metre: Upajāti.

<sup>5</sup> Metre of verses 29 and 30: Śārdūlavikṛīḍita.

<sup>6</sup> This sign of punctuation is superfluous.

<sup>7</sup> Read -sāmrdjya-.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Metre: Indravajrā.

<sup>10</sup> Metre of verses 32 and 33: Śārdūlavikṛīḍita.—<sup>11</sup> Him, who knows how to elevate his family, who strives to alleviate the suffering of the orb of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Kṛishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayāpīḍa (the vehicle of Kṛishṇa), whose heart is devoted to (his wife) Satyabhāmā, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine car (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakṣmī, and whose excellent qualities were honoured by (his foster-mother) Yāsōdā.

<sup>12</sup> Read *san-namāka*.

<sup>13</sup> Metre: Sragdhārā.

- 95 kirtti-vadhvā iva bhuvanam-idam sarvam=am̐tar=vaham̐tyāh | vēpī n-ā-  
 96 nīyas-īva prakatita-vihrit̐r=vīra-lakshmyā raṇ-āgr̐e |<sup>1</sup> sām̐tyē ji-  
 97 mūta-paṇ[k\*]tiḥ kila śa(sa)kala-khala-stōma-dāvānalānām || [34\*] <sup>2</sup>Tuṅgām=ā-  
 98 va dayām padāmbuja-yugam̐ Sōnam̐ cha Kṛishṇā[m\*] tanu[m\*] raktā[m\*] nīla-  
 śi(si)tā[m\*]  
 99 Trivēṇim=anaghām̐ vīkshām̐ girām̐ Narmadām̐ [1\*] tirthān=īti samāva-  
 100 haty=ayayavaiḥ Śēśhādri-vāsī vibhūḥ prāyō yasya • viśēśhabha-  
 101 kti-muditah̐ pat̐ābhishōka-śriyē | (||) [35\*] <sup>3</sup>Vō(ō)shadhipaty-upamāyita-gaṇ-  
 102 das=Tōshapārūpa-jit-Āsamakām̐dah̐ [1\*] Bhāsha(she)ge-tappu va-rāyara-  
 103 gaṇdah̐ Pōshapa-nirbhata-bhū-nayakham̐dah̐ | (||) [36\*] <sup>4</sup>Rājādhirāja-birudō

*Third Plate ; Second Side.*

- 104 Rājārāja-sam-ānūtiat̐h | Svārāja-rājamānaḥśrī<sup>5</sup> śrī-Rāja-  
 105 paramēśvaraḥ | (||) [37\*] Mūgurāyaraṇid-ām̐ Mēru-lānghi-yaśōbharaḥ |  
 106 Śaraṇā[ga\*]ta-maṇḍārāḥ Pararāja-bhayaṇikarāḥ | (||) [38\*] Karud-ākṣilabhūpā-  
 107 lah̐ Paradāra-sahōdaraḥ | Himdurāja-suratrāpa Lānduvaiśa-si-  
 108 khāmāniḥ | (||) [39\*] Gaṇ-augha-gaṇḍa-bhēruṇḍō Haribhakti-sudhānidhiḥ | Va-  
 109 rddhamān-āpadānaḥśrīr̐. <sup>6</sup>Arddhanārī-naṭēśvaraḥ | ityādi-birudai-  
 110 r=vaṇḍi-tatyā nityam=abhishīṭataḥ | (||) [40\*] Kāmbhō(bō)ja-Bhōja-Kālimga-  
 Karahā-  
 111 t-ādi-pārthivaiḥ | sauvidarlla(lla)-padam̐ prāptaiḥ sam̐darśita-rn̐ri(n̐ri)pōpadaḥ | (||)  
 [41\*] Sō=7  
 112 yaṇ nīti-viśāradaḥ surataru-spha(spa)rddhāla-viśrāpanaḥ sarv-ōrvīśa-  
 113 nataḥ Sadāśivamahārāja-kṣamānāyakaḥ | bāhāv=am̐gada-nirvi-  
 114 śēśham-akṣhilām̐ sarvaṇṣahām̐-udvahan-vidvatrāpa-parāyaṇō vijaya.<sup>8</sup>  
 115 yatō vīra-pratāp-ōnataḥ || [42\*] <sup>9</sup>Kramād=vasu-hay-ābdh-imdu-gaṇitē Śaka-va-  
 116 tsarē | Naḷa-samvatsarē māsi Mūrgaśirsha iti śrutē | (||) [43\*] Sūryōparā-  
 117 gē-māvāsyā-tithā(thau) Mārttām̐da-vāsarē | Tuṅgabhadrā-nadī-tirē Vi-  
 118 t̐thalēśvara-saṇḍidhan̐ | (||) [44\*] Prapēdushō vēda-mārgu-pratishīṭh-āchāryavaryatām̐ |  
 119 tād̐rig-vēda-sikhā-sāra-Dramidāgama-vēdinē | (||) [45\*] Shad̐darśan-ārtha-siddhām̐-  
 120 ta-sthāpan-āchārya-maulayē | māvāvādi-manō-garva-bhēdinē jita-vā-  
 121 dinē | (||) [46\*] Mam̐travādi-manīśhīndra-vr̐m̐d-āhaint-āpahārīnē | <sup>10</sup>am̐bhaga-  
 Garu-  
 122 d-ām̐kārya(ya) śaraṇāgata-rakṣiṇē | (||) [47\*] Pradakṣiṇaiḥ kṛitavatō  
 pāvāṇi(nī)m=ava-  
 123 nūn̐ muhūḥ | nūnāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē | (||) [48\*]  
 Sanak-ādi-

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Śārdūlavikṛīḍita.—Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadrā;' Sōya, 'red,' and 'the river Sōya;' Kṛishṇā, 'black,' and 'the river Kṛishṇā;' Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇī, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'

<sup>3</sup> Metre: Dōḍhaka.

<sup>4</sup> Metre of verses 37-41: Ślōka (Anuṣṭubh).

<sup>5</sup> Read *māna-īrth*.

<sup>6</sup> Read *ōḍṇaīrtr*.

<sup>7</sup> Metre: Śārdūlavikṛīḍita.

<sup>8</sup> Read *vija*.

<sup>9</sup> Metre of verses 43-124: Ślōka (Anuṣṭubh).

<sup>10</sup> I am unable to give the meaning of the word *am̐bhaga*. If the reading is correct, its connection with the word *Garuda* would seem to indicate that it is equivalent to *bhujaga*, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'

- 124 ma-yôgîndra-samûh-âdrita-jaumanô | kâlatraya-gati-jñâna-kârman-jñâ-  
 125 nachakshushô I(II) [49\*] Prahlâda-Nârada-Vyâsa-Parâsara-Śuk-âdishu |  
 Bhagavadbhakta-  
 126 varyêshu prathamâkhyêya-kîrttayê I(II) [50\*] Sadânamda-samêtâya saty-âya[ta]-  
 sva-<sup>1</sup>  
 127 rê(chê)tasê | sachchakra-naindakâya Śrîsahây-âparamûrttayê I(II) [51\*]  
 Nârâyanapada-  
 128 ddhyâna-parâyana-nijâtmanê | purê punya-sthalê srêsthê Pirumpûndûru-nâ-  
 129 makê<sup>2</sup> | Âdikêśava-sêv-ârtham=archêhâ-ru(rû)pam=upêyushê I(II) [52\*] Śrîmad-  
 Amperumâ-  
 130 î-akhyâm=aparâm cha prapêdushê | Râmânûja-muniindrâya Râm-ârâdhana-

*Fourth Plate; First Side.*

- 131 chêtasê<sup>3</sup> I(II) [53\*] • Jagatkhyâta-Jayamkondâ-Chôla-manîdala-vâsinam |  
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=upâśritam [II 54\*] Śemkâtû-kôtak-  
 ânta-  
 133 sthau Mâhâlûr-nâ[ta(du)]kô sthitam | [śrî-•]Kachchipattû-sim-ântarbhâvan  
 ch-âpi samâśri-  
 134 tûm [II 55\*] Śrî-Pâtichchêri-simântât-prâchyam cha Vâtamamgalât |  
 Malepa-  
 135 tû-Śrîperumbûdûru-simânta-dakshinam [II 56\*] Venkâtû-grâma-[bh]ûdêva-  
 136 ta[â]kâd=api pascchimam [I\*] yukta-Pôlûr-Irumgola-Mâmpâk-avadhibh-ûtta-  
 137 ram [II 57\*] Kachchipattûr-iti khyâta-nâmânâm grâmam=utta[ma\*]m |  
 Perumbûdû-  
 138 ru-nâmânâm-api grâmam manôharâm [II 58\*] Kilopatv(ṭṭv)-âhvayam grâmam=a-  
 139 pi sasy-ôpasôbhita [I\*] Kuśapatv-grâmakam cha Pûteri-grâmam-ap[y]-a-  
 140 mui [II 59\*] Vallettâmchêri-nâmnô=pi simântât=grâmak[cha ?]t<sup>4</sup> |  
 Tattanûru-  
 141 vilâhasya kshêtrât-prâchîm disam śritam [II 60\*] Grâmât=Kumḍimperum-  
 pêtî(du)-  
 142 nâmakâd=api dakshinam [I\*] khyât-Ôranêrê[h\*] śrî-Nallânperumtêrêś=cha  
 pascchi-  
 143 mam [II 61\*] Perimchipâkakuppâch-cha Maṭamchêri[śchi]<sup>5</sup>t-ôttaram |  
 grâmam=Achchampe-  
 144 rumpêta(du)-nâmânâm=api viśrutam I(II) [62\*] Sômamamgalatah prâchyam  
 śrî-Mê-  
 145 lahara-dakshinam | Naḍupatv(ṭṭv)-âhvayam(ya-)grâmam(ma-)simântât=api  
 pascchimam [II 63\*]  
 146 Maṇimamgal-Kôttakâla-simântât=api ch=ôttaram | • śrî-Pudra(du?)chchê-  
 147 ri-nâmânâm khyâtam cha grâmam=uttamam I(II) [64\*] Kôttapâk-âbhidha-  
 grâma-si-

<sup>1</sup> The *akshara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

<sup>2</sup> Below, this name is spelt *Perumbûdûru*.

<sup>3</sup> The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

<sup>4</sup> Originally *\*kachyat* was engraved, but the *akshara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

<sup>5</sup> Here, too, the *akshara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading *\*rêś=latê=ôttaram*.

- 148 māmāt=prāg-diśi sthitam | grāmāt=**Pre(pe?)rumaṇittāṅgal**-nāmakād=na-  
 149 pi dakṣiṇam |(II) [65\*] **Pemna(ne?)lūru**-varagrāma-sīmāntād=api paśchimam |  
**Kile-**  
 150 **ppattū-Śriperumbūdūru**-grāmad[v\*]ay-ōttaram | prakhyātam cha bhavi grā-  
 151 mam **Pāṁchālippattu**-nāmakam |(II) [66\*] **Kotkād-Āyakkulattūru**-sīmāntāt=  
 prā-  
 152 g-diśi sthitam | **Mamūr-Vaṭapura**-grāma-sīmāntād=api dakṣiṇam |(II) [67\*]  
 Pa-  
 153 śchitam **Kāraṇattāṅgal**-grām-Ēnumkāṭakōṭayōh | uttarām **Kōṭṭapādāch**=cha  
 154 **Nelmali**-grāmam-uttaram |(II) [68\*] Prāchyam **Ma[m\*]pāka**-sīmā[m\*]tān(t)=  
**Kāśchi(chchi)paṭṭōś**=cha [da]-  
 155 kṣiṇam | **Puḷḷapāk-ābhida**-grāmā[t\*] paśchimam diśam-āśritam |(II) [69\*]  
**Vaṭakā-**  
 156 **l-Pa(?)duhappattu**-śrī<sup>1</sup>-sīmāntād=api ch-ōttaram | grāmam **Pau(pō?)mūdūru**-  
 nāmāna-

*Fourth Plate; Second Side.*

- 157 m=api sasy-ōpaśōbhitam |(II) [70\*] **Kileppattōr**-varāt-prāchyam **Pemnelūrōś**-  
 cha  
 158 dakṣiṇam | **Voṅkāṭu**-grāma-sīmāntāt=paśchimām-āśritam diśam |(II) [71\*]  
 159 Tatākam(ka)-gāmi-kulyāyā **Voṅkāṭōr**=api ch-ōttaram | grāmam cha ghana-sa-  
 160 sy-āḍhyam **Nagarikuppa**-nāmakam |(II) [72\*] **Kamṇittāṅgal-Tattanūru**-  
 grāmābhyaṁ  
 161 prāg-diśi sthitam | **Kōṭṭamkāraṇa**-sīmāntād-āśritam dakṣiṇam  
 162 diśam |(II) [73\*] **Māmgāṇē[h\*]** paśchimam ch-**Āchchaperumpēdu**-h[r\*]ad  
 ōttaram | grāmam **Ku[m\*]**-  
 163 **ḍipperumpēdu**-nāmakam cha manōramam |(II) [74\*] Prāchyam **Kōṭṭūritah**  
**Pam-**  
 164 **dūr-Mummadikkuppa**-dakṣiṇam | khyāt-**Āharittirumaṇi**-grāmāt=paśchi-  
 165 matah sthitam |(II) [75\*] **Yakkamāṅgal**-iti khyātād-grāmād=uttaratām=i-  
 166 tam | grāmam **Tirumanikkuppa**-nāmānam=api viśrutam |(II) [76\*] Prāchyam  
**Bēlū-**  
 167 **r-Nāmdimēdu**-kshêtrāt=**Pāmdūru**-ta(da)kṣiṇam | **Tirumaṅgala**-sīmāntāt=paśchi-  
 168 mam ch-ōttaram tathā | **Muḷasūru**=iti khyāta-nāmakam grāmam cha tam  
 |(II) [77\*] Prā-  
 169 chīm **Tirumanikkuppa**-sīmāntād=diśam-āśritam | **Tirumanyahara**-grā-  
 170 mā(ma)-sīmāntād=api dakṣiṇam |(II) [78\*] **Sainprāptam** paśchimām-āśām  
 grāmakād=**Va-**  
 171 **ḍamaṅgalāt** | **Pāmdūru**-grāma-sīmāntād=uttarasyaṁ diśi sthitam | **E-**  
 172 **tāmāṅgal**-iti khyāta-grā(nā)maka[m\*] grāmam=apy-anum |(II) [79\*]  
**Śōḷimḡapura**-sīm[ām]-  
 173 tāt=prāchīm-āśām-upāśritam | **Vellātūr**-grāma-sīmāntād=dakṣiṇ[ām]  
 174 diśam-āśritam |(II) [80\*] **Amaṇēri**-varagrāma-sīmāntād=api paśchimam [i\*]  
 175 uttarām **Pāmdenallūrō[h\*]** **Pāmdū[r\*]**-grāmam cha viśrutam |(II) [81\*]  
**Śarattur**-nāḍukē khy[ā]-  
 176 tam **Puliyūr**-kōṭakē sthitam | ramy-**Āṇekkōṭṭaputtūru**-sīmāntāt=pr[ā]-  
 177 g-diśi sthitam |(II) [82\*] **Kuḷachchalūru**-sīmāntād=dakṣiṇam diśam-āśritam |  
 178 **Malettani**-**Vaṭtūru**-sīmāntād=api paśchimam | **Pirumganallūr**-ū-

<sup>1</sup> This *śrī* should have been omitted.

- 179 dīchyam **Pambali-grāmam=apy=amum** I(II) [83\*] Prāchyam **Kilpāka-simāntāt=**  
**Pi-**  
 180 **chohamśérés=cha** dakṣiṇam | **Nammaṅgaḷ-āntasimā-stha-mahāsailāch=cha**  
 paśchi-  
 181 **mai** I(II) [84\*] **Uttarā[m]** **Sittileppāka-simāntād=āśritam** diśam  
**Arumtanallū-**

*Fifth Plate; First Side.*

- 182 **r=ity**<sup>1</sup>=ākhyātam=aparām śritam | **Śemmenpāk-āhvayam** grāmam=api  
 183 **sasyai[h\*]** **sad=ānvitam** I(II) [85\*] **Vollenalluru-nāḍu-satham** **Po[li]li-kōṭakē**  
 184 **sthitam** | **prāg-diśam** **Vayalānallūr-Likuta-kshētrata[h\*]** **śchi(śri)tam** I(II) [86\*]  
**Da-**  
 185 **kṣiṇam** **Vayalānallūr-nadī-kulā-tatād=api** . | **paśchimam** **śrī-Kam-**  
 186 **napiḷlepālayasy=āvadhi-sthalāt** , I(II) [87\*] **Uttarām** **Vayalāna-**  
 187 **lūr-simāntād-diśam=āśritam** | **Āyalchērir-i-**  
 188 **ti khyāta-nāmānam** grāmam=apy=amum I(II) [88\*] **Kākālūr-nāḍuk-āntastham=**  
**īkkāṭu-kō-**  
 189 **ṭakē** **sthitam** | **Atamchānkuppa-simāntād=āśām** **prāchīm=upāśritam** I(II) [89\*]  
**Du(di)śam**  
 190 **Surakulattūru-simāntād=dakṣiṇām** śritam | **Pāka-grāma-taḷ(ṭa)kasya** **kulāyā-**  
 191 **ś=ch=niya** **paśchimam** I(II) [90\*] **Turūru-Kamdamkolla-śrī-simāntād=api** **ch-**  
**ōttaram** | **Āyattū-**  
 192 **r-āhvayam** grāmam=api **ch=ōtta[ma]-viśrutam** I(II) [91\*] Prāchyam **Kilaviḷāh-**  
**ākhyā-grāma-**  
 193 **sim-āvadhi-sthalāt[t\*]** | **Pādūr-ttaṭāka-gāminyā[h\*]** **kulāyāś=ch=āpi**  
**dakṣiṇam** I(II) [92\*]  
 194 **Viḍayūr-u(ū)ttara-nadī-tīra-kuppāch=cha** **paśchimam** | **uttaram** **Viḍayūrōḷ**  
**prām(ū)-na-**  
 195 **dyā** **Rudr-ālayād=api** | **niravadyam=api** grāmam **Nelmalyahara-nāmakan**  
 I(II) [93\*] **Pu-**  
 196 **ḷili-kkōṭak-āntastham** **sthitam** **Kachchūru-nāḍukam(kē)** | **prāchyam**  
**Sōtipperumpē-**  
 197 **ḍu-grāma-sim-āvadhi-sthalāt** I(II) [94\*] **Kōrasthalēru-saritō** **mahārapyāch=cha** **da-**  
 198 **kṣiṇam** | **paśchimam** **Nāyeru-grāmāt=Pūḍur-grāmā(ma)var-ōttaram** |  
**prakhyātam** **cha**  
 199 **Naduppattu-nāmānam** grāmam=uttara(ma)m I(II) [95\*] **Nāyattu-nāḍukē**  
**khyātam** **Pulali-khyā(kō)-**  
 200 **ta(ṭa)kō** **sthitam** | **prāchyam** **Nāyara-simāntām=Mūḍiyūrōś=cha** **paśchimam** I(II)  
 [96\*] **Śēru-**  
 201 **mulla-varagrāmā(ma)-simāntād=api** **ch=ōttaram** | **khyātam** **Valūya(dhā?)la-**  
**mmēḍu-nā-**  
 202 **makam** grāmam=apy=amum I(II) [97\*] **Śrī-Mālipāka-simāntāt=prāchyō(chya)m=**  
**Āmūrukuppataḥ** |  
 203 **Ilavampattu-simāntād=dakṣiṇasyām** diśi **sthitam** I(II) [98\*] **Vanippāk-**  
**āchchiru-**  
 204 **muha-simāntād=api** **paśchimam** | **Nāyeru-grāma-simāntād=uttarām** **diśa-**  
 205 **m=āśritam** | grāmam **cha** **Sirupāk-ākhyam** **grih-ārām-ōpaśōbhita** I(II) [99\*]  
**Va-**

<sup>1</sup> The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyām prakhyātam=aparām*.

- 206 **nnippāk-ābhidha-grāmā(ma)-sīmāntāt-prāg-diśi** sthitam | **śrī-Nālūr-Mu-**  
 207 **riyaḍichchānpaṭṭu-sīmānta-dakṣiṇam** I(II) [100\*] **Śrī-Panappāka-sīmāntāt=pa-**

*Fifth Plate; Second Side.*

- 208 **śchimām diśam=āgritam** | **Pūdūrvilāha-sīmāntād-uttarasyaṁ diśi** sthitam [1\*]  
 209 **prakhyātam=Eluvittāmgal-āhvayaṁ grāmam=apy=amum** I(II) [101\*] **Prāchyam**  
**Nāyaru-sīmāntā-**  
 210 **t=Sirupākāch=cha** dakṣiṇam | **paśchimam Veḷudhalammēta(ḍu)-sīmānta-**  
**sthala-ḥradād=api** I(II) [102\*]  
 211 **Prakhyāta-Nāyaru-grāma-sīmāntād=api** ch=ōttaram | **śrī-Pūdērvilāh-ākhyam**  
**grā-**  
 212 **maṁ ch=api manōharām** I(II) [103\*] **Amaṇūr-nāḍuk-āntastham** sthitam  
**Peyyūru-kōṭṭagāṁ(kē) | Ummi-**  
 213 **ppaṭṭōs=cha sīmāntāt=prāchyam tasmāch=cha** dakṣiṇam I(II) [104\*] **Āsām**  
**Perumkāli-grāmāt=paśchi-**  
 214 **mām samupāsritam** | **Kōlūra-grāmā-sīmāntād-uttarām=āgritam diśam** |  
**Kiraippā-**  
 215 **k-ābhidhanam cha grāmakaṁ khyātam=uttamam** I(II) [105\*] **Prāchyam**  
**Kāraṇa-sīmānta-Pāpasotṭi-taṭā-**  
 216 **kataḥ | tat-taṭāka-saṁpasta-mahāraṇyāch=cha** dakṣiṇam I(II) [106\*] **Paśchimam**  
**Mādanallūra-mā-**  
 217 **rg[ā\*]d=āśām-upāsritam** | **uttaram Kāraṇa-grāma-sīmāntāt=Kottapālayāḥ(t)** |  
**Ṣettu-**  
 218 **ppāḍur=iti khyāta-nāmānam grāmam=uttamam** I(II) [107\*] **īkāṭṭu-kkōṭak-**  
**āntastham khyātam**  
 219 **Kachchūru-nāḍukē | U[da]ppi-grāma-sīmāntāt=prācīm=āśām=upāsritam** I(II)  
 [108\*] **Prāptam Kum[ja]-**  
 220 **ra-Mrai(mai)lāppūru(r)-sīmāntād=dakṣiṇam diśam** | **Payyūru-śrī-Gollakuppa-**  
**sīm[ām]-**  
 221 **tād=api paśchimam** [II 109\*] **Kurakkumtaṁḍala-grāma-sīmāntād=api** ch=  
**ōttaram** [1\*] **śrī-Sōmidē-**  
 222 **vapaṭv(ṭṭv)-ākhyam grāmakaṁ cha bhuvī śrutam** I(II) [110\*] **īkāṭṭu-kkōṭakē**  
**khyātam sthitam**  
 223 **Malaya-nāḍukē | Allikuḷi-śrī-Malayanāchyā[h\*]<sup>2</sup>** [prāchyam var-ā-  
 224 **layāt** I(II) [111\*] **Dakṣiṇam cha Viḷāmkāḍu-śrī-taṭākavar-āntarāt** | **śrī-Ne-**  
 225 **lvādi-grāma-sīmānta-Tiṇam-ārāmāch=cha** paśchimam I(II) [112\*] **Koṭṭūr-**  
**Ariyapāka-**  
 226 **śrī-sīmāntād=api** ch=ōttaram [1\*] **Veḷāṭṭukōṭa-nāmānam khyātam** cha  
**grāmakaṁ varam** [II 113\*]  
 227 **Allikuḍi-mahāśailāt=prācīm=āśām=upāsritam** | **Pemnellūru-varagrāmā(ma)-ta-**  
 228 **ṭāk-ānta pparāsurā(?)** I(II) [114\*] **Samprāptam dakṣiṇam=āśā[m\*]**  
**Chāmdramauḷi-taṭāka-**  
 229 **taḥ | ‘Amanpākāptemnellūru-grāmā(ma)-mārgāch=cha** paśchimam I(II) [115\*]  
**Chēḷekāṭu-taṭākām(kā)-**

<sup>1</sup> Read *-stha-*.

<sup>2</sup> [*Nāchyā* is the Sanskrit Genitive of the Tamil substantive *nāchchi* (used generally in the honorific plural *nāchchiyā*), ‘a goddess.’—E. H.]

<sup>3</sup> This *śrī* should have been omitted.

<sup>4</sup> Read *Amanpākāt=Pemnellūru-*.



- 230 ch=cha samprāptam diśam=uttarām | grāmañ Kōlpāka-nāmānam pratitām cha  
ma-  
231 nōharam I(II) [116\*] Sarvamānyam chatus-simā-samyutam cha samantataḥ |  
232 nidhi-nikshēpa-pāshāṇa-siddha-sāddhya-jal-ānvitam || [117\*]

*Sixth Plate; First Side.*

- 233 Akshiny-āgāmi-samyukta[m\*] .dēva-bhōgyam saḥhūruham | vāpi-kūpa-tatā-  
234 kaiś-cha kaśchch(chchh)-ārāmaś-cha samyutam I(II) [118\*] **Rāmānuja-**  
munimdrēpa bhōgyam=ā-chaṁdra-tā-  
235 rakam I(II) [119\*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-pushpō-  
236 pahāraiś-cha naika-dīpa-pradīpanaiḥ I(II) [120\*] Nṛitta-gīta-mahāvādyā-  
chchha[t\*]tra-  
237 chāmara-vaibhavaḥ | nitya-naimittik-Ānamtapūjām karttūm viśēshataḥ I(II) [121\*]  
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-  
239 tsaram ch=āpi rathōtsava-sampriddhayō I(II) [122\*] Arnam<sup>1</sup> nivēditam  
sarvam<sup>2</sup> rasai[sh=sha]-  
240 dbhi(ḍbhi)s=samanvitam | śrī-Rāmānujakūṭē=smin viśālō parika-  
241 lpitō I(II) [123\*] <sup>3</sup>[Sa-strī]-bālaka-vṛiddhōbhyah kshudhitēbhyō viśēshataḥ |  
Vaishnavēbhyō  
242 dvijātibhyah prā(pra)dātum prati-vāsaram I(II) [124\*] <sup>4</sup>Bhū-kalpaśākhi prathit-  
Āra-  
243 viṭi-Bukka-kshamāpō=jani puṇya-śilāḥ | **Ballāmbikā** • tasya babhūva  
244 patnī Puraṁda[ra\*]sy=ēva Pulōma-kam(ka)nyā I(II) [125\*] Jajñē<sup>5</sup> tataś=śrī-  
vara-[Rāma\*]rā-  
245 jō vijñēya-śilō vibudh-ādhipānām | Lakshmīr=iv=Āmbhōruha-  
246 lōchanasya Līa(la)kkāmbik-āmushā(shya) mahishy=alāsit I(II) [126\*] <sup>6</sup>Puṇyair=  
agaṇyaiḥ Peda-  
247 Komḍarājah purā-kṛitō(tai)r=asya vibhōs=sutō=bhūt | **Komḍāmbikā** tasya  
248 manō-nukūlā <sup>7</sup>guṇ-ōnnat=āsīt=kula-dharmapatnī I(II) [127\*] Kulādri-sārō-  
249 sya guru-pratāpaḥ Kōnēṭirājah <sup>8</sup>prathitas=sutō=bhūt | dharmēṇa yam Dha-  
250 rmajam=āmanarūdi(ti) Manum cha nityā nipuṇa(ṇam) mahatyō(tyā) I(II)  
[128\*] <sup>9</sup>Day-āmbudhō-  
251 r=abhūt=tasya dēvi **Tirumalāmbikā** | Nalasya Damayantīva na-  
252 vya-chāritra-bhūshitā<sup>10</sup> [I 129\*] <sup>11</sup>Asmānrupād=Au[bha]lārāja-varyō Rabhūdvī.<sup>12</sup>  
253 haḥ Paṇ[k\*]tirathād=iv=āsīt | sthir[ō]duya-śrī-sthagit-ōrupuṇya(ṇyō ?)  
254 jan-ēsh[t ?]a-darsha(rśa)ḥ sphuritāji-haritaḥ<sup>13</sup> I(II) [130\*] Tasy=ānujō rājati  
Komḍa-  
255 rājah prakhyāta-sauryō Bharat-ōpamānaḥ | sad=āgrajanma-prathamānu(na)-  
256 bhaktis=sa[t\*]tv-āchitas=Sārasanābha-mūrttiḥ . I(II) [131\*] Yasy=ānujanmā vara-  
Tim-

<sup>1</sup> Read *annam*.

<sup>2</sup> What is engraved looks like *tsarvam*.

<sup>3</sup> The reading of the first *akshara* (sa) is doubtful; the *akshara* looks as if the engraver had first engraved *srī*.

<sup>4</sup> Metre: Upajāti.

<sup>5</sup> Metre: Indravajrā.

<sup>6</sup> Metre of verses 127 and 128: Upajāti.

<sup>7</sup> Read *guṇ-ōnnat*.

<sup>8</sup> Originally *prathitō* was engraved.

<sup>9</sup> Metre: Sōkta (Anushtubh).

<sup>10</sup> Perhaps the word actually engraved is *-bhūshita*.

<sup>11</sup> Metre of verses 130-133: Upajāti. Read *Arman-nripdd*.

<sup>12</sup> Read *Raghūdva*.

<sup>13</sup> Read *sphuritāsi-hastaḥ*.

## Sixth Plate; Second Side.

- 257 marājō yaśōnidhi[r\*] Lakshmaṇa-chāru-mūrttiḥ | jyāghōsha-dūrikṛita-mē-  
 258 ghanādāḥ kurvan=sumitr-āsaya-harsham=iindhō [ || 132\* ] Prakhyātu-  
     Sa(sa)trugha-parākrama-  
 259 śrī[h\*] śrī-Raṅgarājō-varājō yadiyah | śn(su)bāhu-shō(śō)bhi madhur-ānubhāvah ku-  
 260 rvan=sumitr-āsaya-harsham=iindhō [ || 133\* ] Yasya<sup>3</sup> viśrāṇana-guṇaṁ labdhu-kāmā-  
 261 s=sura-drumāḥ [I\*] tapasyamti jatāvanta=suparvataṭini-tafē [ || ] [134\*] Hira-  
 262 nya-kaśipu-kahētra-dāna-sām(sam)varddhit-ādaraḥ [I\*] Nṛsiṁha-bhāvam=nyatā  
 263 siṁha-samhananō hi yah [ || ] [135\*] Sa-kampa-svēda-rōmānchās-samarō  
     ma(ma)karām-  
 264 kitāḥ | yasya=ādhis-suratās=satyam śatravō bhīravō=bhavan [ || ] [136\*] A-  
 265 kshōbhya-ḥridayasya=āpi yēna kēn=āpi bhūbhṛitām(tā) | du(dri)ṣṭam sāmudrikam\*  
 266 chihnām yasya=āngō sa[t\*]tva-sālinah [ || ] [137\*] Anēna dharina-silōna  
     Haribhakt-ā-  
 267 nuka[m\*]pinā [I] Kamaḥvallaḥ-ās[r\*]āntakai[m\*]kary-āsakta-chētasā [ || ]  
     [138\*] Naktam-  
 268 div-āma-dānēna<sup>5</sup> Nābhāga-nibha-kirttinā | nara-lōkanar-ākāra-  
 269 nakanāyaka-sākhinā [ || ] [139\*] Nṛtisāstra-viśēṣa-ārtha-nīraj-ōllāsa-bhā-  
 270 nūnā | Komḍarāja-nṛipālēna guṇaratna-payōdhinā [ || ] [140\*] Vijñāpitasya  
 271 vinayād=vimata-ddhivānta-bhāsvataḥ | prājya-Karṇātarājya-śrī-sthāpanā-  
 272 chārya-viś-tēḥ [ || ] [141\*] Śrī-Raṅgarāja-bhūpāla-chirapūnyaphal-ātmanah |  
 273 sālitya-rasa-sāmmrājya-bhōga-Bhōjamahibhujah<sup>6</sup> [ || ] [142\*] Sōmavams-āva-  
 274 tamāsasya Sutrāma-sama-tējasah | satyavāg-Rāmachandrasya śaraṇagata-  
 275 rakshita(ma)ḥ [ || ] [143\*] Ātrēya-gōtra-āluṁkāramaṇer=Manu-naya-sthitōḥ |  
     antemba-  
 276 ra-gaṁḍasya<sup>7</sup> Haribhakt-āgrayāyinaḥ [ || ] [144\*] <sup>8</sup>Nahush-ōpamasya  
     nānāvarṇa-śrī-  
 277 maṇḍalika-gaṁḍasya | ōbirudu-rāya-rāhuta-vēsy(śy)-aikabhujamga-bi-  
 278 ruda-bharitasaya [ || 145\* ] Vikhyātabiruda-mani(nni)ya-vibhāla-līlasya vija-  
 279 ya-śīlasya | viśvambharā-bhṛiti-sphuṭa-viśruta-Dharaṇīvarāha-  
 280 birudasya [ || ] [146\*] <sup>9</sup>Vinay-audārya-gāmbhīrya-vikram-āvāsa-vēśmanah | vira-

## Seventh Plate.

- 281 śrī-Rāmarājasya • vijñāptim=anupālayan [ || ] [147\*] Paritah prayataih sni-  
 282 gdhaiḥ purōhita-purōgamaiḥ | vividhair-vibudhaiḥ=śrautapathikai-  
 283 r=adhikair=girā [ || ] [148\*] Sadāsiva-mahārāyō mānanīyō mna-

<sup>1</sup> In *Ind. Ant.* Vol. XIII. p. 129, Plate ii, b, line 8, this verse ends with *-harsha-pōsham*. The words *mēghandāda* and *sumitrā* have also to be taken as proper nouns.

<sup>2</sup> Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

<sup>3</sup> Read *-āvis-suratā-*. I take the word *makarīmkitāḥ* to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

<sup>4</sup> This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *sāmudra*, 'a mark on the body, indicative here of good fortune.'

<sup>5</sup> Read *-āma-dānēna*. The following word is perhaps *Nābhōga* in the original.

<sup>6</sup> Read *-sāmudrīya-*.

<sup>7</sup> This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-antembara-gaṁḍasya*.

<sup>8</sup> Metre of verses 144 and 146: Giti.

<sup>9</sup> Metre of verses 147-149: Ślōka (Anuṣṭubh).

- 284 svinām | sahirāṃya-payôdhārā-pūrvakam dattavān=mudā || [149\*]  
 285 <sup>1</sup>Sarasa-Sadāsivarāya-kshitipati-varyasya kirtti-dhuryasya [1\*] sâ(śâ)-  
 286 sanam=idam sa(śa)rāsana-Dāsa(śa)rathôr=amita-hēna(ma)-dāna-rathô(yô)h | (II) [150\*]  
<sup>2</sup>Mrida(du)-pa-  
 287 dam=iti tām(tā)mra-sāsan-ārtham mahita-Sadāsivarāya-sāsanēna [1\*]  
 288 abhūpad=anugunam vachô-mahimnā samasatarēṇa Sabbāpati-Sva-  
 289 yarūbhūh. I(II) [151\*] <sup>3</sup>Sadāsiva-mahārāya-sāsanād=Virāṇ-ātmajaḥ. | tva-  
 290 shtā śrī-Virapāchāryô vyalikhat=tām(tā)mra-sāsanam I(II) [152\*] Dāna-pāla-  
 291 nayôr=madhyê dānāch=chhrēyô=nupālanam | dānā[t\*]=svargam=avāpnōti pā-  
 292 lanād=achyutam padam. I(II) [153\*] Sva-dattā[d\*] dvigunath(na-)puṇyam  
 para-datt-ānupālanam [1\*]  
 293 para-datt-āpūhārēṇa sva-dattam nispha(shpha)lam bhavēt I(II) [154\*] Sva-  
 dattam para-  
 294 dattām vā yô harēta vasumdharam | <sup>4</sup>shashthir-varsha-sahasrāṇi vishthā-  
 295 yām jāyatê krimiḥ I(II) [155\*] Ēk=aiva bhagini lōkê sarvêshām=ēva  
 bhūbhū-  
 296 jān | na bhōjyâ(gyâ) na kara-grāhyâ dēva-dattā vasumdhārā I(II) [156\*]  
 Sāmānyô-<sup>5</sup>  
 297 yañ dharma-sētur-nṛipāṇam kâlê kâlê pālaniyô bhavadbhis=(dbhiḥ I) sarvâ-  
 298 n=ētān=bhāvinah pārthviv-ēmdrān=bhūyô bhūyô yāchatê Rāmachandrah || [157\*]  
 Śrī ||  
 299 Śrī-Virūpāksha [II\*]

## No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravaṇa-Belgola*, published in 1889.<sup>6</sup> From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabāhu, Chandragupta, and Śravaṇa-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.<sup>7</sup>

<sup>1</sup> Metre: Gīti.

<sup>2</sup> Metre: Pushpitāgrā.

<sup>3</sup> Metre of verses 152-156: Ślōka (Anushtubh).

<sup>4</sup> Read *shashthir varsha*.

<sup>5</sup> Metre: Śālinī.

<sup>6</sup> The lithograph attached to the text in Roman characters, is not a purely mechanical one; and it does not represent the original with fidelity, though it suffices to give a general idea of the palaeographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph; but it is very indistinct, and is in fact practically useless.

<sup>7</sup> There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

**Śravaṇa-Belgola** is a village between two hills in the Channarayana talukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the *Pārśvanātha bastī*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Kaṭavapra**.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *aksharas*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyaṅga*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājavalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,<sup>1</sup> which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravaṇa-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.<sup>2</sup> It is sufficient here to say what the contents of the record

<sup>1</sup> It seems likely (see *Inscriptions at Śravaṇa-Belgola*, Introd. p. 5, note 5) that the account in the *Rājavalī-kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabādhucharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabādhucharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Svētāmbara community in Vikrama-Saṁvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gatē'shānām* instead of *gatē'bdānām*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhi (*sic*) in Surāshtra.

<sup>2</sup> Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ārshhā-āira*, as I then thought, but *kramā-āira*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravaṇa-Belgola.—In his *Epigraphia Carnatica, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājavalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañcāvalis* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hīndūs, otherwise than in epigraphic records and in the *prastāsis* of their doctrinal books; that I am aware of no *prima-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājavalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of **Vardhamāna**, the last of the Jain *Tīrthaṅkaras* (died, B. C. 543, or thereabouts),— otherwise called **Mahāvira** (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at **Viśālā**, i.e. **Ujjain**. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after **Vardhamāna**. It names first his *Gaṇadhara* **Gautama**, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them **Lōhārya**, the “veritable disciple” (of **Vardhamāna**), and **Jambu**: the latter is the *Jambūsvāmin* of the usual list:<sup>1</sup> the former name, **Lōhārya**, however, appears as a surprise, taking the place of the well-known **Sudharma** of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.<sup>2</sup> Next, it names four of the five *Śruta-Kēvalins*,— **Vishṇudēva** (= **Vishṇunandin** of the usual nomenclature), **Aparājita**, **Gōvardhana**, and **Bhadrabāhu I.** (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapūrvadhārins*,— **Viśākha**, **Prōshthila**, **Kṛittikārya** (the usual name is *Kshatriyāchārya*), **Jayanāman** (usually called *Jayasēnāchārya*), **Siddhārtha**, **Dhṛitishēṇa**, and **Buddhila** (= *Buddhilingāchārya*; died about B.C. 230). And finally it names a person, **Bhadrabāhusvāmin**, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between **Buddhila** and him,— and who is, in fact, to be identified with the *Minor-Aṅgin* **Bhadrabāhu II.**, who, according to the *paṭṭāvalis*, became pontiff in B.C. 53. This person, it says, at **Ujjain**, announced a period of difficulty<sup>3</sup> that should last twelve years. And in consequence of this announcement, it continues, the entire *saṃgha* or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is useless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēṇa*=*am*=*dvani*, etc.: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śravaṇa-Belgola*, p. 116, note 7).— “The construction is stated to be *Prabhāchandrēṇa + am + avanitala* etc., [*amā saha-saṃpṛē cha—Amara-Kōśa.*]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrō nām=avanitala*, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of **Guptigupta**— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalis*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the *Kaṣāb* grant, which purports to be dated in A.D. 813 in the reign of the *Rāshtrakūṭa* king **Gōvinda III.**, and which expressly mentions the “*Guptigupta-muni-vrinda*” or body of saints (i.e. community) of **Guptigupta**” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, **Arhadbalin**, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śravaṇa-Belgola*, No. 105), which apparently describes him as establishing a four-fold division of the *saṃgha*.

<sup>1</sup> See, for instance, Dr. R. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

<sup>2</sup> It seems just possible, however, that it is the name, misplaced, of the *Minor-Aṅgin* **Lōhāchārya I.**, who came next after **Bhadrabāhu II.** (see, e.g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

<sup>3</sup> See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *atah* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Kaṭavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palaeographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D. : it may possibly be a trifle earlier ; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palaeographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,— author of the *Pramāyakaṃalamārtanḍa* and *Nyāyakumudachandrōdaya*,— whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amōghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛihari and Kumārila," in the *Jour. Bo. Dr. R. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.<sup>1</sup> Prabhāchandra quotes Bhartṛihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivamśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amōghavarsha I., by mentioning that king with the paramount title of *Paramēśvara* in the colophon of his *Pārsavāhyādaya*, the composition of which Mr. Pathak refers to the early part of Amōghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhavalāṭikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date<sup>2</sup> of the *Ādi-Purāṇa*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāṇa*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

<sup>1</sup> Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

<sup>2</sup> Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a *con-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanêmidatta, is by reference to a verse in the *Kathâkôśa*, which, with a correction, stated by him, of *Bharatâ* for *bhavatî*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in (the land of) Bharata, at the excellent city named Mānyakhêṭa, there was a king named Śubhatuṅga; his councillor was Purushôttama.” Here, at least, there is no mention of Akalaṅka. Further researches point distinctly to the fact that the foundation of Mānyakhêṭa was commenced in the time of Gōvinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatuṅga of the verse in question is at any rate not Kṛishṇa I. And, plainly, even if Brahmanêmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palæographic evidence. The Śravaṇa-Belgoḷa epitaph, and the death of Prabhâchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”<sup>1</sup> It established the separate existence of the Digambara and the Śvētāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijâpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Āṅgin* Bhadrabâhu II. became pontiff, which was in B.C. 53 according to the *paṭṭāvalis* themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.<sup>2</sup> As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources,<sup>3</sup> that the migration to the South, due to a severe famine in Behâr, the original home of the undivided Jain community, took place under Bhadrabâhu II. himself. And, if this is the case,—if Bhadrabâhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śravaṇa-Belgoḷa was marked by the impress of the feet of Bhadrabâhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabâhu in question is, not the *Śruta-Kēvalin* Bhadrabâhu I., who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Āṅgin* Bhadrabâhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbaliṇ and Viśâkhâchârya,<sup>4</sup> the disciple, and in B.C. 39 or 31 the successor, of Bhadrabâhu II.

#### TEXT.<sup>5</sup>

1 Om Om Siddham Om Om Svasti<sup>6</sup> [||\*] Jitam<sup>7</sup>=bhagavatâ śrīmad-  
dharma-ma-tī[r]ttha-[vi]dhāyinâ Varddhamānēna samprāpta-siddhi-saukhy-āmṛit-

<sup>1</sup> A literary mention of it is to be found in the *Upasargakṣovaligaḷa-kathe*,—“the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

<sup>2</sup> See *Ind. Ant.* Vol. XX. pp. 359, 360.

<sup>3</sup> See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Uvâsagadasô* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

<sup>5</sup> From the ink-impressions.

<sup>6</sup> In each case, the *Om* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

<sup>7</sup> Metre: Śloka (Anuṣṭubh); and in the following three verses.







- âtmanâ [||\*] Lôk-âlôka-day<sup>1</sup>-âdhâr[â] vastu sthâsnu charishnu cha [!\*] sach-  
[ch\*]id<sup>2</sup>-âlôka-âkṣitî svâ vyaśnutô yasya kēvalâ [||\*]
- 2 Jagaty=achintya-mâhâtmya[m] pûj-âtiśaya[m] iṇyusha]h<sup>3</sup> [!\*] tīrthakṛin-nâma-puṇy-angha-  
mah-ârhanṭya(ttya)m=upēyusha [||\*] Tad=ann śrī-Viśāl[â]y[â]m(m) jayaty adya  
jagad-dhitam [!\*] tasya śâsanam-avyâjara pravâdi-mata-śâsanam [||\*]
- 3 Atha khalu sukula-jagad-udaya-karuṇ-ôdit[ê nira]tiśaya<sup>4</sup>-guṇ-âspadibhûta-parama-Jina-  
śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira - ga ṇ a - k i r a ṇ a -  
sahasra-mahâ(ha)ti Mahâvira-savitari parinirvritô
- 4 bhagavat-paramarshi-Gautama-guṇadhara-sâkshâchehishya<sup>5</sup>-Lôhârîya-Jambu-Vish ṇ u -  
dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kṛittikârîya<sup>6</sup>- J a -  
yanâma-Siddhârtha-Dhṛitishēṇa-Buddhil-âdi-guṇa-paramarjita-kkram-âbhîyâgata-
- 5 mahâpurusha-santati-samavadyôtit-ânvay[ê]<sup>7</sup> Bhadrabâhusvâminâ Ujjayanyam=  
ashîlânga-mahâ-n[i]mitta-tat[t\*]va-jûēna traukāya-darsinâ nimittēna dvâdaśa-  
samvatsara-kâla-vaishamyam=upalabhya kathitô sarvvas=saṅgha uttarâpathad=  
dakṣiṇâ-
- 6 patham-prasthitah kramêṇ<sup>8</sup>=aiva janapadam-anêka-grâma-sata-samikhya[m] |  
mudita-jana-dhana-kanaka-sasya-gô-mahish-âj-âvi-kula-samâkīrṇam=prâptavân-A t a h  
âchârîyâh Prabhâchandrô nâm-âvanitâlâ<sup>9</sup>-lalâma-bhûtê-thi-âsmin-Katavapra-nâma-
- 7 k-ôpalakṣitô vividha-taruvâra-kusuma-phal-[âva]li-virachanâ-sâbala-vipula-sajala-  
jalada-nivaha-[n]il-ôpala-talê varâha-dvîpi-vyâghra-rksha-tarakṣu-vyâla-mṛiga-kul-  
ôpachit-ôpatyak[ê] kandara-darî-mahâgubhâ-
- 8 gahva-[â]bhôgavati samutlânga-spiṅgê śikha[r]iṇi jîvita-sêśbam-alputara-k[â]hna-  
ava[b]uddhy-â[tma]nâh<sup>10</sup> sucharita-tapas-samâdhim-âradhâyatam-âppichehbya nir-  
avaśêshēṇa saṅgham vispijya śishyēṇ aikēna prithulatar-âstīrṇa-
- 9 talâsu sîlâsu sîtalâsu sva-dêhuṇ samnyasy-âradhitavân [!\*] Kramēṇa sapta-  
satam=rishîṇâm-âradhitam=iti [||\*] Jayatu Jina-śâsanam iti Ôm<sup>11</sup> [||\*]

## TRANSLATION.

Ôm! Ôm! Perfection has been attained! Ôm! Ôm! Hail! Victory has been achieved by the divine Vardhamâna, the establisher of the sacred objects of the holy religion, who

<sup>1</sup> Mr. Rice read *day*; and has shown the *e* in his lithograph. But I think that the marks below the *d* are not intentional.

<sup>2</sup> Mr. Rice has shown the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

<sup>3</sup> The *akṣaras* between *ga* and *h* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shown in his lithograph.

<sup>4</sup> The *akṣaras nira* are not shown at all in Mr. Rice's lithograph or text; in both, the reading is *ôdit-âtiśaya*<sup>o</sup>. But there is a distinct space, which requires to be filled up, between the *ta* and the *ti*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

<sup>5</sup> The reading here is perfectly distinct.

<sup>6</sup> Here, again, the reading is perfectly distinct.

<sup>7</sup> I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read *ânvaya*, and to take it in composition with the following word. But there seems to be a plain indication that *ânvayê* was written.

<sup>8</sup> The impressions last received make the real reading here quite clear.—A comparison of *kramēṇa*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, {*kramēṇa*=*aiva* came to be turned into *ârahēṇa*=*aiva*,—or, to be exact, into *ashēṇa*=*aiva*.

<sup>9</sup> The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—*Prabhâchandrêṇam=âvanitâlâ*<sup>o</sup>,—is one which is not supported by any use of *amê* that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

<sup>10</sup> The word which follows this in the original, is *sucharita*; not *suchakita*, as read by Mr. Rice and shown in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *âdhvanah* here,—shown also in his lithograph,—is unsuitable and meaningless. The *d* and the *na* are distinct. The middle syllable, where he shews *dhra* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

<sup>11</sup> Here, again, the *ôm* is expressed by a plain symbol.

(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthaṅkara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (*city of*) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by<sup>1</sup> a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Ganadhara Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshthila*, *Krittikārya*, *Jayanāman*, *Siddhārtha*, *Dhritishēṇa*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,<sup>2</sup> (*that there was to be*) difficulty,<sup>3</sup> lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Kaṭavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plentifully bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! Ōm !

<sup>1</sup> *Mahati* ; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

<sup>2</sup> *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhya kathitē*. If it is preferred to take it in connection with *jñāna*, the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontiffship of Bhadrabāhu in Mālwa,—at a place named Bhādāpura, Bhaddāpūrī, or Bhādālpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

<sup>3</sup> *Vaiśhāmya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

## No. 3.—UDAYPUR INSCRIPTION OF APARAJITA ;

[VIKRAMA-]SAMVAT 718.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mēwād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{3}{8}$ ". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrapāṭaṇ inscription<sup>1</sup> of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison e.g. of the signs for *ka*, *ja*, *ṭa*, *na* and *va* of both records; and the more antique style of writing of the present inscription is apparent also e.g. from the almost square form of the sign for *b* (e.g. in *baddha*, l. 3, and *bālā*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇānām* and *sannivāṣṭam*, l. 9.<sup>2</sup> But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, i. e. some time in A.D. 660 or 661; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used e.g. in the Nāgārjunī hill cave inscriptions of Anantavarman;<sup>3</sup> and 30 times its form resembles the sign for *y* which we find e.g. in line 3 and towards the end of line 9 of the Jaunpur

<sup>1</sup> See the Plate in *Ind. Ant.* Vol. V. p. 180.

<sup>2</sup> Compare the final *t* on the one hand e.g. with the final *t* in lines 13 and 17 of the Mandasor inscription of Mālava-Saṁvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kāpaswa inscription of Mālava-Saṁvat 795 (*Ind. Ant.* Vol. XIX. p. 58, Plate); and the final *m* e.g. with the final *m* towards the end of line 1 of the same Mandasor inscription, and that in line 13 of the Jhālrapāṭaṇ inscription of Durgagana.

<sup>3</sup> *Gupta Inscr.* Plate xxxi.

inscription of Īśvaravarman,<sup>1</sup> but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.<sup>2</sup>—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ū*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *ē* and *ai*, which together occur 40 times, are, with a single exception<sup>3</sup> in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruṣōtamāyaḥ* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhī*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vvandhakī*, l. 6, and *vrahmachārīnaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādhiḥśu* and *Puruṣōtamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārāḥ*, l. 2; *ri* instead of *ṛi* in *trilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Mārgaśīrsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrēṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable. 108617

The contents of the inscription are very simple. After two verses which invoke the protection of the god Vishṇu-Kṛṣṇa, under the names of Hari and Śaṇri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,<sup>4</sup> who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the *Mahārāja Varāhasimha*, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmati, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Vishṇu, 'the enemy of Kaiṭabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārin and grandson of Dāmōdara, and engraved by Yaśōbhāṭa, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Vishṇu-Kṛṣṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgaśīrsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣōttama.'

The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama-Samvat 718 expired, to the 2nd November, A.D. 661.

<sup>1</sup> *Ibid.* Plate xxxi. A.

<sup>2</sup> In the conjunct *ṛg* the sign for *ṛ* is everywhere, except in the word *dhuryaḥ* in line 5, written above the line, *e.g.* in *tarāṅgāḥ*, l. 8.

<sup>3</sup> In *namēru* in line 10, where, owing to the *akṣhara nitya* immediately above *mē*, and to the superscript signs of the two *akṣharas* which precede *mē*, there was no room for the superscript sign of *ē*.

<sup>4</sup> The name of Aparājita does not occur in the list of the Guhila princes of Māwāḍ, given in *Ind. Ant.* Vol. XVI. p. 316.

[illegible]



TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> namaḥ [||\*] Sprishtā<sup>3</sup> vakshasi līlayā kararṇhai[ḥ\*] kâchit-kach-  
âkarshanâd=anyā kâma-parēṇa pāda-patanaiḥ kaṇṭha-grahēṇ=âparā | dhanyâs=tâ  
bhuvanē surēndra tanavō<sup>4</sup> yāḥ prâpitâ nirvṛitīm
- 2 smṛitv=ēttḥam sprīhayanti gôpa-vanitâ yasmai sa pâyâd=Dhariḥ [|| 1 ||\*]  
<sup>5</sup> Lakshmi-līl-ôpadhānam pralayajalanidhi-sthāyinō ganḍa-sailâ | <sup>6</sup> darpôdvṛitt-  
âsurēndra-drumagahanavana-chchhēda-dakshāḥ kuthâ(thâ)rāḥ [||\*]
- 3 samsâr-âpâravâri-prasara-rama-samuttâranō baddha-kakshyâ | <sup>10</sup> dôrdandâḥ pântu  
âsurēs-tribhuvanabhavan-ôttambhana-stambha-bhûtâḥ [|| 2 ||\*] Rājâ<sup>7</sup> śrī-Guḥil-  
ânvay-âmalâ-payôśāṇa sphurad-dîdḥiti- | <sup>18</sup> dhvasta-dhvânta-samû-<sup>9</sup>
- 4 ha-dushṭa-sakala-vyâl-âvalēp-ântakṛit | śrīmân=ity-**Aparâjitaḥ** kshatibhṛitām  
abhyarchitō mûrdhabhir=<sup>10</sup> vṛitta-svachchhatay=aiva kaustubha-manir-jjâtō  
jagad-bhûshanam || [3 ||\*] <sup>11</sup> Śiv-âtmajō-khandita-śakti-
- 5 sainpa- | <sup>12</sup> d=dhuryaḥ samâkrânta-bhujangâsatru[ḥ\*] | tēn=Īndravat=Skanda  
iva pranētâ | <sup>13</sup> vṛitō mahârâja-Varâhasimḥaḥ [|| 4 ||\*] <sup>13</sup> Jana-grīhītam=  
api kshaya-varjītam dhavalam=apy=anuranjita-bhūtalam [||\*] sthīram=api pra-
- 6 vikâsi diśō dâśa bhramati yasya yasō guṇa-vêshṭitam<sup>14</sup> || [5 ||\*] Tasya<sup>15</sup>  
nâma dadhâtî yasō-matî | <sup>16</sup> gēhinî prapayinî Yasōmatî [||\*] chittam=utpatha-  
gataṁ nirundhatî sâ babhûva vinayâd=Arundhatî || <sup>17</sup> [6 ||\*] Śrīr=vvandhaki<sup>18</sup>
- 7 Sthâṇu-ratâ cha Gaurî vaidhavya-duḥkh-ôpahatâ Ratis=cha [||\*] bâlâ  
tṛi(tri)lôkyâm=atul-ôpamânâ simantiniṇâm dhuri s=aiva jâtâ || <sup>19</sup> [7 ||\*] <sup>20</sup> Vilôky-  
âsau lakshmiṁ svanayana-nimêsha-pratisamâm vayō-vittam raṅgat-tanutara-
- 8 taraṅg-âṅga-taralam [||\*] <sup>21</sup> taran=samsâr-âbdhinî vishama-vishaya-grâha-kalilam  
sthīram pôt-âkâram bhavanam<sup>22</sup>=akarôt=Kaṇṭhabharipô[ḥ\*]<sup>23</sup> || [8 ||\*] <sup>24</sup> Stâchîr=  
vvisphôṭayantaḥ sphuṭita-puṭa-rajô-dhûsarâḥ kêtakīnâm=âdhunvantaḥ kalâpân=  
madakalâ-
- 9 vachasâm<sup>25</sup> nrītyatâm barhiṇânâm<sup>26</sup> [||\*] mēgh-âlîr=vvikshipantaḥ salilakaṇa-  
bhṛitō vâyavaḥ prâvrishēnyâ vânty=uchchhair=yattra<sup>27</sup> tasmin=Puru(râ)-Naraka-  
ripôr=mmandiram samniviṣṭam || [9 ||\*] Yâvad=bhânôḥ khurâgra-vranita-jalamu-

<sup>1</sup> From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: Sârdûlavikrīḍita.<sup>4</sup> Tanu appears to be used here in the sense of *tanu*, 'a slender or graceful woman.'<sup>5</sup> Metre: Sragdharâ.<sup>6</sup> These signs of punctuation are superfluous.<sup>7</sup> Metre: Sârdûlavikrīḍita.<sup>8</sup> This sign of punctuation is superfluous.<sup>9</sup> What the author wishes to say is, I believe, -*dhvasta-dushṭa-dhvânta-samûha*-.  
<sup>10</sup> The rubbings have 'ôkshirvṛittâ', but the sign of *visarga* appears to have been struck out.<sup>11</sup> Metre: Upajâtî.<sup>12</sup> These signs of punctuation are superfluous.<sup>13</sup> Metre: Drutavilambita.<sup>14</sup> Originally -*vêshṭitaḥ* was engraved.<sup>15</sup> Metre: Rathôddhatâ.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> This sign of punctuation is followed by two dots like the sign of *visarga*.<sup>18</sup> Metre: Indravajrâ.—Read *Śrîr=bbâ*.<sup>19</sup> This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.<sup>20</sup> Metre: Śikharinî.<sup>21</sup> *Taran* either stands for *tārayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *taranti*, or rather *tarishyanti*.<sup>22</sup> The *akshara na* was originally omitted and is engraved below the line.<sup>23</sup> [Compare *bhāv-dhî-tarâṇ yad-yânâpâttram mahat* . . . . . *Vishnôr=idam mandiram*;  
*Ep. Ind. Vol. I. p. 156 f* — E.H.]<sup>24</sup> Metre of verses 9 and 10: Sragdharâ.<sup>25</sup> Originally *vachîtm* was engraved.<sup>26</sup> Read *°nâm*.<sup>27</sup> Supply *kâlâ*; compare *Ind. Ant. Vol. V. p. 181, verse 10*; *Vol. XIX. p. 58, line 12*.



- 10 chas=tuṅga-raṅgās=turaṅgā yāvat=krāmanti(ṇti) prithvī-talam=atula-jalā nō<sup>1</sup> samudrā[h\*] samudrā[h\*] yāvan=Mêrôr=nnamêruprasava-surabhayô bhānti bhāgāh subh-āgā[h\*] Śaurêr=[ddh]ām=āstu tāvat=kṛitanīyama-namad-vipra-
- 11 siddham prasiddha[m\*] || [10 ||\*] Dāmôdarasya<sup>2</sup> pautrēṇa sūnūnā Vra(bra)hmachāriṇāh [I\*] nāmūnā Dāmôdarēṇ=auva kṛitā kāvya-vidāmbanā || [11 ||\*] <sup>3</sup> Bālên=Ājita-pautrēṇa sphuṭā Vatsasya sūnūnā [I\*] Yaśôbhatēna <sup>4</sup>pūrv=ēyam=utkrīṇṇā
- 12 vikaṭ-ākṣharā ||<sup>5</sup> [12 ||\*] ✽ Saṁvatsara-śatēṣhu saptasu(sv-) aṣṭādaś-ādhikēśu(shu) Māgra(rga)śirsha-śuddha-pañchamī<sup>6</sup> pratishṭhā Vāsudēvasya [||\*] Namaḥ Puruṣōttamāya<sup>7</sup> ||

#### No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

**Pithāpuram**, the residence of a Zamindār in the Gōdāvarī district, contains a Vaishṇava temple, named **Kunti-Mādhava**. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālukya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.<sup>8</sup>

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *ī*; *ih* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.). The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrī*.

<sup>1</sup> This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

<sup>2</sup> Metre of verses 11 and 12: Ślōka (Anushtubh).

<sup>3</sup> Originally *bālênōjita* was engraved; but in the third *ākṣara* (*nō*) the superscript line, which turns *ā* into *ō*, appears to have been struck out again.

<sup>4</sup> Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jhālrapātan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pūrvā*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

<sup>5</sup> Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>6</sup> Read *pañchamī* or *pañchamīyām*.

<sup>7</sup> Read *Puruṣōttamāya*.

<sup>8</sup> *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Māsha-sankrānti*) of Śaka-Samvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*viśaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbika (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Pithāpuram that Navakhaṇḍavāḍa is close to Pithāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Pithāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagōṇḍa-Chōḍa-valanāṇḍu.<sup>1</sup> The *Madras Survey Map* of the Pithāpuram Division shows, about 1½ mile E.S.E. of Pithāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṇṭāchāri of Śrīpithāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇḍi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapati.<sup>2</sup> According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavarṅgu plates of the Eastern Chālukya king Amma II., according to which Elavarṅgu, a village north of Tsandavōlu in the Rēpalle tālukā of the Kistna district, belonged to the district (*viśaya*) of Velanāṇḍu.<sup>3</sup> In an inscription at Drākshārāma,<sup>4</sup> the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavrōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavrōlu, as the former capital of the chiefs of Velanāṇḍu.

Like the Redḍis of Konḍavīḍu,<sup>5</sup> the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yudhishtīra and ruled at Kīrtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kīrtivarman I. (v. 6); and that, after another interval, he was

<sup>1</sup> Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Pithāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Vira-Chōḍa-Vinnagara, i.e. 'the Viṣṇu temple of Vira-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

<sup>2</sup> Above, Vol. III. No. 15, verses 17 and 34.

<sup>3</sup> *Ind. Ant.* Vol. XII. p. 91.

<sup>4</sup> No. 268 of 1893 in my *Annual Report* for 1893-94.

<sup>5</sup> See above, Vol. II. pp. 59 and 286.

followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kīrtivarman II.; his son, Raṇadurjaya II.; and his son, Kīrtivarman III. Regarding these statements it may be sufficient to say that the town of Kīrtipura is not known from other sources; that the name Kīrtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kīrtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shaṭṣahasra country,<sup>1</sup> and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilôchana-Pallava,<sup>2</sup> Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shaṭṣahasra country on the southern (bank) of the river Kṛishṇavernā, obtained through the favour of the glorious Triṇayana-Pallava.'<sup>3</sup> The Yenamadala inscription further shows that the Shaṭṣahasra country,<sup>4</sup> i.e., 'the country (containing) Six-thousand (villages),' is identical with the district (*viśaya*) of Konnâtavāḍi, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Piṭhāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,<sup>5</sup> I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatīya inscription on the right door-pillar of the Bhīmēśvara temple at Guḍivāḍa,<sup>6</sup> where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

<sup>1</sup> In an inscription at Drākshārāma (No. 274 of 1893), the 15th king of the Table, Gohka II., bears the title Triṣatōttarashaṭṣahasrāvaninātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

<sup>2</sup> See the quotations, above, Vol. III. p. 286, note 2.

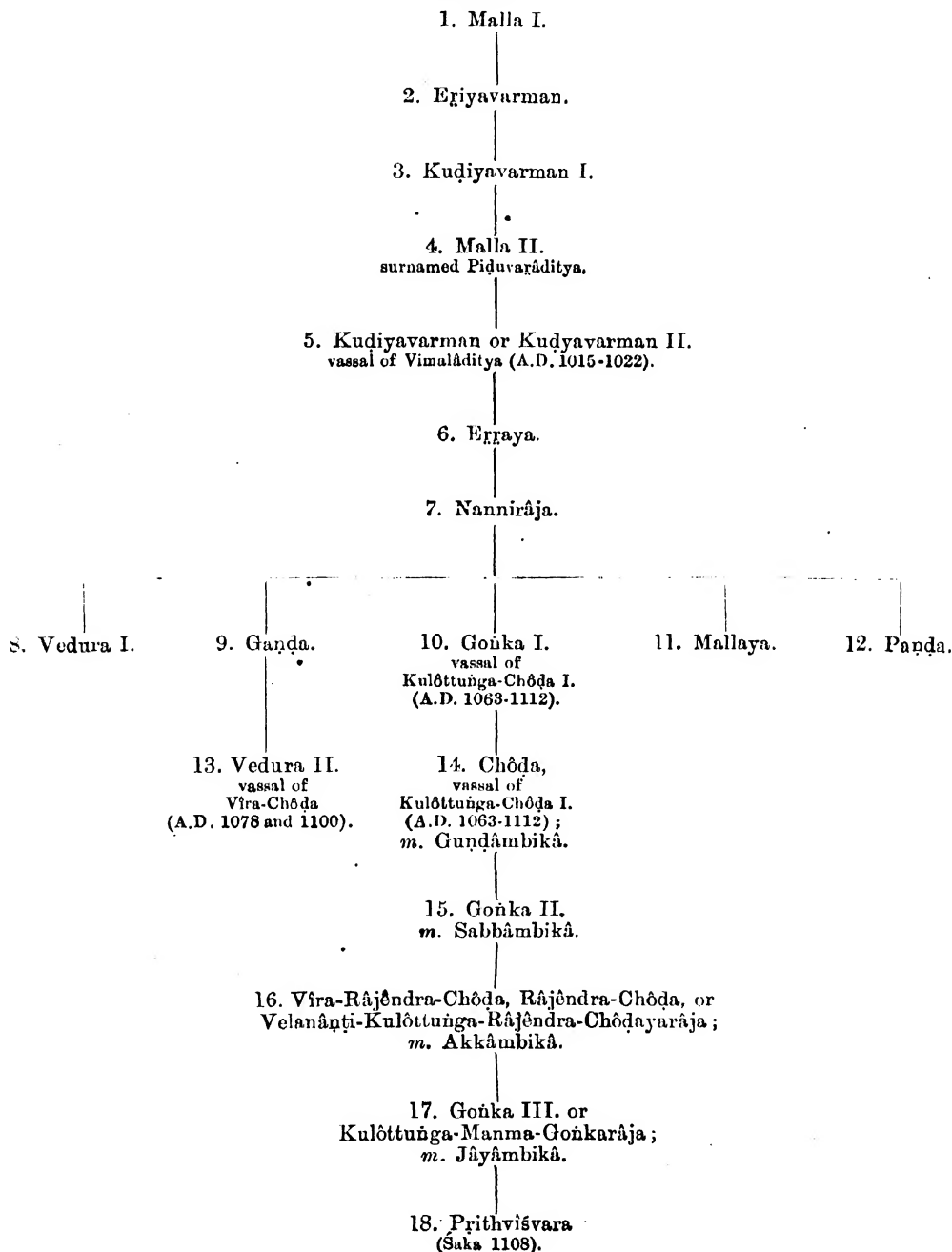
<sup>3</sup> See above, Vol. III. p. 95.

<sup>4</sup> Mr. H. Krishna Sastri contributes the following note :— " A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgins. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muḥammadan rule and called themselves Āravēlu-Niyōgins, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Mulikinaḍuvāru (see above, Vol. III. p. 24), Śirnaḍuvāru, Kāsalnaḍuvāru, Velnaḍuvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgins also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shaṭṣahasra country of the inscriptions."

<sup>5</sup> *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

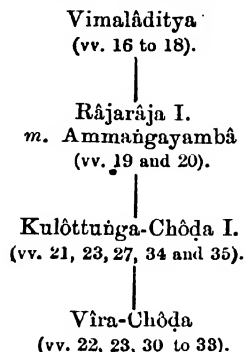
<sup>6</sup> No. 539 of 1893 in my *Annual Report* for 1893-94. According to No. 540, the ancient name of the Bhīmēśvara temple at Guḍivāḍa was Kundēśvara; see *ibid.* p. 5.

## THE CHIEFS OF VELANANDU.



Before considering the descendants of Kuḍyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

### EASTERN CHALUKYAS.



Ammaṅgayambā, the wife of Rājārāja I., is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v. 20). But we know from the Chellūr plates of Vira-Chōḍa<sup>1</sup> that the full name of her father was Rājendra-Chōḍa, i.e. the Chōḍa king Parakēsarivarman, alias Rājendra-Chōḍadēva I.<sup>2</sup> The Piṭhāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulōttuṅga-Chōḍa I. bestowed the country of Vēṅgi on his son Vira-Chōḍa.

As stated above, Kuḍyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulōttuṅga-Chōḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedura II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmāntara-dēśa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇā and the Gōḍavari, and the country between them must have formed a portion of the country of Vēṅgi or Vēṅgi, which Vira-Chōḍa held from his father Kulōttuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulōttuṅga-Chōḍa I. adopted as son the cousin of Vedura II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Vēṅgi, which contained Sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vēṅgi can only have taken place between A.D. 1100, the latest available date of Vira-Chōḍa,<sup>3</sup> and A.D. 1112, the year of the death of Kulōttuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhīmanātha (at Drāk-shārāma) and to have ruled over all kings between Kālahasti (in the North Arcot district) and the Mahēndra mountain (in the Gaṇjām district),<sup>4</sup> i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vira-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja (l. 141 f.), is reported to have killed a certain

<sup>1</sup> *South Indian Inscriptions*, Vol. I. No. 39, verse 7

<sup>2</sup> See *South Indian Inscriptions*, Vol. II. p. 232.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284.

<sup>4</sup> See above, Vol. III. p. 20, note 5.

**Bhīma**, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of **Kulōttuṅga-Chōḍa II.**<sup>1</sup> A certain **Bhīma** of **Kuḷam**, which is probably identical with the modern **Ellore** on the bank of the **Kolleru** lake, was put to flight by **Vikrama-Chōḍa.**<sup>2</sup> This **Bhīma** may have been a predecessor of the other **Bhīma** who is mentioned in the present inscription. **Rājendra-Chōḍa** is further stated to have made valuable presents of gold and jewels to the temple of **Bhīmēśvara** or **Bhīmanātha** at **Dākshārāma**<sup>3</sup> (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulōttuṅga-Mauma-Goṅkarāja** (l. 142 f.), took to wife **Jāyāmbikā**, who belonged to the family of the chiefs of the **Parvatāpara-maḥi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Śiva** and **Vishṇu** at **Nādeṇḍla** in the **Narasarāvuṇṇē** tālukā of the **Kistna** district.<sup>4</sup> Like the chiefs of **Velanāṇḍu**, they belonged to the **Chaturthakula**, i.e. the **Śūdra** caste, and were *Mahāmaṇḍalēśvaras*. Their ancestor **Buddhavarman** was an officer of the first Eastern **Chālukya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'<sup>5</sup> **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,<sup>6</sup> i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**<sup>7</sup> or **Koṇḍapaḍmaṭi**,<sup>8</sup> i.e. 'ruler of the country) to the west of the hill.' In inscriptions of **Śaka-Saṁvat 1052** (No. 227 of 1892) and **1069** (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulōttuṅga-Chōḍadēva**.'<sup>9</sup> Accordingly they appear to have been dependents of the Eastern **Chālukya** king **Kulōttuṅga-Chōḍa II.** In **Śaka-Saṁvat 1087**, **Koṇḍapaḍumaṭi-Buddharāja** was a vassal of a king **Rājarāja**,<sup>10</sup> to whom, as will be shown below, also **Prithviśvara** of **Velanāṇḍu** was subject.

To return to **Jāyāmbikā**, the wife of **Goṅka-III.**,—she is proved to have been the daughter of one of the chiefs of **Nādeṇḍla**, who, like the chiefs of **Velanāṇḍu**, belonged to the **Śūdra** caste and were tributary to the Eastern **Chālukyas**. She built or rebuilt the temple of **Kuntimādhava** at **Śrīpithapura**<sup>11</sup> (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrīsinbhagiri** (v. 56), i.e. at **Śrīsinbhāchalam** in the **Vizagapatam** tālukā.

The last name in the list is **Prithviśvara** (v. 58) or **Prithviśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gōdāvarī** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanāṇḍu** whose names are given in the Table on page 35. To the 14th king, **Chōḍa**, has to be assigned an inscription of **Velanāṇṭi-Rājendra-Chōḍa** at **Drākshārāma**,<sup>12</sup> which is dated in **Śaka-Saṁvat 1042** and in the **Chālukya-Vikrama** year 45, and which suggests that, after the death of **Kulōttuṅga-Chōḍa I.** (**Śaka-Saṁvat**

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>2</sup> *South-Indian Inscriptions*, Vol. II. p. 308.

<sup>3</sup> From the numerous inscriptions in the **Bhīmēśvara** temple at **Drākshārāma** in the **Rāmachandrapuram** tālukā of the **Gōdāvarī** district, it appears that the ancient form of the name **Drākshārāma** was **Dākshārāma**, **Dakshatapōvana**, **Dakshavāṭa**, or **Dakshavāṭikā**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Guddavāḍiāṇḍu**, a subdivision of **Gaṅgagōṇḍa-Chōḍa-valanāṇḍu**. See my *Annual Report* for 1893-94, p. 5.

<sup>4</sup> See my *Annual Report* for 1892-93, p. 3.

<sup>5</sup> *Giripratihit trisāntatigrāmavatt maḥi*; Nos. 214, 233 and 239 of 1892.

<sup>6</sup> Nos. 227, 228 and 241 of 1892.

<sup>7</sup> No. 241 of 1892, and No. 216 of 1893.

<sup>8</sup> Nos. 228, 234 and 237 of 1892.

<sup>9</sup> *Kulōttuṅga-Chōḍadēva-livyāśrīpād-drādākā*.

<sup>10</sup> See No. 216 of 1893 in my *Annual Report* for 1893-94.

<sup>11</sup> This form of the name occurs in verses 54 and 66, while the prose portion (ll. 132, 152 and 168 f.) employs the form **Śrīpithapura**, which agrees with the present name **Pithāpuram**.

<sup>12</sup> No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṃvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍa of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, who was the son of Chōḍa.<sup>1</sup> In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṃvat 1058 and belongs to the time of Velanāṇṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṃvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanāṇṭi-Goṅka, son of Rājendra-Chōḍa . . . . .	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅḍēya-Goṅkarāja . . . . .	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1062	223 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa .	1065	231 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1072	224 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1077	270 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṃvat 1085 to 1102, with Prithviśvara, during whose reign the Pihāpuram inscription was engraved. He was a tributary of a king Rājārāja, who ascended the throne in

<sup>1</sup> No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Samvat 1066-67.<sup>1</sup> A tabular list of the inscriptions of Prithviśvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulōttuṅga-Velanāṇṭi-Rājendra-Chōḍayarāja . . . . .	1085	238 of 1893.
Kulōttuṅga-Rājendra-Chōḍarāja . . . . .	1085	256 of 1893.
Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōḍayarāja, son of Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1085	257 of 1893.
Kulōttuṅga-Rājendra-Chōḍayarāja . . . . .	1087	225 and 236 of 1893.
Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja . . . . .	1102	413 of 1893.

### TEXT.<sup>2</sup>

#### A.— West Face.

- 1 श्रीकांतस्य निजोदरांतरचरद्भ्रष्टांडपंडावनव्यापाराभिरतस्य
- 2 वेद[शिर]सामावासभूमेर्हरेः । नाभ्यंभीरुहगह्वरापवरकादाविष्व-
- 3 भूवात्मभूर्भूतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१\*] तत्पादां-
- 4 बुरुहान्महेंद्रविनताज्जने<sup>3</sup> चतुर्थान्वयस्त्रैलोक्यैकगुरोर्हरेः
- 5 पदतलाङ्गणाप्रवाहो यथा<sup>4</sup> [१\*] तस्मिन्विस्मितसूरिसंहतिनुतोभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्ररविधिः<sup>5</sup> प्रीतेन पुत्रोक्तः<sup>6</sup> । [२\*]  
प्रीतः<sup>7</sup> श्वेता-
- 7 तपत्रं कनकविरचितं दण्डमाखंडलाभो व्योम्नि चीमं वितानं सकलनृपज-
- 8 नप्राप्त्यसिंहासनाई [१\*] नानावादित्रयंखध्वनिभिरभिनुता<sup>8</sup> मंगलालत्ति-
- 9 कांच प्रादाद्वर्मात्मजीष्मात्तुहिनचयसिते<sup>9</sup> चामरे चारुरूपे । [३\*] अ-
- 10 शेषसुखसंभोगभागधैर्यैकभा[ज]नं [१\*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४\*] सीयं धर्मनृपा[लद]त्तनिखिलस्मापालचिह्नाच्चिरं<sup>10</sup> राज्यं
- 12 प्राज्य[य]शोवितानरुचिभिर्भूमंडलं मडयन्<sup>11</sup> । [१\*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रसुदितास्तारागणैर्व्याव्रितो<sup>12</sup> राजा राजितचातुरंगपृतनासवेष्टितो-
- 14 स्मिन्पुरे । [५\*] यातेषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

<sup>1</sup> See my *Annual Report* for 1893-94, p. 5 f.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read विनुता°.

<sup>4</sup> Read यथा.

<sup>5</sup> Read °कृतः.

<sup>6</sup> Read °गुता°.

<sup>7</sup> Read °जीयै तुहिन°.

<sup>8</sup> Read °चिह्नश्चिरं राजस्याज्य°; the *anusvāra* of राज stands at the beginning of the next line.

<sup>9</sup> Read मण्डयन्.

<sup>10</sup> Read °गणैर्व्याव्रितो राजाराजत.





- 15 क्रमेषु [1\*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध<sup>1</sup>  
कीर्त्ति-
- 16 वर्मा । [६\*] तद्वंथो मल्लवर्माभूत्तत्सुतो रणदुर्जयः [1\*] वै[रि]णो रण-  
17 रंगस्थमीक्षितं यन्म<sup>2</sup> संहरे । [७\*] ततो निखिलभूपालमौलिस्त्रा-  
18 लितशासनः [1\*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रोभूद्रणदुर्जयः । [८\*] त-  
19 त्युत्रः कीर्त्तिवर्मा । अनेकहस्त्यश्वपदातिवर्गविनिर्जिताराति-  
20 कुलः कलावान् [1\*] शशास पृथ्वी<sup>3</sup> प्रधित(:)प्रतापस्तदात्मजो मल्लनृ-  
21 पोतिवीरः । [९\*] अध<sup>4</sup> त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-  
22 ज्ञः [1\*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-  
23 क्रमः[.] । [१०\*] सोयं गंगकलिंगवंगमगधानंध्रान्पुलिंदा[न्\*] नृपान्वीरः  
24 कुंतलकेरलक्षितिपतीग्नौडान्मपांड्याधिपान् [1\*] जित्वा भोजमराट्-  
25 लाटकटाकांदेत्याम्निवाखंडलो<sup>5</sup> राजा<sup>6</sup> भ्राजितषट्सहस्र-  
26 जगतोमासाद्य सत्यव्रतः । [११\*] विविधविभवराजद्राजसंघाभिरा-  
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्यं [1\*] पुरमिव धनदस्य ओनि-  
28 [व]ासैकभूमिर्जनदपुरसमाख्यं तस्य राज्ञो बभूव । [१२\*] तत्रायं  
29 धन[द]पुरे मुरारितुल्यः कल्याणै[ः\*] स्वकुलपरंपरानुयातैः [1\*] कौत्तेया-  
30 त्स[म]धिगतैर्महीपचिह्नैस्त्रयुक्तोऽपिषदवनीं स मल्लभूपः । [१३\*] तत ए-  
31 ँयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिबल[धां]-  
32 तौघघर्मद्युतिर्जातोभून्नजखड्गखंडितमहाचंडाशनिशाश्वतः<sup>8</sup> [1\*]  
33 यो लोके गुणयोगतः पिडुव<sup>9</sup>आदित्याभिधानं ययौ दुःप्रापं<sup>10</sup>  
34 त्रिदेशैरशेषजगतामीशैस्समस्तैरपि । [१४\*] तस्मादभूत्कुडियवर्मनृपः  
35 प्रमाधी<sup>10</sup> वैरिक्षितोऽश्मदमानमनोरधानां<sup>11</sup> । यद्युदभूमिषु मनी-  
36 षितपूरुषाण्यै<sup>12</sup> गीर्वाणवा[र]वनिता सुदिताश्चरन्ति । [१५\*] तत्राखिलमहीचा-  
37 [रु]पद्माकरसमृद्धदः<sup>13</sup> [1\*] विमलादित्यदेवीभूष्णालुक्वान्वयभूषणं<sup>14</sup> । [१६\*] त-  
38 स्याखिलक्षितिपमौलिकिरीटकोटिरत्नप्रभानिकरकांतपदद्वयस्य [1\*] सं-  
39 आ[म]भूमिषु चकार चिरं [जि]गीषोस्माहाय्यकं कुडियवर्मनृपोति-

<sup>1</sup> Read °मध.<sup>2</sup> Read मय.<sup>3</sup> Read °राक्षम्.<sup>4</sup> Read दुःप्रापं.<sup>5</sup> Read °षाण्यै गीर्वाण°.<sup>6</sup> Read समृद्धिदः.<sup>7</sup> Read यं न.<sup>8</sup> Read °कान्दित्यानिवा°.<sup>9</sup> Instead of *had* the original has the impossible group *had*.<sup>10</sup> Read प्रमाधी.<sup>11</sup> Read °रधानाम्.<sup>12</sup> Read पृथ्वीं प्रधित°.<sup>13</sup> Read राजाभाजत.<sup>14</sup> Read °रधानाम्.

- 40 [वी]रः । [१७\*] ततस्माद्वाय्यसंतुष्टः <sup>१</sup>कुडियवर्ममहीभृते ।  
विमलादित्यभूपाली
- 41 गुद्रवारद्वयं ददौ । [१८\*] राजराजस्तु तत्पुत्री राजराज इव स्वयं ।  
निखिलैश्व-
- 42 र्यदृष्टात्मा राजशेखरसंश्रयः । [१९\*] सोयं <sup>२</sup>सूर्यकुलामृताण्व-  
भवामन्म-
- 43 [ग]यंवां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[ः\*] श्रीराजराजस्तदा ।  
नानाभू-
- 44 तसमस्तलोकविभवंप्राप्तिप्रधानास्यदां <sup>३</sup>त्रैलोक्यैकगुरुर्यथा <sup>४</sup>सरसिजां त-  
45 ओपयेमे हरि[ः\*] । [२०\*] अजनि निजभुजोद्यद्विक्रमाक्रांतविश्व-  
क्षितिभरणस-
- 46 मत्य[ि]\* श्रीकुलीतुंगचोडः [१\*] दिनकरमिव ताभ्यां यं कराकथमा-  
47 णा प्रथित[व]हलभासं राजलक्ष्मीसिषेवे । [२१\*] तस्मादाविरभूहीरो  
वीर[चो]-
- 48 डः प्रतापव[ि]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२\*] श्रीकुलीतुं-  
49 ग[चो]डोपि पालयन्सकलामिलां [१\*] वीरचोडकुमाराय प्रददौ वेंगिमं-  
50 डलं । [२३\*] कुडियवर्ममहीपालः परिपात्य वसुंधरां [१\*] स्वराज्यम[ि]र-  
51 मखिलं स्वपुत्रे स्म नियुक्तव[ि]न् । [२४\*] ए००योभू[न्\*]नृपस्तस्मा-  
द्विचशत्रुपरा-<sup>५</sup>
- 52 क्रमः [१\*] ततोभवच्चन्द्रिराजसंहतारातिसंहतिः । [२५\*] तस्य  
प्रपंचितसमंचित-
- 53 पुण्यकीर्तः पञ्चाभवच्चिजभुजार्जितराज्यभाजः [१\*] पुत्राः पवित्रचरिता  
[वे]दुरा-
- 54 ख्यगंडगीकक्षमाधिपतिमल्लयपंडसंज्ञाः । [२६\*] तेषां गोकमहीपालः  
पालय-
- 55 बभ्रमंडलं [१\*] श्रीकुलीतुंगचोडाज्ञां दधानोप्यधिक<sup>१०</sup> बभौ । [२७\*]  
पुत्रस्तस्य

<sup>१</sup> Read कुडि.<sup>२</sup> The *ś* of सूर्य is expressed by *ś* and *u*.<sup>३</sup> Read ताण्व.<sup>४</sup> Read स्यद.<sup>५</sup> Read र्यथा.<sup>६</sup> Read समर्थ.<sup>७</sup> The *anusvāra* stands at the beginning of the next line.<sup>८</sup> The *anusvāra* stands at the beginning of the next line.<sup>९</sup> Read दृव.<sup>१०</sup> The *akṣara* श्री appears to be corrected from some other *akṣara*, the second part of which was य.

- 56 समस्तराजनिकरप्रोद्यत्किरोटद्युतिश्रेणिशीणपदस्य<sup>1</sup> गोकनृपते[:\*] श्री-  
 57 चोडभूपोजनि [1\*] यद्वाहायुगपालिता वसुमती स्वास्थ्यं परं ध्यानशे रा-  
 58 [म] राजनि राजलोकविनते<sup>2</sup> यावत्सुखं मेदिनी । [२८\*] तस्य  
 गोकक्षितीसस्य<sup>3</sup> भ्रा-  
 59 [तु]र्ग[ड]स्य धीमतः [1\*] बभूव [वे]दुरी नाम तनयो विनयान्वितः ।  
 [२९\*] अध<sup>4</sup> म-  
 60 [धि]तवैरियूधे<sup>5</sup> प्रधित[गु]णे [वी]रचोडनरपाले । शासति राज्यं वेङ्गीमं-  
 61 डलमाखण्डलोपमे रेजे । [३०\*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-  
 62 कचयहणल[प]टदक्षहस्तः । श्रीवीरचोडनृपतेर्वदुरक्षितीशस्मा-  
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१\*] वे[दु]री वीरचोडस्य शासनानुचर-  
 64 क्षिरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२\*] तस्मै श्रीवीरचो-  
 65 डक्षितिपतिरखिलक्ष्माभ्यु[त]ां विस्मितानामग्रे सिंहासनार्धं सकलनृपज-  
 66 नप्रार्थितं संदिदेश<sup>6</sup> । देशञ्चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-  
 67 तराख्यं प्रादात्प्रीतस्म भूयो वेदुरनृपतये पातितारातिराजे । [३३\*] अ-  
 68 ध<sup>7</sup> पृथुतरकोर्त्ति[:\*] श्रीकुलीतुंगचोडः परनृपकुलमाध<sup>8</sup> गोकभूप[र]-  
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-  
 70 चिह्नैश्चोडभूपं युयोज । [३४\*] ततश्चोडमहो[प]ाय सूनवे स नृपौत्त-  
 71 मः । [प्रो]त[प्यो]डशसाहस्रं प्रद[दौ] वेङ्गिमंडलं । [३५\*] सोयंश्चोडक्षि-  
 तीशः प्रति-  
 72 नृपतिकु[ली]भूलनाभीलभीम[:\*] श्रीमहेंगोधरित्रीमभिमतफलदां<sup>9</sup>  
 73 [पा]लयञ्छैलधीरः<sup>10</sup> । रेजे राजीवराजन्निजनयन[यु]गो योगगम्ये  
 74 पुराणे पुष्पान्विष्णावभीक्ष्णंनिखिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६\*] त-  
 75 स्य <sup>11</sup>तिवर्गसहचर्य्यतिमात्रपूर्णतारापतिप्रतिमवक्त्ररुचिः<sup>12</sup> प्रिया-  
 76 भूत् । लक्ष्मीरिवाचयगु[णा] पतिदेवतानांगुण्डांबिका मरि<sup>13</sup> सदा परिकी-  
 77 र्त्तनीया । [३७\*] ताभ्याः<sup>14</sup> शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:  
 78 । श्रीगो[क्]भू[पो]जनि राजलोककिरोटकोटीविलसन्निदेशः । [३८\*] यद्यु[षे]-  
 79 भिसुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:\*] श्रुत्वा वारिधरध्वनी[न]

<sup>1</sup> श्रेणि appears to be corrected by the engraver from श्रीणि; read श्रीश्रीश्रीणि.

<sup>2</sup> Read विनते.

<sup>3</sup> Read क्षितीशस्य.

<sup>4</sup> Read अय.

<sup>5</sup> Read मयितवैरियूधे प्रयित<sup>o</sup>.

<sup>6</sup> Read संदिदेश.

<sup>7</sup> Read अथ पृथुतर<sup>o</sup>.

<sup>8</sup> Read माध.

<sup>9</sup> The *anuvāra* stands at the beginning of the next line.

<sup>10</sup> Read यञ्छैल<sup>o</sup>.

<sup>11</sup> Read त्रिवर्ग.

<sup>12</sup> Read पूर्ण.

<sup>13</sup> Read धुरि.

<sup>14</sup> Read ताभ्या.

- 80 [घ]नपधे<sup>1</sup> लोकांतरस्था [च]पि । तद्युद्यमभूरिभैरववृ[ह]द्गैरी-  
 81 [र]वाशंकया कार्थ्ये[ष्वी]प्सितसिद्धिमस्य नितरामाशीर्भिराश्रयत । [३८\*]  
 ये[ना\*]-  
 82 खिलक्षितितलचिदशालयानां कूटेषु हाटकमया घटिता वि[रे\*]-  
 83 जुः । कुंभा[\*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभा इवाभ्रचर[सं]-  
 84 <sup>३</sup>[सं]स्तुतकीर्त्तिनैव । [४०\*] ये[न] श्रीमद्भीमनाथस्य<sup>३</sup> च[क्रे] शाक्रं धाम  
 प्रस्थिता[य][ः\*]  
 85 स्वकीर्त्तिः [१\*] हेन्ना<sup>४</sup> भूम्ना पादविन्यासहेतीः प्रासादाग्रं [व्यो\*]-  
 86 [म]निश्रेणि[के]व । [४१\*] यस्य श्रीकाळहस्त्यद्रिमहेंद्राचल[म]ध्य[गा\*]-  
 87 : । [भू]पाः पुण्यप्रवीणस्य किंकरा गोकभूपतेः । [४२\*] तस्य त्रि[लो]-  
 88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-  
 89 : [१\*] सत्त्वांबिका तनुमती व[सु]धैव साक्षादक्षीणपुण्यनिचया खलु  
 90 धर्मपत्नी । [४३\*] [ज]तस्ताभ्यं प[र]पुरजयी शूलपाणे[रि]वांशी विह[त्सं]-<sup>५</sup>  
 91 घस्तु[तशु]भगुणे<sup>६</sup> जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपु-  
 92 लोत्सादकमन्त्र<sup>७</sup> उक्तो<sup>८</sup> दातार्यिभ्योर्त्यितगुरुतरं वीरराजेंद्रचोडः । [४४\*] [ये]-  
 93 [न]िभीराशिभीमभ्रमितजलमिलद्वाहपाठीनसंगघप्रंखल[लो]ल[मा]-  
 94 लाकलुषमनिमिषे<sup>९</sup> खातमादा<sup>१०</sup> सरस्तत् । निशेषं शोषयित्वा[व]धि ज[ल]-  
 95 धिजलं कुंभयोनिर्ध्याद्यो<sup>१०</sup> [भी]मो भीर्त्तिं वितम्बन् द्रुतमिव जगतां राव[णी]  
 96 राघ[वे]ण । [४५\*] यस्याविखंडितविजृंभितपुंडरीकषंडप्रभापटलपांडु[त]-  
 97 [रे]ण नित्यं [१\*] सच्छादिता<sup>११</sup> वसुमती यशसा जभास<sup>१२</sup> च्छ[त्रे]ण मौलि-  
 कमयेन [वि]भू[षि]-  
 98 तेव । [४६\*] [ये]नारा[ध]नसाधनानि<sup>१३</sup> विदधे<sup>१३</sup> भीमेश्वरस्याल[ये] <sup>१४</sup>सौवर्चा-  
 न्यतिदी[प्र]रत्ननिकरै-  
 99 हंसप्रभा च[रि]र्पिता [१\*] <sup>१५</sup>येस्त्वक्षीणसुवर्णभारघटि[तं]<sup>१६</sup> सद्रूपपीठस्थितं  
 कृत्विंद्वादि-  
 100 गणान्गुणैरतिययौ श्रीभीमना[थ]म्मुदा । [४७\*] कनकनकसंदोहकृतमकरतोर-  
 णं [१\*]

<sup>१</sup> Read पधे.

\* Cancel the bracketed letter.

<sup>३</sup> Read नाथस्य.<sup>४</sup> Read हेन्नी.<sup>५</sup> The *anusvāra* stands at the beginning of the next line.<sup>६</sup> Read गुणो.<sup>७</sup> The group *tsd* looks like *tsd*.<sup>८</sup> Read अनिमिषैः.<sup>९</sup> Read मादी.<sup>१०</sup> Read ध्याद्यो.<sup>११</sup> Read संछादिता.<sup>१२</sup> Read जभास.<sup>१३</sup> विदधे is a genuine mistake for विदधिरै which is precluded by the metre.<sup>१४</sup> Read सौवर्णा.<sup>१५</sup> Read यस्त्व.<sup>१६</sup> Read सुवर्ण.

- 101 [योदाङ्ग]लेन्दुचू[ड]ाय दाक्षारामनिव[१\*]सिने । [४८\*] वि[द्यु]क्तेव जगती-  
तल्लसंस्तरिण-
- 102 रानंददा श[शि]कलेव सतान्नितांतं । 'अक्काभिकेति' तरुणीजनरत्नभूता जाया-  
103 स तस्य जगतीपतिसत्तमस्य । [४९\*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-  
जगद्रक्षणेकांत-
- 104 <sup>२</sup>दक्षेस्मात्तादेवः कुमारस्सकलनृपकलाकीविदो गोकभू[प]ः । यद्देरिद्धीणिपा-  
105 लाः क्षणमपि निखिले स्मातले नाप्तवतः पादन्यासावकाशं वियति विदधिर-  
धाम
- 106 [त]द्योग्यरूपाः । [५०\*] यमर्त्यिसार्थाभिमतार्थदं क्षितौ [क्षी]णारिभूपालम-  
[वे]क्ष्य नू-
- 107 नं । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुच्चैः । [५१\*] संजीव-  
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुर्गाम[वद]स्य पत्नी । [ली]केषु यश्चरितमेव  
वदंति सं-
- 109 त[शा]स्त्रि[य]ामकमशेषसतीजनस्य<sup>३</sup> । [५२\*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-  
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका<sup>४</sup>  
निखिलसंप-
- 111 [द]वाभिहितः । [५३\*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभे स्फुरत्परि-  
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपो[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नोरधपधामिकरस्य'<sup>५</sup>  
विष्णोः । [५४\*] ग्री-
- 113 [क]ारगोपुरमनोहर[मे]तदीयन्निर्माय देवनिलयं कमलालयां या [१\*] सुस्थाप्य  
तत्सहित-
- 114 [म]च्युतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[१\*]प्रोत् । [५५\*] श्रीसिं-  
हगि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तात्किं कर्त्तनविपानगृहीतमूर्तेः<sup>७</sup> [१] हेमांगनाम निखिल[श्रुति]-  
सार[वे]-
- 116 यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६\*] भास्वत्स्फाटि[क]शीलगुण-  
चिषु प्रोद्यत्प्रभाम-

<sup>१</sup> Read अक्काभिकेति.<sup>२</sup> Read दक्षः.<sup>३</sup> The ४४ of शेष appears to be corrected from मा.<sup>४</sup> Read जायाभिका.<sup>५</sup> Read वसती.<sup>६</sup> Read रघुपथा.<sup>७</sup> Read विधान.

- 117 [ण्डला डिंडीरयु]तिदेवधाम[शिख]रेष्वास्थापिता भूरिशः । [सौ]वर्णः<sup>1</sup> कल[धौ]-  
तभूवृशिखरासीन-
- 118 स्य भानो[र्द्ध्वं वभ्रु]र्विभ्रममभ्र[च]ारिविनुताः कुं[भा] गुणाद्या<sup>2</sup> यथा [॥ ५७\*]  
ताभ्यां श्रीपृथि-<sup>3</sup>
- 119 [वीश्व]र[\*] स्वयमिवाशेषस्थितेः [कारणं] देव[\*] 'श्रीपृथिवीश्वरीज[नि] जनप्रस्तू-  
यमानोदयः । य-
- 120 [स्मिन्नाज]नि रक्षति क्षितित[लं] क्षीण[ारि]वर्गे ज[नो] व्युत्पत्तिं रिपु[चो]र[वा-  
दि]षु न च प्राप्नोति शब्देऽपि [॥ ५८\*]
- 121 य[स्य]ातिनिर्मलतरेण परीतमेतद्भ्रष्टाङ्गमाशु यश[सा] [नि]तरां विभाति  
। [धू]माङ्गधीत-
- 122 [क]ल[धौ]तकरं डभान्डमध्यप्रविष्टमिव विष्टपवक्त्र[भ]स्य । [५९\*] य[गंध]सिधु-  
रसमं<sup>5</sup> सततप्रवृत्त-
- 123 दाना[र्द्धद]क्षिणकरं किल वीक्षु<sup>4</sup> नूनं [।\*] दिक्कुम्भिनी. निखिल[भूभर]णैकदत्तं  
ब्रीह्यार्वि[व]ाप्य<sup>7</sup> खलु
- 124 पा[द्भुरत]ां भ[जं]ते । [६०\*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानम्रकम्बे-  
क्षसस्यास्तीर्णस्तूर्ण<sup>9</sup>
- 125 तटाकास्तटवनकुसुमात्मोदिताग्नःप्रपूर्णः<sup>9</sup> [।\*] देशे <sup>10</sup>देशेऽपि[तुल्य]ाः <sup>11</sup>पृथुत[र]-  
यशसा खानिता
- 126 येन [शश्व]इत्ताद्यैवार्थसंघाः प्रियवचनसमं सूरिसंवेभ्य [ए]व । [६१\*] य[ा]-  
त्राप्रारंभ[शु]-<sup>12</sup>
- 127 [भस्य]टहपटुतरध्व[ा]नमाकण्य<sup>13</sup> तूर्णं हित्वा देशादिगंतान् <sup>14</sup>भयभक्ति[दृ]शो  
व्याप्य
- 128 यस्यारिसंवाः । किं <sup>15</sup>स्वित्संवर्त्तमेवध्वनिरत विकटप्रस्युटकांडघोषः<sup>16</sup> किं वा  
[कल्पां]त[वा]-
- 129 युक्तु[भि]तमिति सुहृद्यंतयंतो भ्रमंति । [६२\*] धर्मं धर्मजसन्निभेन जलधि-  
स्तुल्योपि गांभीर्य- .

<sup>1</sup> Read सौवर्णाः.<sup>2</sup> Read गुणाद्या.<sup>3</sup> Read पृथि°.<sup>4</sup> Read पृथिवी°.<sup>5</sup> Read सिम्भुर.<sup>6</sup> Read वीक्ष्य.<sup>7</sup> Read ब्रीह्यामवाप्य.<sup>8</sup> Read 'सौवर्णास्तूर्ण'. The *anusvāra* stands at the beginning of the next line.<sup>9</sup> Read 'तार्णःप्रपूर्णाः'.<sup>10</sup> Read देशे.<sup>11</sup> Read पृथु°.<sup>12</sup> The *anusvāra* stands at the beginning of the next line.<sup>13</sup> Read 'कण्यं तूर्ण'.<sup>14</sup> Read भयभक्ति.<sup>15</sup> Read स्वित्संवर्त्त°.<sup>16</sup> Read प्रस्युट°.

- 130 [त]स्व[अ]र्यादतया <sup>1</sup>महत्त्वगुणतो रत्नाकरत्वादपि । शुभ्यत्पङ्ककलङ्ककलम्पतनुः  
 च[र]-  
 131 [र]स्वभावस्तुलान्नाप्रोद्ग[र]सुरमूर्तिनाखिलजगत्सेव्येन येनान्वहं । [६३\*] नित्या-  
 लङ्कतसत्प[धी]<sup>2</sup>  
 132 [बुध]जनप्राप्त्यर्थादयोभीष्टदो भक्तानामतुलप्रतापमहिमयोसाखिललम्पतलः<sup>3</sup> । विश्वं  
 133 लो[क]मनश्चरैर्निजकरैः पद्माकरचंदयन्<sup>4</sup> श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-  
 134 ले स्रु[र्य]वत् । [६४\*] माता तस्य महीयसस्सुरतरुच्छायेव संसेविनामिष्टा-  
 र्याददती सती भग-  
 135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विंदितं प्रोत्प्लाटिदेशे मुदा  
 विश्वस्य क्षितिमंड-  
 136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५\*] नागव्योमेंदुरूपप्रमितशकशरश्लेष-  
 संक्रांतिकाले  
 137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालङ्कतं ग्रामवर्यं [१\*] श्रीपीठस्थाय शश्वच्छु-  
 138 [ति]निकरशिरोवर्त्तिने माधवाय प्रादाहोक्कक्षितीशप्रियतरमहिषो विष्णवे जायमां-  
 139 बा । [६६\*] शकवर्षबुलु<sup>5</sup> ११०८ गुनेंति मेषसंक्रातिनिमित्तमुन श्रीपिठापुर-  
 मुन  
 140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-  
 141 चेन्नारामसहितमुगानखंड[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

## B.— South Face.

- 142 तुंगराजेंद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुलो-  
 143 तुंगमन्मर्गाकराजुल महादेवुलु जायमदेवुलु हविर्व्यर्चना-  
 144 र्थमुद्रित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्तवाद्यादिवि-  
 145 विधबोगार्थमुंगानाचंद्राकमुगानिच्चिरि । तत्र स राजराजप-  
 146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोकभूपप्रिय-  
 147 तनयस्वमधिगतसकलशासनयः<sup>6</sup> पृथ्वीश्वरदेवमहीपालः खंडितवि-  
 148 रोधिमंडलः, प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्मकुटं<sup>7</sup>  
 149 विनस्सर्व्व[र]\*न् समाह्वय मन्त्रिपुरोहितसेनापतियुवराजदौवारि-  
 150 कादिसमक्षमित्यमात्रापयति [१\*] अस्मन्मात्रा जायममहादेव्या

<sup>1</sup> Read महत्त्व.<sup>2</sup> Read सत्पथी.<sup>3</sup> Read व्याप्तौ.<sup>4</sup> Read °यच्छोपृथ्वीश्वर°.<sup>5</sup> Read प्रोलुनांटि.<sup>6</sup> Read वर्षा, सु.<sup>7</sup> Read भोगा°.<sup>8</sup> Read °शासनयः पृथ्वीश्वर°.<sup>9</sup> The *anusvāra* stands at the beginning of the next line.

- 151 लुनाटिविषये नवखंडवाडनामा ग्र[1\*]मी गृहचेचारासहितो-  
 152 खंड[:\*] श्रीपिरापुरवासिने<sup>1</sup> भगवते श्रीकुंतीमाधवदेवाय हविर्ब्र-  
 153 ह्मणार्थं चित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवा[च्य]र्थं गीतनृत्त-  
 154 वाद्यादिविविधभोगोर्त्य<sup>2</sup> दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-  
 155 मानः । पूर्वतः<sup>3</sup> (i) पेरावगडु सीमा । आग्नेयतः इंदुरावमु सीमा  
 156 । दक्षिणतः (ii) सूरैगुण्डगडु सीमा । नैर्ऋततः डोंकिसूडियालु सीमा  
 157 । पश्चिमतः 'कोष्मिनायकुचे००'वु 'तूपुगडु सीमा । वायव्यतः  
 158 वड्डविगरुवु सीमा । उत्तरतः पुट्टलनीव एंगडु सीमा । ऐशतः  
 159 सव्वालरावि सीमा । ई 'धम्मवुनकुनेव्वरु विन्नमु सेसिरेनि वारु पञ्च-  
 160 मच्चापातकमु सेसिन पापमुनं बोदुरु गं[ग]क००त वेयि गोवुल्लु वे-  
 161 वुरु ब्राह्मल्लनु वधंश्चिन पापमुनं बोदुरु । बहुभिर्ब्रसुधा  
 162 दत्ता [ब]हुभिश्चानुपालिता [1\*] यस्य यस्य यदा भूमिस्तस्य त-  
 163 स्य तदा पल<sup>7</sup> । [६७\*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां  
 [1\*] षष्टि<sup>8</sup>  
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८\*] इति व्यासवचनाच्चा-  
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-  
 166 द्मतः [1\*] शत्रुरेव हि तत्रु[:\*]<sup>9</sup> स्याद्धर्मश्शत्रुर्न कस्यचित् । [६९\*] तस्मादयं  
 धर्मः(-)  
 167 स्मर्वे<sup>10</sup> परिपालनीयः । <sup>11</sup>श्रीपृथ्वीश्वरभूपालनिदेशवशवर्तिना ।  
 168 अय्यपिप्पार्यवर्त्येण कृता शासनपद्धतिः । [७०\*] श्रीपिठापु-  
 169 रमुन कंटाचारिलि[खितं] [1\*] श्री श्री श्री [11\*]

## TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (Brahmā), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari (Vishnu), who is the husband of Śrī, who is the dwelling-place of the Vēdaśiras,<sup>12</sup> (*and*) who is engaged in protecting the multitude of worlds, which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the Chaturthānvaya<sup>13</sup> was produced from the lotus-foot of him (*viz.* Brahmad), which is praised by (*the god*) Mahēndra. In this (*race*) was born prince Indrasēna,

<sup>1</sup> Read पिठापुर.<sup>4</sup> Read कोष्मि.<sup>7</sup> Read फलम्.<sup>8</sup> Read षष्टिः.<sup>12</sup> i.e. the Vēdāntas or Upanishads.<sup>2</sup> Read भोगार्थं.<sup>8</sup> Read त्रुपु.<sup>9</sup> The *anusvāra* stands at the beginning of the next line.<sup>10</sup> Read सर्वः.<sup>13</sup> i.e. 'the race of the fourth (caste).'<sup>3</sup> Read पूर्वतः.<sup>6</sup> Read वसुध.<sup>11</sup> Read पृथ्वीश्वर.



who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishthira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Âkhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp<sup>1</sup> which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishthira) had given all the emblems of a sovereign, ruled for a long time in that city,—adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,<sup>2</sup> as<sup>3</sup> the moon<sup>4</sup> by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Raṇadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Raṇadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Triṇētra Pallava, this exalted (*prince*), who knew the rules (*of politics*, *and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dēśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kalingas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gaudas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāṭa, Lāṭa and Kataka, (*and*) having obtained the Shatsahasra-jagati,<sup>5</sup> this heroic (*and*) truthful king shone like Âkhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakā) the city of Dhanada (Kubēra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyādhara.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murāri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntī's son (Yudhishthira),<sup>6</sup> (*and*) which had been handed down by the succession of his race, ruled the earth.

<sup>1</sup> *Maṅgalātattikā* is the same as *ālātī* or *maṅga[a-kārati]*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *drātrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

<sup>2</sup> *i.e.* of infantry, cavalry, elephants and chariots.

<sup>3</sup> The particle *ed* is used for *ina*.

<sup>4</sup> The word *rājan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

<sup>5</sup> *i.e.* 'the country of Six-thousand (villages).'

<sup>6</sup> See verses 3 and 6 above.

(L. 30.) From him (*was born*) **Eriyavarman**, (*and*) from him **Kuḍiyavarman** (I.).

(V. 14.) From him was born prince **Malla** (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname **Piḍuvarāditya**,<sup>1</sup> which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince **Kuḍiyavarman** (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the **Chālukya** race was **Vimalādityadēva**, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince **Kuḍiyavarman** (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

• (V. 18.) Then, pleased by (*his*) assistance, king **Vimalāditya** bestowed on prince **Kuḍyavarman** (II.) the **Gudravāra-dvaya**.<sup>2</sup>

(V. 19.) His (*viz.* **Vimalāditya**'s) son **Rājarāja** could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) **Rājarāja** (**Kubēra**) himself, who can boast of all treasures (*and*) who is the friend of the moon-crosted (**Śiva**).

• (V. 20.) Then, this glorious **Rājarāja**, the best of princes, married the beloved daughter of **Rājendra**, the virtuous **Ammaṅgayambā**, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as **Hari** (**Vishṇu**), the only lord of the three worlds, (*married*) **Sarasijā** (**Lakshmi**), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious **Kulōttuṅga-Chōḍa**, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,<sup>3</sup> became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince **Vira-Chōḍa**, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious **Kulōttuṅga-Chōḍa** gave to prince **Vira-Chōḍa** the **Vēṅgi-maṇḍala**.

(V. 24.) Having ruled the earth, prince **Kuḍyavarman** (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* **Kuḍyavarman** II.) was born prince **Erraya**, who resembled (**Indra**) the enemy of **Vṛitra** in power; (*and*) from him came **Nannirāja**, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named **Vedura** (I.), **Gauḍa**, prince **Goṅka** (I.), **Mallaya** and **Paṇḍa**.

<sup>1</sup> The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kanarese-Telugu *piḍugu*, 'a thunderbolt,' from which the Kanarese *piḍuga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname **Piḍuvarāditya**.

<sup>2</sup> i.e. 'the pair of (districts called) **Gudravāra**.'

<sup>3</sup> Or: 'the wealth of kings, extracted (in the shape of) tribute.'

(V. 27.) The most distinguished of these was prince **Goṅka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulōttuṅga-Chôḍa**.

(V. 28.) The son of this prince **Goṅka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems<sup>1</sup> of the crowd of all kings, was the glorious prince **Chôḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king **Râma**, who was praised by all kings.<sup>2</sup>

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goṅka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vēṅgi-maṇḍala** prospered while the virtuous prince **Vira-Chôḍa**, who crushed troops of enemies (*and*) resembled **Âkhaṇḍala (Indra)**, was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chôḍa**.

(V. 32.) Following for a long time the commands of **Vira-Chôḍa**, **Vedura (II.)** defeated in battle the **Pāṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chôḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dêśa*) called **Sindhuyugmântara**, which possessed all ( *kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulōttuṅga-Chôḍa**, whose fame was very great, adopted as son the son of prince **Goṅka (I.)**, prince **Chôḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chôḍa**, the **Vēṅgi-maṇḍala** of **Sixteen-thousand (villages)**.

(V. 36.) This prince **Chôḍa**, who resembled the terrible **Bhîma**<sup>3</sup> in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dhuritrî*) of **Vēṅgi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient **Vishṇu**, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍāmbikā**, the beauty of whose face resembled the full-moon, who equalled **Lakshmi** by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled **Śachi** and **Vāsava (Indra)**, was born the glorious prince **Goṅka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the staté of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinnacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

<sup>1</sup> *Prôḍyat-kirîṭa* seems to be meant for *kirîṭa-prôḍyat*.

<sup>2</sup> The two words 'earth' and 'comfort' are repeated in a very inellegant and unusual manner (*vasumatî* and *svatîṭyam* in line 57, and *mêḍini* and *sukham* in line 58).

<sup>3</sup> The second of the five *Pāṇḍavas*.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god **Bhimanātha**, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of **Kālahasti** and the **Mahēndrāchala** (mountain) *(were)* the servants of this virtuous prince **Goṅka** (II.).

(V. 43.) His lawful wife *(was)* **Sabbāmbikā**, who was adorned by virtues which deserved to be praised by the three worlds, whose form *(made her appear)* specially<sup>1</sup> beautiful among women, who was a very embodiment of the earth herself *(in patience, and)* the number of whose good deeds was countless.

(V. 44.) To this couple was born **Vira-Rājendra-Chôḍa**, who resembled a partial incarnation of Śūlapāni (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name *(was)* a charm which, *(if)* pronounced, destroyed the crowd of all enemies, *(and)* who granted to supplicants much more than *(their)* requests.

(V. 45.) Just as the first pitcher-born<sup>2</sup> (Agastya) *(had dried up)* the water of the ocean,—he dried up the whole of that lake<sup>3</sup> (*saras*) which had been formerly dug by the gods *(and)* which was full of rows of waves, shaken by shouls of crocodiles and *pāṭhina* (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed **Bhima**, just as Rāghava (Rāma) *(had killed)* Rāvaṇa who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of **Bhimēśvara**, gave a golden aureola (*prabhā*) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other *(gods)* in merit by joyfully covering the god **Bhimanātha** with a huge mass of gold *(and)* placing him on a pedestal (*pīṭha*) of pure gold.

(V. 48.) To the crescent-crowned (Śiva) who resides at **Dākshārāma**, he gave an ornamental arch (*makara-tōṭaṇa*), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was **Akkāmbikā**, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, *(and)* who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince **Goṅka** (III.), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, *(and)* the kings of whose enemies; not finding on the whole earth room for placing *(their)* feet even for an instant, took up *(their)* abode in the sky under forms suitable for this *(purpose)*.<sup>4</sup>

(V. 51.) The *Kalpaka* tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of **Rājendra-Chôḍa**, who destroyed hostile kings, was granting the objects of *(their)* desires to the crowd of supplicants.

(Vv. 52 and 53.) His wife was **Jāyāmbikā**, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce *(to be)* the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the **Parvatāpara-mahī**;<sup>5</sup> who was devoted to the lotus-feet of Hari (Vishṇu); who was the means of obtaining every prosperity; *(and who therefore)* resembled Padmālayā

<sup>1</sup> *Ramanīya-viśēṣa* appears to be meant for *viśēṣhēna ramanīya*.

<sup>2</sup> The words *Kumbhāyonir ādyah* ought to stand in the instrumental instead of the nominative case.

<sup>3</sup> i.e. he built a dam or bridge across the water in order to reach Bhīma who had evidently taken refuge in an island fortress.

<sup>4</sup> i.e. he killed all his enemies.

<sup>5</sup> i.e. 'the country to the west of the hill.'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishṇu, (and) the goddess of prosperity.

(V. 54.) To Vishṇu who fulfilled the desires of Kuntī,<sup>1</sup> (and) who dwelt in the town called Śrīpīṭha (i.e. at Śrīpīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments<sup>2</sup> (and) were as lovely as sapphires.<sup>3</sup>

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishṇu) together with her (viz. Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmāṅga<sup>4</sup>— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrīsimhagiri in order to remove the distress of (his) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithivīśvara, who,— as the god (Vishṇu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case<sup>5</sup> of silver purified by fire.<sup>6</sup>

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted<sup>7</sup> to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;<sup>8</sup> caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (their) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (his) start for war, the crowds of his enemies quickly leave (their) countries, flee in (all) directions with eyes trembling with fear, and roam about, thinking constantly:— "(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the Kalpa?"

(V. 63.) Though equal (to him) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

<sup>1</sup> This epithet alludes to the name of the Kuntī-Mādhava temple. Kuntī was the paternal aunt of Krishṇa; an incarnation of Vishṇu.

<sup>2</sup> *Parīkara* is used in the sense of *parīśkara*.

<sup>3</sup> *Harīṇḍa* is the same as *indranīla*.

<sup>4</sup> i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishṇu in the temple at Śrīsimhagiri, i.e. Śrīsimhāchalam in the Vizagapatam tālukā.

<sup>5</sup> *Karandā* and *bhāṇḍa* both mean the same.

<sup>6</sup> *Dhūmāṅka* is synonymous with *dhūmakāṭana*.

<sup>7</sup> *Tirna* is here used in the sense of *vitrana*.

<sup>8</sup> The composer has evidently forgotten a word meaning 'tree' between *dhāmra* and *kamra*.

nature is brackish, did not reach the standard of him who equalled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince **Prithviśvara**, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(Vv. 65 and 66.) At the auspicious time of the **Mēsha-samkrānti** in the Śaka year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),— the mother of this great (king and) the beloved queen of prince **Goṅka** (III.), the virtuous (and) charitable **Jāyamāmbā**, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god **Vishṇu**, whose nature may be known from the *Vēdānta*, who is the abode of Prosperity, (and) who always resides in the heads (*śiras*) of all *Vēdas* (*Śruti*),<sup>1</sup> (viz. to the god) **Mādhava** who abides at **Śrīpīṭha[pura]**, an excellent village in the country (*dēśa*) of **Prōlunāṇḍu**, called **Navakhaṇḍavāḍa**, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the Śaka year 1108, at the time of the **Mēsha-samkrānti**,— **Jāyamadēvi**, the great queen of the glorious **Mahāmaṇḍalēśvara** **Kulōttuṅga-Manma-Goṅkarāja**, the son of the glorious **Mahāmaṇḍalēśvara** **Volanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja**, gave to the god **Kuntī-Mādhavadēva** at **Śrīpīṭhāpuram** the whole village called **Navakhaṇḍavāḍa** in **Prōlunāṇḍu**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhōga*) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the **Rājārājaparamēśvara**, the **Purāṇḍara** (Indra) among kings, the devout worshipper of **Mahēśvara**, the beloved son of the glorious prince **Goṅka** (III.), who has studied the principles of all sciences, prince **Prithviśvaradēva**, who has destroyed all enemies,— having called together all inhabitants of the district (*vishaya*) of **Prōlunāṇḍu**, the *Rāshtrakūṭas* and others, together with the ryots (*kuṭumbin*),— commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) “Be it known to you that our mother **Jāyama-mahādēvi** has given the whole village called **Navakhaṇḍavāḍa** in the district (*vishaya*) of **Prōlunāṇḍu**, together with houses, fields and gardens, to the holy god **Kuntī-Mādhavadēva** who resides at **Śrīpīṭhāpura**, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are) :— In the east, the boundary (is) the embankment (*gaṭṭu*) of **Pērāva**; in the south-east, the boundary (is) **Indurāvam**; in the south, the boundary (is) the embankment of **Sūreguṇḍa**; in the south-west, the boundary (is) **Donkisūḍiyālu**; in the west, the boundary (is) the eastern embankment of the **Kommīnāyaku** tank (*cheruvu*); in the north-west, the boundary (is) the embankment (*karuvu*) of **Vaḍḍavi**; in the north, the boundaries (are) the five embankments of **Puṭṭalatrōva**; (and) in the north-east, the boundary (is) **Sabbālarāvi**.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand **Brāhmanas** on the bank of the **Gaṅgā**.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

<sup>1</sup> The *Vēdaśiras* are the *Vēdāntas* or *Upanishads*. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*śāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithviśvara.

(L. 168.) (*This edict was*) written by Kaṇṭāchāri at Śrīpiṭhāpuram. Hail! Hail! Hail!

#### No. 5.—TAXILA PLATE OF PATIKA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,<sup>1</sup> and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,<sup>2</sup> according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,<sup>3</sup> was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharōṣṭhī of the Śaka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinīnaitreya*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhārian Prākṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.<sup>4</sup> Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anusvāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. \**prāchu* for *prāchō*, l. 2, and *jau* for *jao*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṅghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśīla, i.e. Takkhaśīla, or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

<sup>1</sup> *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

<sup>2</sup> *Journ. R. As. Soc.* 1894, p. 551 ff.

<sup>3</sup> *Repts.* Vol. II. p. 134, note 1; Vol. V. p. 67.

<sup>4</sup> *Journ. R. As. Soc.* 1894, p. 528 ff.

Liaka Kusuluka, but **Patika**, the son of **Liaka Kusuluka**, and he has correctly identified this person with the Great Satrap **Patika Kusulaa** of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name.<sup>1</sup> This identification shows that Śūḍasa or Śōḍāsa of Mathurā and Patika, as well as their fathers **Ramjubula** or **Rājuvula** and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śōḍāsa's inscription from the Kaṅkāli Tila,<sup>2</sup> the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham<sup>3</sup> and Dr. Bhagvanlal maintain, Liaka and his son were **Śakas**. As Liaka governed two provinces, **Chhahara** and **Chukhsa**, he must have been a person of some consequence. The country around Taxila (Shāh-Dhērī), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king **Mōga**, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the **Mo** or **Mau**s of the coins, and that Director von Sallet<sup>4</sup> places him, on numismatic evidence, together with **Ramjubula-Rājuvula**, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindū overseer of the works in Patika's *samghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

#### TEXT.

##### A.—Obverse.

- 1 [Sarinvaṭsa]raye<sup>5</sup> aṭhasatatimae 20 20 20 10 4 4 maharayaṣa mahamntasa  
[Mo]ḡasa Pa[ . emasa]<sup>6</sup> masasa divaso pañchame 4 1 etayo purvayo  
Chhahara .<sup>7</sup>
- 2 Chukhsasa cha Chhatrapasa [!\*] Liako Kusuluko nama [!\*] tasa putro  
Pa[ti] .<sup>8</sup> [!]\* Takhaśilayo nagare utareṇa prachu deśo Chhema nama atra
- 3 śe<sup>9</sup> Patiko apratiḥavita bhagavata-Śakamunisa śriram [ti]tha[veti]<sup>10</sup>  
sati]gharamaṇi cha sarva-Budhana. puyae<sup>11</sup> matapitaram puyaya[rnto]

<sup>1</sup> Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *ju* which the Prākṛit legends of the coins invariably show in the second syllable.

<sup>2</sup> *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

<sup>3</sup> *Coins of the Śakas*, p. 21 ff.

<sup>4</sup> *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

<sup>5</sup> The first three letters are somewhat indistinct, but recognisable in the original.

<sup>6</sup> Restore *Panmasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

<sup>7</sup> Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

<sup>8</sup> Restore *Patiko* with Dr. Bhagvanlal.

<sup>9</sup> Restore *deśa*, the first letter of which has been omitted by mistake, like the *pa* of *patihaveti* and the corrected *e* of *puyae*.

<sup>10</sup> Restore *patihaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.





- 4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] . dhavasa<sup>1</sup>  
 cha puyayanto [||\*] mahadanapati-Patikasa jau va[ñae]<sup>2</sup>  
 5 Rohinimitreṇa ya ima[hi] saingharamo navakamika [||\*]

*B.—Reverse.*

- 6 Patikasa Chhatrapa Liaka<sup>3</sup> [||\*]

TRANSLATION.

In the seventy-eighth year— 78— of the great king, great Mōga [1],<sup>4</sup> on the fifth— 5— day of the month Panēma[2],— on the (*lunar day, specified as*) above,— of the Chhahara and Chukhsa Satrap [3]— Liaka Kusuluka (*is his*) name— of him the son (*is*) Patika [4]. To the north of the town of Takhasila [5], the eastern region (*bears*) the name Chhēma— in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śākyaṃuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,—worshipping both all his brothers and his blood-relations and connexions [7]. The victory of the great gift-lord Patika is described by Rôhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used ; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatimē. Samvatsaraye aḥsatatimae* stands for \**samvatsarakē aḥṣasaptatimakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara* . *Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of *Chhahara* and *Chukhsa*. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called *Chhēma*. But with respect to *Chukhsa*, which possibly might be read *Chuskha*,<sup>5</sup> I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍaśāṣhu*<sup>6</sup> means 'a horse from the districts on the Indus.' Might not *choska*, like

<sup>1</sup> The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[ba]dhavasa*.

<sup>2</sup> The last two syllables of *vañae* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *ñae* consists of a long straight line on the right and a wavy limb on the left.

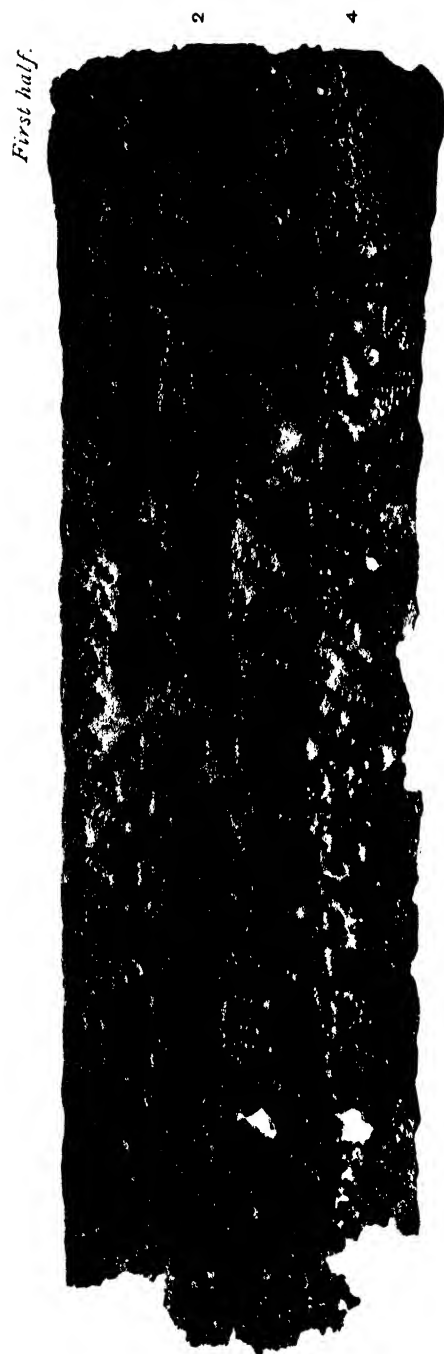
<sup>3</sup> These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

<sup>4</sup> The figures within crotchets refer to the remarks given below.

<sup>5</sup> In the Kharōshthī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *purvaye*, *vardhie*, and *sarva* are spelt *puraye*, *vadhie* and *savra*.

<sup>6</sup> See the *St. Petersburg Dictionary*, sub voce चोस्का.

Taxila Plate of Patika.—The year 78.





*saindhava*, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),<sup>1</sup> ll. 2-3:—*Vāchakasy-āryya-Ghastukastisya śishyo gaṇisya-āryya-Maṇḍhastisya śhaḍhacharo vāchako Aryya-Divitasya nirevartanā*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeṣṭhastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vāchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Tukhaśilayē nagarasa utareṇa* or *Tukhaśilam nagare* (accusative for *nagaraṁ*?) *utareṇa*.

6. *Apratithavita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhratara sarva* seems intended for the accusative plural, *bhrātrīṇ sarvān*; compare *bhratarehi* in the Bimaran vase inscription. The following genitive *natiga*[*baṁ*\*]*dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb *puṇyati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jan*, 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality.' *Yaṇae* corresponds exactly to the Sanskrit *varṇyatē*. For the elision of the *t* compare the elision of *k* in *sahvatsaraye* and *aphasatatimae*. With the locative *imahi*, 'in this,' compare *kahim* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

## No. 6.—SALOTGI PILLAR INSCRIPTIONS.

By PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at *Sālôtgi*,<sup>2</sup> a large village six miles south-east of Inḍī, the chief town of the Inḍī tālukā of the Bijāpur district of the Bombay Presidency, and has now been placed in the *chaudī* at Inḍī. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nāgarī characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nāgarī characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nāgarī characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

<sup>1</sup> *Ep. Ind.* Vol. I<sup>o</sup>. p. 203.

<sup>2</sup> See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōm svasti śrīh*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.<sup>1</sup>

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akālavārshadēva Kṛishṇarāja [III.], the son of Amōghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvītṭage in the Karnapuri *vishaya*, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Saṃdhivigrahin* of Kṛishṇarāja, Nārāyaṇa, surnamed Gajāṅkuṣa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha *vishaya*.<sup>2</sup>

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.<sup>3</sup> And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence<sup>4</sup> till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvītṭage, where the *śālā* was established,<sup>5</sup> has with great probability been suggested to be the modern Sālōtgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

<sup>1</sup> [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas.—E. H.]

<sup>2</sup> [The Māhisha-*vishaya* might be identical with the Mahisa-maṇḍala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛhat-saṃhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

<sup>3</sup> The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

<sup>4</sup> viz. by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṃvat 869 expired.

<sup>5</sup> To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kunda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Seḷaṇas; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the *birula* Gajāṅkuśa, i.e. 'the elephant-gond.'

As Kañchiga himself professes to be a member of the race of the Seḷaṇas and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiḷahāra chief Gōvaparasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bāḍaḷo. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Sīṅṇanakaṭṭe near Makipiyiṇṭi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,<sup>1</sup> must be identical with the modern Sālōṭgi. The name appears to have been developed from *Sālā + Pāvittage* or *Pavithage*, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god Trayipurusha, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the Mahāmaṇḍalēśvara Gōv[u]ṇarasa, who belonged to the Śiḷahāra race; who traced his descent from the mythical Śiḷahāra king Jimūtavāhana; whose banner was a golden Garuḍa;<sup>2</sup> and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nripatūṅga in his *Kavirājamārga* as one of the places where the *Kannaḍada tiruḷ*, i.e. 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nripatūṅga mentions as other centres of purest Kannaḍa: Kisuvola, Puligere and Oṅkunda, which are respectively identical with Paṭṭadakal, Lakshmeśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Mulgund in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopal in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śiḷahāra or Seḷaṇa<sup>3</sup> dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'<sup>4</sup>

<sup>1</sup> *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

<sup>2</sup> Compare above, Vol. III. pp. 208 and 269.

<sup>3</sup> Other forms of this name are *Sildra*, *Śildra*, and *Śiḷahāra*; see above, Vol. III. p. 294, note 7.

<sup>4</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 98, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT<sup>1</sup> OF A.

## First Face.

1	[Om <sup>2</sup> ] [11*] Svasti śrīh [11*] <sup>3</sup> Jayaty=āvishkṛitam Vishṇōr=Vvainat-āpatyam=uttamam [1*]							
2	dhṛita-lōkatrayātraiyatanubhṛit-tanubhṛidvaram			[11*]			[1*]	
3	Śaka-kālād-gat-ābdānām	sa-saptādhikashashṭishu			[1*]		śatē-	
4	<sup>4</sup> shv=ashtasu tāvatsu samānām=amkatō=pi cha			1(11)		[2*]	Va-	
5	rttamānē Plavaṅg-ābdē	varttamānē	nirākulē		[1*]	janē	ja-	
6	napadē	nānā-dhānya-saṁpat-samanvitē	1(11)		[3*]		Śrīmatō=	
7	mōghavarshasya	paramēśvara-bhūpatēh		[1*]			priya-sūnau	
8	svakīy-āryya-pāda-dhyāna-parē	parē	1(11)		[4*]		Pravarddhamā-	
9	na-parama-kalyāṇa-vijay-ōdyamē			[1*]			Prithivī-	
10	vallabhē-kālavarshadēvē	ramāvatī	1(11)		[5*]		Mānyakhē <sup>5</sup>	
11	tē	sthīrībhūta-katakō	raṁya-harmyakō		[1*]		subhaṭa-pra-	
12	madā-kōṭi-rāji-rājita-pātakō	1(11)		[6*]		Sukhau	va-	
13	sati dharmmēṇa	sadā	pālayati	prajāh		[1*]	dadaty-a-	
14	mita-vastūni	dvi-jādībhya	dayā-parē	1(11)		[7*]	Anē	
15	k-āvanībhṛin-mauli-maṇi-chuṁbi-padāmubujō				[1*]		chakā-	
16	sati yaśō-bhāji	rāji	rājīva-lōchanē	1(11)		[8*]	Ami-	
17	tadyanti-dōrvviryya-svikṛit-ārātīmanḍalē			[1*]			kṛita-di-	
18	gvijayō	Kṛishṇarajē	rājyaṁ	prasāsati	1(11)		[9*]	Iha
19	Karṇṇapuri-nāma-vi-hayō	vishay-ōttamō			[1*]		Pāvītṭa-	
20	go	iti	khyāta-nāma-grāmō	manōramē		11 <sup>6</sup>	[10*]	
21	Śrīmatī <sup>7</sup>	Māhisha-vishayē	Kāmēchanamuduvōl <sup>8</sup> =iti				prasi-	
22	ddhē grāmō [1*]	vāstavyah	Kaumḍīnyō	Vājasaneyas=tu	Kāpvasākh-ādhyayanah			
	[11*] [11*]							
23	<sup>9</sup> Dāmapūryya-sutaḥ	śrīmān-vadānyō	yah	pratāpavān	[1*]		Nārāyaṇ[ō]=	
24	bhidhānēna	Nārāyaṇa	iv=āparaḥ	1(11)	[12*]		Vikhyātō bhuvī vidyāvān-yō	
25	Gajāmkuśa-saṁjñayā	[1*]	pradhānah	Kṛishṇarājasya	mantrī	san	sandhivigrahī	
	[11*] [13*]							
26	Tasya	yah	pratīhastō=bhūt=priyō	dakṣiṇahastavat	[1*]		niryuktas=tēna	
27	tēna <sup>10</sup>	tējasvī	sandhivigraha-karmmaṇi	1(11)	[14*]		Pāragō rāja-vidyānām kavi-	
	mu-							
28	khaḥ <sup>11</sup>	priyamvadah	[1*]	yas=tu	dharmma-ratō	bhāti	dharmmō vighrahavān=	
	iva	1(11)	[15*]	Tēn=ēyam				
29	kāritā śālā	śrī-viśālā	manōramā	[1*]	dhātṛ=ēva	sv-ēchchhayā	śrīṣṭī sthāpit-ā-	
30	disuratrayā <sup>12</sup>	1(11)	[16*]	Śālā	Manōvat	iv=aishā	Brahma-yuktā virā-	

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre of verses 1-10: Ślōka (Anushtubh).<sup>4</sup> The impression looks as if before this *shv*= the *akshara shva* had already been once engraved and had then been effaced again.<sup>5</sup> Originally *Mānyakhkhē* was engraved.<sup>6</sup> Here the original has an ornamental full stop.<sup>7</sup> Metre: Āryāgiti.<sup>8</sup> At first sight we should read *Kāmēchanamuduvōlal*, the *akshara la* of which is written with the Kanarese sign; but the back of the impression shows that the *i* of *chi* and the *la* have been struck out.<sup>9</sup> Metre of verses 12-33: Ślōka (Anushtubh).<sup>10</sup> This word, which has been erroneously repeated here, has perhaps been struck out already in the original.<sup>11</sup> Read *khyāh*; this correction also has perhaps been made already in the original.<sup>12</sup> What is actually engraved here is *disuratrayā*, *rairatrayā*, but the first *trayā* and the sign of punctuation after it appear to have been struck out.

- 31 jatê [1\*] atra vidyârthinah samiti nânâ-janapad-ôdbhavâh [11] [17\*] Êbhyah  
prakalpita<sup>1</sup>  
32 vṛittir=êtadīyô=dhun-ôchyaô [1\*] praparîchô dēsa-kâl-âdir=êtat<sup>1</sup> khyâti-  
prasiddhayê [11\*] [18\*]

## Second Face.

- 33 Êtat-Pâviṭṭage-grâ-  
34 ma-patiḥ Kâśyapa-gô-  
35 trajaḥ [1\*] prabhur=V vâjasanô-  
36 yânâm Kâpvaśâkhâvatâm vara[h 11\*] [19\*]  
37 Gôvindabhaṭṭa-tanayô  
38 brahmanyah śuchir-agnimân [1\*]  
39 Budhaś-Chakrâyudhō nâma  
40 kshamâvân=vadatâm varah [11\*] [20\*]  
41 Brahma-vid dharmmavit=prâjñô  
42 bhavyah sēvyah priyamvadah [1\*]  
43 dharmmaśâstra-rataḥ śrîmân  
44 sâkshâd=iva Parâsarah [11\*] [21\*]  
45 Pûrvv-ôktê varttamân-âbdê  
46 māsê Bhâdrapadê-mchitê [1\*]  
47 pitri-parvvaṇi tasy-aiva  
48 Kuja-vârêna samyutê [11\*] [22\*]  
49 Sûryyagrahana-kâlê<sup>2</sup> tu  
50 madhya-gô cha divâkarê [1\*]  
51 Gôdâvar[yyâ]m mahânady[âh\*]  
52 kôṭi . . . [t]îrthakê [11\*] [23\*]  
53 Yah pra<sup>3</sup> . . . nâma  
54 grâman<sup>4</sup> . . . rttitah [1\*]  
55 sa tējasvî mahâsa[1\*]tvô  
56 dvijēndra-dvīsatī-yutah [11\*] [24\*]  
57 Sthitvâ tîrtha-varê snâtivâ  
58 sâ[t\*]tvikam dharmman=âsritah [1\*]  
59 śâlâ-vidyârthi-saṁghâya<sup>5</sup>  
60 dattavân bhûmim-uttamâm [11\*] [25\*]  
61 Pâviṭṭage iti khyâtê  
62 grâmê-smin sadguy-âkarê [1\*]

## Third Face.

- 63 mânyâm nivarttanânâm tu pañchabhiś=cha śatair=mmitâm [11\*] [26\*]  
64 Nivêsanâni sârdhdhânî<sup>6</sup> saptavimsatim=âdarât [1\*]  
65 mânyâni dattavân-mânyô Gôvindabudha-nandanah [11\*] [27\*]  
66 Nivarttanâni chatvâri mânyâm kusuma-vâṭikâm [1\*]  
67 nivarttanâni dîp-ârtham mânyâni dvâdaś=aiva cha [11\*] [28\*]  
68 Śâlâ-vidyârthi-saṁghâya su-dravyâni dvijâtibhiḥ [1\*]  
69 pañcha pushpâni dēyâni vivâhê sati taj-junaiḥ [11\*] [29\*]

<sup>1</sup> Read *êtat-khyâ*.<sup>2</sup> This *akshara* may possibly be *prâ*.<sup>3</sup> Originally *-saṁghâya* was engraved.<sup>4</sup> This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârdhdhâni*.<sup>5</sup> Originally *hâṇarkâlê* was engraved.<sup>6</sup> Perhaps this line was *grâmanîḥ parikrttitah*.



70	Dēyam	tath=ōpanayanē	vivāhē	yat=pur=ōditam	[1*]
71	tad-arddham	ch=aitad-arddham	cha	chūḍā-karmmaṇi	taj-janaḥ [11*] [30*]
72	Kēnachit=kārapēn=ēha		karttavyē	vipra-bhōjanē	[1*]
73	bhōjayēt=tu	yathā=śakti	parishat=parishaj-janam	[11*]	[31*]
74	Vyākhyātus=ch=aiva	sālāyām	kalpitāni	mahātmanā	[1*]
75	nivarttanāni	parichāśad=bhūmēr=mmānyāni	tāni	cha	[1*]
76	vyākhyātur=asyām	sālāyām	mānyam=ēkam	nivēsanam	[11*] [32*]
77	Bahubhair=vvasudhā	bhuktā	rājabhiḥ	Sagar-ādibhiḥ	[1*]
78	yasya yasya yadā	bhūmis=tasya	tasya	tadā	phalam [11*] [33*]
79	<sup>1</sup> Sāmānyō-yam	dharma-sētur=nṛipānām	kālē	kā-	
80	lē	pālaniyō	bhavadbhiḥ	[1*]	sarvvān=ētān
81	bhāvinah	pārthivēndrān	bhūyō	bhūyah	prārthayaty=ēsha Rāmah [11*] [34*]
82	<sup>2</sup> Sva-dattām	para-dattām	vā	yō	harēta vasmindharām [1*]
83	shashṭim	varsha-sahasrāṇi	vishṭhāyām	jāyatē	krimi[h] [11*] [35*]

## TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.<sup>3</sup>

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many<sup>4</sup> years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramēśvara*, the glorious king *Amôghavarsha*, the fortunate great *Akālavarshadēva*, the Favourite of the Earth, who ever meditates on the feet of his father<sup>5</sup> and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at *Mānyakhēta*, where his camp is firmly established, where the houses are handsome and the quarters<sup>6</sup> resplendent with rows of millions of great warriors and beautiful women,—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king *Krishna*, whose lotus-feet are kissed<sup>7</sup> by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands<sup>8</sup> of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:<sup>9</sup>—

(V. 10.) Here, in the most excellent of districts, the district of *Karnapuri*, in the pleasant well-known village of *Pāvīttaga* :—

(V. 11.) In the prosperous *Māhisha* district, in the village named *Kāñchanamuduvōl*, there dwells (or dwelt) one *Nārāyaṇa*, the son of *Dāmapārya*, of the *Kauṇḍinya gōtra*, a student

<sup>1</sup> Metre: Śālini.<sup>2</sup> Metre: Ślōka (Anushtubh).

<sup>3</sup> The words *vislakṣitām Viṣṇōr*, 'manifested of Viṣṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tigundi* inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Viṣṇu, while in reality he glorifies Viṣṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Painata* of the text is not given in the dictionaries.

<sup>4</sup> viz. 867; the words 'and as many years in figures' are quite inappropriate here.<sup>5</sup> The word *drya* apparently is used here in the sense of the Kanarese *ayya*.<sup>6</sup> *Pātaka* = *grāmaikadśā*.<sup>7</sup> *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.<sup>8</sup> *Maṇḍala* = *dśā*.

<sup>9</sup> The context is that, in the reign of this king *Krishna*, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of *Pāvīttaga* (verse 10).





of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.<sup>1</sup> For his learning known everywhere by the name of Gajāñkuṣa,<sup>2</sup> he is (or was) the chief minister of Kṛishnarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and haudsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Mandvati<sup>3</sup> joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvīttaga is (or was) Chakrāyudha Budha,<sup>4</sup> the son of Gōvindabhaṭṭa, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes<sup>5</sup> joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari<sup>6</sup> . . . . . that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvīttaga, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished<sup>7</sup> dwelling-places, exempt from taxes; four *nivartanas* (of land) as a flower-garden, exempt from taxes; and twelve *nivartanas* (of land), exempt from taxes, for lights. Five 'flowers'<sup>8</sup> of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

#### TEXT OF B.

##### Fourth Face.

1 Śrī-māna-dhāma-rājita-rām-ā-

2 vaḷi-Kupaṇapura-vinirggataṇ=abha-

<sup>1</sup> i.e. the god Viṣṇu.

<sup>2</sup> i.e. 'the elephant-goad.'

<sup>3</sup> A mythical town on mount Méru.

<sup>4</sup> As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

<sup>5</sup> i.e. at the time of new-moon.

<sup>6</sup> Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

<sup>7</sup> This is the translation of the conjectural reading *saridhāni*. *Nivādanāni saridhāni sapṭavimśatīm* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

<sup>8</sup> The word *puṣkapa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3	yam	[1*]	Bhima-balam	Seḷarara	
4	kulak=i		mahiyoḷ	tilaka-	
5	d=anto	Kaṁchigan=embôm <sup>1</sup>		[1*] Mēl=â-	
6	rppan=ârdan-âtarin	sôlada	ganḍam	pra-	
7	tâp[i]	dânada	phaladin	[1*] mēl=akku	
8	koḷḷandanu <sup>2</sup>		pâlipa	phalam=em-	
9	du	tannoḷ=arid=int=enda		[2*] Mâdisi-	
10	den=âne		sâleyan=[i]ḍita-	Dantipri-	
11	y-âvanîsana	vôl	mun-	[1*] (m)mâ[ḍ]i-	
12	sidôm	mâḍisidone		mâḍisidôm <sup>3</sup>	
13	[m]âḍidudane	sale	kâd=âtam		[3*]
14	[A]nd-i	sâleya	kambada	gomda-	
15	lamam <sup>4</sup>	niṇisuv=andu	kambada	rû-	
16	pih	[1*]	pind=aṇanan=niṇisuva	vô-	
17	l ond=eraḍam	tâne	piḍidu	niṇi-	
18	sidon=âtam <sup>5</sup>		[4*] Jambhâri-nibham	sâ-	
19	lâ-stambhaman=olp=odave			niṇi-	
20	sidam	nija-kî[r*]tti-	[1*]	stambhamane	
21	niṇisuv-ant[e]	sujaṁbham		Kaṁchi-	
22	gan=açamçhaḷ-âñchita-dhairiyam			[5*]	
23	Pasarise	sammati		tannayê	
24	du[su]vandada			nesapaṁgaḷoḷ	
25	ke[ḷava]n-idarkk=	[1*]		asadrisan=itt=i-	
26	ttudan=i	vasudhego		neguḷv=auntu	
27	sâsanam	bareyisidôm	[1]	[6*]	

## TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kaṁchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of Bhîma; (*who was*) on this earth like a front-ornament to the race of the **Seḷaras**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) “I have caused (*this*) hall (*sâlâ*) to be built, just as the renowned prince (*avanîsa*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”<sup>6</sup>

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kaṁchiga**, whose immovable courage was honoured, (*and*) who resembled (*Indra*) the enemy of Jambha, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

<sup>1</sup> An incomplete *anusvâra* is engraved after the *ga* of *Kaṁchigan*.

<sup>2</sup> Read °*danam*.

<sup>3</sup> *Mâdisidôm* appears to be corrected from *mâdisidone*.

<sup>4</sup> The *la* of *gomḍalamam* has a peculiar form which differs from the other *la*'s of the same inscription.

<sup>5</sup> These four *akṣharas* are written on an erasure.

<sup>6</sup> *i.e.* the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites<sup>1</sup> in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

## TEXT OF C.

*Third Face.*

- 1 Svasti [||\*] [Sa]ma[dhi]gata-pañcha-mahâśabda-mah[ā]-  
 2 maṇḍalêśvaraiḥ Kopanapura-var-âdhîśvaraiḥ su-  
 3 <sup>2</sup>varṇa-Garuḍa-dhvajaiḥ vimala-kî[r\*]tti-dhvajaiḥ śrî-Śi-  
 4 lahâra-narçindira-Jimûtavâhan-ânva-

*Fourth Face.*

- 5 ya-prasûtaiḥ sauryya-Raghu-  
 6 j[ā]taiḥ Śilahâra-kuḷa-kama[la]-  
 7 [m]âritthaṇḍaiḥ<sup>3</sup> nera[vo]deganḍa Kâ-  
 8 [t]yâyani-labdha-vara-prasâ-  
 9 daiḥ kastûrik-âmôda manne-  
 10 ja-vallabhaiḥ bhaya-lôbha-  
 11 durllabhaiḥ munivar-âditya  
 12 <sup>4</sup>Sanivâra-siddhi Dhanagana siṅgam sâ-  
 13 has-ôttunigam nâm-âdi-sama-

*First Face.*

- 14 sta-prasasti-sahi[ta]m śrîman-mahâmaṇḍalêśvaraiḥ Gôv[u]-  
 15 ṇarasar 36 ṇum Bâḍaḷe baḷiya agra-  
 16 hâraiḥ Pavithag[e\*]ya śâleya Trâyîpuru-<sup>5</sup>  
 17 śa-dêyarggey=alliya koḍ[i]geyy=olago Tamba-  
 18 la-kôlal=innûḷu mattaru keyyu ma[gau]-

*Second Face.*

- 19 kôlalu Baḷambugey-i-  
 20 r-mmattaru nelanû Makîri-  
 21 yinṭiya Simganakatteyalu  
 22 kiṇiya-kô[la\*]lu mûḷu matta-  
 23 ru gaḷdeyuman bittar [||\*] Â mû-  
 24 ḷu mattaru gaḷdey=olago ti[ssa]-  
 25 laḍaṇṭakke galde matta[ru\*] 1 [||\*] Maṇḍala [ma]-  
 26 h[ā]-śrî śrî śrî [||\*]

## TRANSLATION OF C.

Hail! The glorious *Mahâmaṇḍalêśvara* Gôv[u]ṇarasa, who was praised by all such names as: a *Mahâmaṇḍalêśvara* who had obtained the five *mahâśabdās*; the lord of the excellent (*city of*) *Kopanapura*; he whose banner was a golden *Garuḍa*; he whose white fame

<sup>1</sup> The word *śaṣaṇa* is not found in the dictionaries; it is probably a *tadbhava* of *nivêṣana*, which occurs in verse 27 of the inscription A.

<sup>2</sup> Read *surarṇa*.

<sup>3</sup> Read *Trâyîpuru-ka*.

<sup>4</sup> Read *mârtanḍam*.

<sup>5</sup> Read *Śanivâra*.

resembled a flag; he who was born in the race of the glorious Śiṣahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a sun to the lotus—the Śiṣahāra race; . . . . . he who had obtained the excellent favour of Kātyāyani (Pārvatī); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the sun to the angry; he who was successful (even) on Saturdays;<sup>1</sup> the lion of Dhanaga;<sup>2</sup> (and) he who was full of daring,—gave to the god Trayipurusha of the hall (śālā) at the agraḥāra of Pavīphage in the 36 (villages of) Bāḍaḷe: two hundred mattars, (measured) by the Tambaḷa<sup>3</sup> rod, of cultivated land in the rent-free land (koḍige) of that (village); two mattars, (measured) by the magau (?) rod, of land in Baḷambuge (?); and three mattars, (measured) by the small rod (kiriya-kōlu), of paddy-fields in Singanakaṭṭe (near) Makiriyaṇṇi (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (was assigned) for tissaḷaḍaṇṇu (?). Fortune! Great prosperity! Prosperity! Prosperity!

### No. 7.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*<sup>4</sup> for which we are indebted to Mr. Lewis Rice, the Director of Archaeological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnatica*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

#### A.—RAJARAJA.

##### 1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.<sup>5</sup>

- 1 Svasti śrī [||\*] Kō Rājarāja-Kēsarivammarṅku<sup>6</sup> yā[ṇ]ḍu 7āvadu . . . .  
 . . . . . ivv-āṭṭē Ayppasī-t-  
 2 tinguḷ 7paunnamāsiyum Irēvadiyum peṇṇa vishuvil<sup>7</sup> sōmagrahaṇatti=ṇṇṇu.<sup>8</sup>

"In the 7th year (of the reign) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (the day of the nakshatra) Rēvati and to a full-moon tithi in the month of Aippasī of this very year."

<sup>1</sup> See above, Vol. III. p. 269, note 8.

<sup>2</sup> It may be concluded from this *biruda* that Dhanaga was the name of the father or predecessor of Gōvūṇa-rasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

<sup>3</sup> According to Mr. Kittel's *Kannada-English Dictionary*, *Tambaḷa* is another form of *Tamiḷa* which is derived from the word *Tamiḷ*.

<sup>4</sup> *Epigraphia Carnatica*, Part I. Bangalore, 1894.

<sup>5</sup> From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

<sup>6</sup> Read °varmarṅku or °varmarkku.

<sup>7</sup> Read *vishuvatti*.

<sup>8</sup> Read *paurṇa*.

<sup>9</sup> i.e. °grahaṇattiṇ ṇṇṇu.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-samkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,<sup>1</sup> Dr. Fleet has already pointed out that, within the period to which Rājārāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows :—

In A.D. 991 (Śaka-Saṃvat 913 expired) the Tulā-samkrānti took place on the 26th September,<sup>2</sup> by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the *nakṣatra Rēvatī* for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṃvat 932 expired) the Tulā-samkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvatī for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,<sup>3</sup> are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṃvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Kṛishṇa temple at the village of Kaliyūr in the Tirumakūḍlu-Narasipur talukā.<sup>4</sup>

1 Svasti [||\*] Śakanṛipa-kāl-ātita-saṃvatsara-śataṃga[!\*] 929nōya Parābhava-saṃvatsarada Chaitra-māsada bahuḷa-pañchamiyu-

2 m=Ādityavārad=andu.

"On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (which corresponded to) the year 929 since the time of the Śaka king."

By the southern luni-solar system Parābhava was Śaka-Saṃvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṃvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṃvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

<sup>1</sup> See *Ind. Ant.* Vol. XXIII. p. 297.

<sup>2</sup> According to Dr. Fleet, *ibid.* Vol. XIX. p. 71, the Tulā-samkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭṭas* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII. p. 207, the time of the Samkrānti, expressed in days of the Julian period, is 2083 289·2749, i.e. 6h. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Samkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭṭas* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

<sup>3</sup> My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all without exception visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṃvat 534 and 539, and of Vikrama-Saṃvat 1043) were not visible in India.

<sup>4</sup> From Mr. Rice's transcript, *Ep. Carn.* Part I. p. 149, No. 44. The inscription 'consists of praises of Appamāya, a general and minister under Rājārājadeva.'



A.D. 1007, and **Sunday**, the 29th February A.D. 1008. Here the *pūrnimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṃvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to **Sunday**, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyēśvara temple at Balmuri in the Baḷaguḷa hōbaḷi of the Seringapatam tālukā.<sup>1</sup>

26 . . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[saraKe] śrī-[Rā]jarāja[dē]-  
 27 [va]rge<sup>2</sup> yāṇḍu irupatt-eintā[vu] . . . . .  
 28 . . . . . tad-varisha[da Pau]sha-mā[sa] . . . . .  
 29 <sup>3</sup> rāyaṇa-saṃkrāntiyol . . . . .

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 . . . . . at the Uttarāyaṇa-saṃkrānti in the month of Pausa of this year . . . . ."

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyaṇa-saṃkrānti of that year took place 12h. 37.9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausa, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṃvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṃvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṃvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṃvat 913. Assuming that the Uttarāyaṇa-saṃkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyaṇa-saṃkrānti of Śaka-Saṃvat 906 and the Vishuva-Tulā-saṃkrānti of Śaka-Saṃvat 907).

B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaḷi of the Nañjanaguḍi tālukā.<sup>4</sup>

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-saṃ.  
 2 vatsarada Phālgua-māsa[da] sukla-[pa]-

<sup>1</sup> No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

<sup>2</sup> Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavādi, Malenāḍu and Ilam (Ceylon), and the Nuḷamba, Andhra, Kōṅgu, Kālīṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, *viz.* Rājarājakēsarivarman *alias* Rājarājadēva.

<sup>3</sup> *i.e.* *uttardyaṇa*.

<sup>4</sup> No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 184.—From the transcript of Mr. Venkayya who furnishes the following note: "The other face of this stone contains, in Kanarese characters, the usual Tamil historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasimha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign."

3 ksham Budhavāram puṇṇame Uttaro-nakshatraṁ sō-  
4 magraṇapad=andu . . . . .

"On the day of an eclipse of the moon, (*the day of*) the Uttarā nakshatra, a full-moon *tithi*, a Wednesday in the bright fortnight of the month of Phālguna in the Raudra year (*which corresponded to*) the Śaka year 943 . . . . ."

By the southern luni-solar system Raudra was Śaka-Samvat 943, as a current year, and for this year the date is correct. For, in Śaka-Samvat 943 current the full-moon *tithi* of Phālguna ended 22h. 32m. after mean sunrise of Wednesday, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the nakshatra Uttara-Phalguni.<sup>1</sup>

5.—Inscription on a stone standing to the north of the Sômēśvara temple at Suttūru in the Tāyūru hōbaḷi of the Nañjanaguḍi tālukā.<sup>2</sup>

1 [P]ūrvvadēsamu[m] Ga[m]geyu[m] Kaḍāramu[m]<sup>3</sup> koṇḍa kō=Pparakō[sa]riparmmar=  
āna uḍeyār  
2 śrī-Rājendra-Chōḷadē[vargge] yāṇḍu 31āva[d]u [[\*] Svasti [[\*]  
3 Śaka-var[sha] 9[54]nēya Āṅgira-samvatsara  
4 Kārttika-māsa . . [rṇ]nam[i]<sup>4</sup> tale-devasam-āgo bidj-  
5 go Sōmavāra Rōhiṇi-nakshatradal uḍeyār śrī-Rājendra-Chō-  
6 ḷadēvar-gurukkaḷ . . . . .

"In the 31st year (*of the reign*) of king Parakēsarivarman, *alias* the lord, the glorious Rājendra-Chōḷadēva, who conquered the Eastern country, the Gaṅgā, and Kaḍāram.

"Hail! On (*the day of*) the Rōhiṇi nakshatra, a Monday, the second *tithi* (*of the fortnight* which had) the full-moon *tithi* for its first day (?)<sup>5</sup> of the month of Kārttika in the Āṅgira year (*which corresponded to*) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year Āṅgiras was Śaka-Samvat 954 expired, and for this year the date is correct. For in Śaka-Samvat 954 expired the second *tithi* of the *amānta* Kārttika ended 7h. 26m. after mean sunrise of Monday, the 23rd October A.D. 1032, when the moon was in the nakshatra Rōhiṇi for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of Rājendra-Chōḷa I., the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, Rājārāja was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

<sup>1</sup> This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

<sup>2</sup> No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

<sup>3</sup> This word is entered above the line, with a cross (*hamsapāda*) after it.

<sup>4</sup> Read *paurṇami* (?).

<sup>5</sup> I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the nakshatra Rōhiṇi in connection with a second *tithi* of the month Kārttika is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.

## C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Samkaréśvara temple at Sindhuvaḷḷi in the Kaḷale hōbaḷi of the Nañjanaguḍi taluka.<sup>1</sup>

1	Sva[sti]	śrī	[  *]	Śakarai	yā[n]ḍu	[āyira]-
2	[t]tu-muppadu			peṇṇa		<sup>2</sup> Dvaya-sam[va*]-
3	tsarattu					śrī-Kolōttumka-Śō-
4	ḷadēvar			pridhi[vi*]-rāḷyattu		yāp-
5	[ḍu]			muppatt-ēḷāvadu		. . . . .

"In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (*and*) in the thirty-seventh year of the reign of the glorious Kulōttunga-Chōḷadēva . . . . ."

This date contains no details for exact verification. Moreover, the Jovian year Vyaya put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,<sup>3</sup> Vyaya was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,<sup>4</sup> and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttunga-Chōḷa I., would give us for the first year of his reign Śaka-Samvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.<sup>5</sup>

7.—Inscription in the Natarāja temple at Chidambaram in the South Arcot district.

1	Svasti	śrī		Tiribuvanaḥchakkaravattigaḷ	śrī-Kulōttunga-
2	Śōḷadēvar	tiru-ttaṅgaiyār		Rājarājaṇ	Kundavaiy=Āḷvār
5	. . . . .	nā-ṇilattai		muḷud=āpḍa	Jaya-
6	dararḱu	nārṇattu-nāl=āpḍil		<sup>6</sup> Miṇa=nigaḷ	nāyarru Vēḷi pe .
7	ṇṇa	Urōsaṇi-nāl=Idabam		pōdāl.	

"In the forty-fourth year (*of the reign*) of Jayadhara,<sup>7</sup> who ruled all the four quarters,—at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhiṇī, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,—Kundavai Āḷvār, (*the daughter of*) Rājarāja (*and*) the royal younger sister of the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva, [*gave, etc.*]"

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅguḍi in the Tanjore district.

1	Svasti	śrī		Pu[ga]]	śūḷnda . . . . .
30	. . . . .	kōv= <sup>8</sup> Arājakēsaripatmar=āna		Tribhuvanachchakrava[r]tti	śrī-Kulōt-

<sup>1</sup> No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

<sup>2</sup> Read *Vyaya-samva-*.

<sup>3</sup> By the mean-sign system (which is out of the question here) Vyaya would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

<sup>4</sup> Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

<sup>5</sup> These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

<sup>6</sup> Read *Miṇam*.

<sup>7</sup> This, according to Dr. Hultzsch, was a *viruda* of Kulōttunga Chōḷa I.

<sup>8</sup> Read *Irāja*.

31 tu[ṅga]-Śōladēvaṅku yāṇḍu 45āvaṇu Tulā-nāyaṅgu pū[r]vva-pakshattu Viyāla-  
kkaḷamaiyū saptamiyū peṇ[ra]

32 Uttira . . [ti]-nāl.<sup>1</sup>

"In the 45th year (of the reign) of king Rājakēsarivarman, alias the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, . . . . . on the day of (the nakshatra) . . . . .,<sup>2</sup> which corresponded to a Thursday and to the seventh tithi of the first fortnight of the month of Tulā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōla I. probably coincided with part of Śaka-Saṃvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṃvat 1035 expired, and the 45th year with Śaka-Saṃvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṃvat 1035 expired, and the date No. 8 does so for Śaka-Saṃvat 1036 expired.

For Śaka-Saṃvat 1035 expired the date No. 7 would correspond to Friday, the 13th March A.D. 1114, which was the 19th day of the month of Mīna (the solar Chaitra). On this day (the 5th tithi of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the nakshatra Rōhiṇī (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign Mīna, and the sign Rishabha therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhiṇī).

For Śaka-Saṃvat 1036 expired the date No. 8 would correspond to Thursday, the 8th October A.D. 1114, which was the 11th day of the month of Tulā (the solar Kārttika). On this day the 7th tithi of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the nakshatra Uttarāśāḍhā for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultzsch,<sup>3</sup> I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōla I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṃvat 1028 expired, and No. 8 for Śaka-Saṃvat 1029 expired); and, accepting my results, Mr. Dikshīt has stated that, with them, the first year of the reign of Kulōttuṅga-Chōla I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṃvat 1028 expired the date No. 7 would correspond to Friday, the 1st March A.D. 1107, which was the 7th day of the month of Mīna (the solar Chaitra). On this day (the 5th tithi of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the nakshatra Kṛttikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhiṇī. The sun rose in 6° 56' of the sign Mīna, and the sign Rishabha therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛttikā).

For Śaka-Saṃvat 1029 expired the date No. 8 would correspond to Thursday, the 24th October A.D. 1107, which was the 27th day of the month of Tulā (the solar Kārttika). On this day (which was Kārttika-śudhi 6) the 7th tithi of the bright half commenced 0h. 53m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

<sup>1</sup> It is not clear if the actual reading is *Uttirāḍḍi-nāl* or *Uttirāḍḍi-nāl* (for *Uttirāḍḍi-nāl*).

<sup>2</sup> The nakshatra was either Uttara-Bhadrapadā or Uttarāśāḍhā.

<sup>3</sup> *Ind. Ant.* Vol. XXII. p. 298.

*nakshatra* Uttarāśādhā (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravana:

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rôhini, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravana which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāśādhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikā<sup>1</sup> in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulōttunga-Chōla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;<sup>2</sup> that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Samvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômēśvara, in the midst of the rice fields of the village of Êchiganahalli near Nāñjanagudi.<sup>3</sup>

1 Svasti [||\*] Śrī-Kulōttunga-Chōladēvaru prituvi-rājyam 'geyye Sak[a-va]risham  
1035-

2 nēya Jaya-samvatsarada Pālguna-māsada apara-paksham pā[ḍi]va Âdityavāram

3 Hasta-nakshatram . . . . .

"On (the day of) the *Hasta* *nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phālguna in the *Jaya* year (which corresponded to) the Śaka year 1035, while the glorious Kulōttunga-Chōladēva was ruling the earth, . . . . ."

By the southern luni-solar system *Jaya* was Śaka-Samvat 1036 expired, while Śaka-Samvat 1035 expired would be *Vijaya*; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word *Jaya* would therefore seem to have been employed by the writer of the date erroneously for *Vijaya*. In Śaka-Samvat 1035 expired the first *tithi* of the dark half of Phālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* *Hasta*, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttunga-Chōla I. cannot have ended in A.D. 1112.<sup>5</sup>

<sup>1</sup> It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rôhini.

<sup>2</sup> [The inscriptions of Kulōttunga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

<sup>3</sup> No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

<sup>4</sup> The *akshara* *ge* is engraved above the line.

<sup>5</sup> Compare *Ind. Ant.* Vol. XX. p. 283.

## D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.<sup>1</sup>

- 1 Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 3 . . . . . kō=Ppara[k]śsarivarṃmar=āna Tribhuvā[na]chakra-  
 [rttiḡa] śrī-Vikrama-Chōla[dē]varkku [y]ā[n]ḍu aiṇjā[vadu] Mi[thu]na-nāyaru  
 pū[r]vva-pakshattu saptamiyum Nā[yi]ru-kkiḷamaiyum Attamum-āna nā!  
 munnūru-nār[pa]ḍi[n]āl.

“In the fifth year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva, . . . . . on the three-hundred-and-fortieth day, which was (the day of the *nakṣatra*) **Hasta**, a Sunday, and the seventh *tithi* of the first fortnight of the month of **Mithuna**.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saivāt 1035 expired) and A.D. 1116 (Śaka-Saivāt 1038 expired).

For Śaka-Saivāt 1035 expired the date would correspond to **Sunday**, the 22nd June A.D. 1113, which was the 29th day of the month of **Mithuna** (the solar Āshāḍha). On this day the 7th *tithi* of the bright half of the lunar Āshāḍha ended 9h. 17m., and the moon was in the *nakṣatra* **Hasta**, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112=the 23rd day of the month of Karkāṭaka of Śaka-Saivāt 1034 expired; and the first day of the first year would be the 23rd of the month of Karkāṭaka of Śaka-Saivāt 1030 expired=**Saturday, the 18th July A.D. 1108**, which was *Śrāvaṇa-śudī* 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saivāt 1038 expired the date would correspond to **Sunday**, the 18th June A.D. 1116, which was the 25th day of the month of **Mithuna**. On this day the 7th *tithi* of the bright half ended 20h. 44m., and the moon entered the *nakṣatra* **Hasta**, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July<sup>2</sup> A.D. 1115=the 20th day of the month of Karkāṭaka of Śaka-Saivāt 1037 expired; and the first day of the first year would be the 20th of the month of Karkāṭaka of Śaka-Saivāt 1033 expired=**Saturday, the 15th July A.D. 1111**, which was *Śrāvaṇa-śudī* 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, **the 15th July A.D. 1111** (in Śaka-Saivāt 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on **the 18th July A.D. 1108**), on account of the manner in which it is joined with the *nakṣatra* **Hasta**, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

<sup>1</sup> From *Ind. Ant.* Vol. XXIII. p. 298.

<sup>2</sup> Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

## No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D.

A squeeze of the subjoined grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dēvanāgarī and some introductory remarks in the Gujarātī language. The original was found by a Brāhmana in a house at the village of Lunsadī in the Mahuvā parganā, Gōhildvād Prānt, Kāthiāvd, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about  $15\frac{1}{2}$  inches in breadth, and about  $13\frac{3}{8}$  inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend  $\text{ॐ नमः}$ .<sup>1</sup> The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is  $10\frac{1}{2}$  lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. II.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khētaka" (line 1), the modern Khēdā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,<sup>2</sup> the king bears here only the epithet *Parama-Mahēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, being in good health, issues (the following) command to all:— 'Be it known to you that, for the increase of the spiritual merit of (my) mother and father, I gave to two uterine brothers, the Brāhmanas Bhaṭṭi and Īśvara, sons of the Brāhmana Dhanapati, coming from Dvīpa and belonging to the *Ohāturvīḍya* (community) of this (place), to the Daundavya *gōtra*, and to the school of the Vājasaneyins, (the following pieces of land) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumatī (river) in (the land of) the Surāshtras:— (1) at the eastern boundary (of the village), a pond (*vāpī*), (measuring) fifty-five *pādāvartas* of land in area, the boundaries of which (are): to the east, the *Pīṭhkhakūpikāvaha*; to the south, the field belonging to the Brāhmana Bāva, and the Malla pond (*taḍāga*); to the west, the drinking-well of the village (*grāma-nīpāna-kūpaka*); to the north, the boundary of the village of Mūlavarmapātaka; (2) at the south-eastern boundary (of the village of Dēsēnaka), a piece of

<sup>1</sup> See above, Vol. III. p. 319.<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Śivatrātaījja*; to the west, the boundary of the village of *Viśālapāṭaka*; to the north, the boundary of the village of *Viśālapāṭaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Viśālapāṭaka*; to the west, the *Pūchhakūpikāraha*; to the north, the *Kaṭṭumba* field belonging to the *Thērakas* (Sthaviras); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pāḍāvartas* of land, to the east of which (is) the *Māṇaijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa* *Skanda*; to the north, the field belonging to *Īśvara*.

(L. 61.) “ (I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparikara* (and) *bhūlavātapratyāya*, with the income in grain and gold, with (the right of) *fining those who commit* the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*, according to the maxim of *bhūmichchhīdra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “ Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “ And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).’

(L. 65.) “ And it has been said : ”

[Three of the customary verses.]

(L. 66.) “ The messenger (*dātaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (*tīthi*). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and, belonging to the *Chaturvādīn* community of *Dvīpa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*<sup>1</sup> in *Surāśṭra*, i.e. the modern *Sôrāṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaījja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Kōsa-Malla* [V. G. O.]; (4) the *Māṇaijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dātaka*, *Rājaputra Dhruvasēna*, also executed another grant of Śīlāditya II.<sup>2</sup> The writer, *śrīmad-Anahila*, also wrote this other grant<sup>3</sup> and served already under *Kharagraha* II. and *Dhruvasēna* III.<sup>4</sup> The date is *Phālguna* badi 3 of [Gupta-]Samvat 350, i.e. 669-670 A.D.

<sup>1</sup> According to Mr. Vajeshankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumatī-dādāt adāt Nakagrāma*.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 295.

<sup>3</sup> *ibid.* p. 309.

<sup>4</sup> *Ind. Ant.* Vol. VII. p. 76, and *Ep Ind.* Vol. I. p. 85.



TEXT.<sup>1</sup>

## First Plate.

- 1 ओ० स्वस्ति [॥\*] विजयस्कन्धावारा[त्\*] खे[ट]कवासका[त्\*] प्रसभप्रण-  
तामित्राणां २मैत्रकाणामनुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-  
ग्रतापीपनतद[१\*]नम[१ना]-
- 2 ज्ञोपाज्ञानानुरागादनुक्तमीलभूतः)श्रेणीबल[१\*]वाप्तराज्यश्रियं)परममाहेश्वरश्री-  
भट[१\*]कीदव्यवच्छिन्नराजवङ्ग[१\*]आतापितृचरणारवि[न्द]प्रणतिप्रविधौताशेष-
- 3 कल्मषः शैशवाग्रभृति खड्गदि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-  
५सत्वनिकपस्तत्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहृतिस्म-
- 4 कलमृतिप्रणी[त\*]मात्त'सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-  
स्थैर्यगाभीर्यवृद्धिसंपद्भिः स्मरशशाङ्क[१]दिद्राजोदधिनिदशंगुरुधनशानतिशय[१]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफल[\*] प्रार्थनाधिका-  
र्यप्रदानानन्दितविवक्षुहृदयिहृदयः पादच[१\*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेश्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्तृतजा-  
ङ्गवीजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रीपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिश्चिन्ताविशेषपिस्मापिता-<sup>7</sup>  
खिलधनुर्वरः प्रथमनरपतिसमतिष्ठानामनुपालयिता धर्मदायानामप[१]-
- 8 [कर्ता] प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य  
संहतारातिपक्षलक्ष्मीपरिभोगदक्षविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः
- 9 परममाहेश्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुष्ठातः सकलजगदानन्दनात्यद्भुत-  
गुणसमुदयस्थगितसमग्रदिङ्मण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गपीठोदुदगुरुमनोरथमहाभ[१\*]रः सर्वविद्यापर[१\*]पर-  
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधगाम्भीर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-  
मकल्याणस्वभाव[\*] खिलीभूतकृतयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः<sup>9</sup> धर्मानुपरोधोज्ज्वल<sup>10</sup>तरीकृतार्थसुखसंपदुपसेवानिरुद्धधर्मादित्यद्वितीय-  
नामा परममाहेश्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

<sup>1</sup> From Dr. Hultzsch's impressions.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read मैत्रकाणाम०.<sup>4</sup> Read वंशा०.<sup>5</sup> Read सत्त्व.<sup>6</sup> Read मार्ग.<sup>7</sup> Read विस्मापिता०.<sup>8</sup> Read भासुरतरासिद्धोदुद.<sup>9</sup> Read कौर्तिः.<sup>10</sup> Read धीज्ज्वल०.

- 13 द्यातय<sup>1</sup> स्वयमु[पे]न्द्रगु[रु]णैव [गु]रुण[र]त्यादरवता समभिलषणीयामपि  
राजलक्ष्मी<sup>2</sup> स्कन्धासक्ता<sup>3</sup> परमभद्र इव धुर्यस्तदाज्ञासंपादनैकपरतयै-  
वोद्वहन्
- 14 खेदसुखरतिभ्यामन[र]यासितसत्व'संपत्तिः प्रभावसंपदशीकृतनृपतिशतशिरोरत्नच्छा-  
योपगुढ<sup>4</sup>पादपीठोपि परावज्ञाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रणतिमेकां परित्यज्य प्रख्यातपौरुषाभिमानैर<sup>5</sup>प्यरातिभिरनासादित-  
प्रतिक्रियोपाय[.]\*] कृतनिखिलभुवनामोदविमलगुणसं-
- 16 हति(:)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरशेषैर्होषै-  
रनामुष्टाल्युन्नतहृदयः प्रख्यातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयंग्राहप्रकाशितप्रवीरपुरुष(:)प्रथमसंख्या-  
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्य तनयस्तत्पादानुद्गातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-  
परितोषातिशय[.]\*] 'सत्वसंपदा त्यागौ-
- 19 दार्थ्येण च विगतानुमन्धानासंमाहितारातिपक्षमनोरथाक्षभङ्गः सम्यगुपलक्षिता-  
नेकश[स्त्र]कल[र\*]लोकचत्तित<sup>6</sup>गह्वरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्वचिमप्रश्रयविनयशोभ<sup>10</sup>विभूषणः समरशतजयंपताकाहरणप्रत्य-  
लोदप्रवाहुदण्डविध्वङ्गित<sup>11</sup>निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनु'प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-  
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुद्गातः सच्चरितातिशयितसकलपूर्वजनरपतिरतिदुस्साधानामपि  
प्रसाधयिता विषयाण[र] मूर्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्भूतुरिव स्वयमभ्युपपन्नः प्रकृति-  
भिरधिगतकलाकलापक्लान्तिमान्नि-
- 24 वृत्तिहेतु[र\*]कलङ्कमुदनाथ[.]\*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्गित<sup>12</sup>ध्वान्त-  
राशिः मततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिवि-  
ग्रहसमासनिश्चयनिपुणः स्थानेनुरु-
- 26 पमादेशन्दद्गुणवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-<sup>13</sup>  
योरुभयोरपि नि[ष्णात]: प्रकष्टविक्रमोवि<sup>14</sup> क-

<sup>1</sup> Read °ध्यातः.<sup>4</sup> Read सख.<sup>7</sup> Read सख.<sup>10</sup> Read, श्रीमा.<sup>13</sup> Read °शालातुरीयस्तन्त्र.<sup>2</sup> Read लक्ष्मी.<sup>3</sup> Read °गुढ.<sup>5</sup> Read °नाश.<sup>11</sup> Read °असित.<sup>14</sup> Read °विक्रमोपि.<sup>6</sup> Read °सक्ता.<sup>8</sup> Read °मानैर.<sup>9</sup> Read चरित.<sup>12</sup> Read °असित.

- 27 . कृणामृदुहृदयः श्रुत(१)व[१]नध्यगर्वितङ्कान्तीपि प्रशमी स्थिरसौहृदय्योपि  
निरसिता दोषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितवालादित्यद्वितीयनामा परममाहेश्वरः  
श्रीध्रुवसनस्तस्य<sup>१</sup> स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 णजनितकिणल[१]ञ्जमललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-  
कालङ्कारि<sup>२</sup> विभ्रमाम(१)ल[श्रु]तविशेष[:\*] प्रदानसलिलक्षालिताग्रहस्तार-  
विन्दङ्क-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिर्व्यमुन्धरायाङ्गार्मुके धनुर्वेद<sup>३</sup> इव  
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलीत्तमाङ्गधृत-
- 31 चूडा[र\*]न्नायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरम-  
श्वरचक्रवर्त्ति(ः)श्रीधरसे[न]स्तत्पितामह[भा\*]-
- 32 \*["त्रिश्रीशीलादित्यस्य" श[१]\*]र्जप[१]\*]णिरिवाङ्गजमनो<sup>४</sup> भक्तिबभ्रुवाव[यव\*]कल्पितः  
प्रणतेरतिधवल[ल\*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-  
किन्येव नित्यममलितोत्तमाङ्गदेशस्यागस्त्य]-
- 33 [स्यैव राजर्षेर्द्वाक्षिण्यमातन्वानस्य प्रबलधवलिक्ता यशसां वलयेन (मण्ड)म-  
ण्डितककुभर नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेपमण्डलस्य पयोद-  
श्यामशिखरचुचूक<sup>५</sup>रुचिरसङ्घविन्ध्यस्त]-
- 34 [नयुगा][या:\*)]

## Second Plate.

- 35 चित्ते<sup>६</sup>पत्युः श्रीडेरभटस्य[१]\*]ङ्गजः "चित्तपसंहतेरनुरागिण्याः शुचियशोङ्कभृतः"  
खयंवरमालामिव राज्यश्रियमर्पयन्त्याङ्कृतपरिग्रहः शौ-
- 36 "र्यमप्रतिहतव्यापारमानमितप्रचण्डरिप<sup>१०</sup>मण्डलं मण्डलाग्रमिवावल[स्व]मानः  
शरदि प्रसभमाकृष्टशि[ली]मुखवाणासनापादितप्रसाधना-
- 37 नां परभुवा<sup>११</sup> विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्ज्वलिन<sup>१२</sup> श्रुताति-  
शयेनीज्ञासितश्रवणः पु(ः)न<sup>७</sup>पुनरुक्तेनव<sup>१३</sup> रत्नालङ्कारेण[१]लङ्कृतश्रीच[ः\*]
- 38 परिस्फुरत्कटकविकटकोटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-  
न्नवशैवलाङ्कुरमिवाग्रपाणिमुदहन् धृतविशालरत्न(१)-

<sup>१</sup> Read 'सिनलस्य सुत'.<sup>४</sup> Read 'त'.<sup>७</sup> Read 'चित्तिप'.<sup>१०</sup> Read 'रिपु'.<sup>१३</sup> Read 'नेव'.<sup>२</sup> Read 'कंकार'.<sup>५</sup> Read 'जन्मनो'.<sup>८</sup> Read 'यशोपक'.<sup>११</sup> Read 'भुवा'.<sup>३</sup> Read 'धनुर्वेद'.<sup>६</sup> Read 'चुचूक'.<sup>९</sup> Read 'सप्रति'.<sup>१२</sup> Read 'वर्णोज्ज्वलिन'.

- 39 वलग्रजलधिवेलातटा[य]मानभुजपरिवृत्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनस्त-  
स्याः) यजोपरमहीपतिस्पर्शदोषनाशनधियेव
- 40 लक्ष्म्या स्वयमतिस्पर्ष्टेष्टमासिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-  
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शीकृतप्रणत<sup>1</sup>समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमलंशुगल[\*] प्रोद्दामी-  
दारदोईण्डदलितदिषद्वर्गदर्यः प्रस-
- 42 <sup>3</sup>र्यपधीय(ः)Xप्रताप[झी]षित[ः]शेषशचावङ्कः<sup>4</sup> प्रणयिपन्ननिक्षिप्तलक्ष्मीकः प्रेरित-  
गदोक्षिप्त<sup>5</sup>सुदर्शनचक्रः परिहृतबालकीडा-<sup>6</sup>
- 43 <sup>7</sup>नधकृतद्विजातिरेकविक्रम[म]प्र[सा]धितधरित्रीतलीन[झी]कत<sup>8</sup>जलशय्योपूर्वपुरुषोत्त-  
मः साक्षात्तमं इव सम्यग्व्य[व]स्थापितवाण्णा-<sup>9</sup>
- 44 अमाचार[\*] पूर्वैरप्यूर्वीपति[भिस्रु]णालवलुब्धैर्यान्यपहृतानि देवब्रह्मदेयानि  
<sup>10</sup>तेषांमप्यतिसरलमनXप्रसरसुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव<sup>11</sup>नाभिनन्दितोच्छितोत्कृष्टधवलधर्मध्वजप्रकाशित-  
निजवङ्को<sup>12</sup> देवद्विजगुरुंप्रति यथार्ह[म]न-
- 46 वरतप्रवर्त्तितमहोद्गङ्गादिदानव्यसन[ः]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-  
राकन्तुरित<sup>13</sup>निखिलदिक्कवालः
- 47 [स्पर्ष्ट]मेव यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्य[ः]X-  
यजन्मनकुमुदषण्डश्रीविकासिन्या, कल[ः]वत-
- 48 चन्द्रिकयेव कीर्त्या धवलित[स]कलदिक्षण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-  
मलो<sup>14</sup> विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 क्षीयाः)Xपल्लु[क]<sup>15</sup> श्रीशीलादित्यस्य <sup>16</sup>सुनु[र्नव]प्रालेयकिरण इव प्रतिदिनसं-  
वर्द्धमानकलाचक्रवाल[ङ्के]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीमिवालङ्कुर्व्वाणः शिखण्डिकेतन इव रुचिमञ्जूडामण्डनः  
प्रचण्डशक्तिप्रभावश्च <sup>17</sup>गरदागम
- 51 इव प्रतापवानुक्लसत्पद्मः संयुगे विदलयन्नभोधरानिव परगजानुदय एव  
तपनबालातप इव सग्रामे<sup>18</sup> सुष्ण-

<sup>1</sup> Read प्रणत.<sup>4</sup> Read शकुन्तलः.<sup>7</sup> Read नधःकृत.<sup>10</sup> Read वेधाम्.<sup>13</sup> Read दन्तुरित.<sup>16</sup> Read सुनु.<sup>2</sup> Read कमल.<sup>5</sup> Read दोरिच्छत.<sup>8</sup> Read कृत.<sup>11</sup> Read त्रिसुव.<sup>14</sup> Read स्थानल.<sup>17</sup> Read शर.<sup>3</sup> Read ऽपटीयः.<sup>6</sup> Read क्रीडी.<sup>9</sup> Read स्थापितवर्णा.<sup>12</sup> Read ऽवशो द्विद्विजगुरुन्यति.<sup>15</sup> Read पल्लुः.<sup>18</sup> Read संग्रामे.

- 52 ऋभिसुखानामायूङ्गि<sup>1</sup> द्विषतां परममाहेश्वरः श्रीशीलादित्यङ्गुली सर्वा निव  
समाज्ञापयत्यस्तु वस्सविदितं यथा मया
- 53 मातापित्रोऽपुण्याप्यायन[1\*]य द्वीपविनिर्गततच्चातुर्विद्यसामान्यडीण्डव्यसगोत्र-  
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां<sup>2</sup> सोदरभ्रातृभ्यां सुराद्रेषु मधुमतीद्वारे देसेनकग्रामे  
पूर्वसीम्नि पञ्चपञ्च[1\*]शङ्गुपा-
- 55 दावर्त्तपरिसरा वापी [1\*] यस्या आघाटनानि [1\*] पूर्वतः पिच्छकूपि-  
कावहः [1\*] दक्षिणतः ब्राह्मणबावप्रत्ययचेत्रं मल्लतटाका<sup>4</sup> च [1\*]
- 56 अपरतः ग्रामनिपानकूपकः [1\*] उत्तरतः मूलवर्धपाटकग्रामसीमा [1\*]  
तथा पूर्वदक्षिणसीम्ना<sup>5</sup> कविट्टिकाचेत्रखण्डं समतिभूपा-
- 57 दावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्र[1\*]मसीमा [1\*] दक्षिण-  
तः शिवचातइज्जग्रामसीमा [1\*] अपरतः विशालपटक<sup>6</sup>ग्रामसीमा [1\*]  
उत्तरतः
- 58 विशाल[घा]टक<sup>7</sup>ग्रामसीमा [1\*] तथा एतत्सीम्नी<sup>8</sup> द्वितीयचेत्रखण्डं उच्चास-  
न्धित<sup>9</sup> नवतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः विशालपाटकग्राम-  
सीमा [1\*]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [1\*] अपरतः पिच्छकूपिकावहः [1\*]  
उत्तरतः धेरकमत्तकौटुम्बचेत्रं<sup>10</sup> [1\*] [त]था पूर्वसीम्नि<sup>11</sup> तृतीयखण्डं
- 60<sup>11</sup> विङ्गतिभूपादावर्त्तपरिमाणं [1\*] यस्य पूर्वतः माणइज्जिका नदी [1\*] द-  
क्षिणतः [ब]प्पकप्रकृष्टचेत्रं [1\*] अपरतः ब्राह्मणस्कन्दसत्कप्र-<sup>12</sup>
- 61 ह्मदेयचेत्रं [1\*] उत्तरतः ईश्वरप्रत्ययचेत्रं [1 ए]वमिदमाघाटनविशुद्ध<sup>13</sup> वापी-  
समन्वितं क्षे[त्र]खण्डचयं सोद्वङ्गं सोपरिकरं सभूत-
- 62 वात[प्र]त्य[1\*]यं सधान्यहिरण्यादेय<sup>14</sup> सदगा[प]राधं सोत्पद्यमानविष्टिक<sup>15</sup>  
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

<sup>1</sup> Read °यूङ्गि.

<sup>2</sup> The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्व° looks like कश्°.

<sup>3</sup> Read °कूपिका°.

<sup>4</sup> Read °तटाका°.

<sup>5</sup> Read सीम्नि.

<sup>6</sup> Perhaps °पाटक°.

<sup>7</sup> Read °पाटक°.

<sup>8</sup> Read °कोत्ति.

<sup>9</sup> Read संज्ञितं.

<sup>10</sup> Read तृतीय.

<sup>11</sup> Read त्रिशति.

<sup>12</sup> Read ब्र°.

<sup>13</sup> The anusvara of ई runs into the त of दक्षिणतः in the preceding line.

<sup>14</sup> Read °देयं सदशा°.

<sup>15</sup> Read विष्टिकं.

- 63 भूमिच्छिद्रन्याये[न]ाचन्द्राकर्णवक्षितिसरित्यव्यतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-  
क[१\*]तिसर्गेण<sup>१</sup> समद[१]यो [नि]सृष्टः [१\*] यतो<sup>२</sup> तयोः समुचितया  
ब्रह्मदेयस्थित्या
- 64 भुञ्जती[ः\*] कर्षतीः<sup>३</sup> कर्षयतीः प्रदिशती[स्]<sup>४</sup> वा [न] कैश्चिद्वासेषु वर्त्तितव्य-  
[म]१[ग]मिभप्र<sup>५</sup>नृपतिभिरप्यस्मद्वाङ्म<sup>६</sup>जैरन्यैर्व्या अनित्यान्यैश्चर्याण्यस्थिरं मा-  
नुषं सामान्यञ्च भूमिदानफलं<sup>७</sup>
- 65 मवगच्छद्भिरयमस्मद्वायोनुमन्तव्यपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता-  
राजभिः[ः\*] सगरादिभिः [१\*] यस्य यस्य यद[१\*] भूमिदयस्य<sup>८</sup> तस्य  
तदा फलं [॥\*] यानीह दारिद्र्य[भ]यास्त्ररेन्द्रेणानि<sup>९</sup> ध-
- 66 स्मर्यतनीकृतानी<sup>१०</sup> [१\*] निर्भुक्तमाल्यप्रतिमानि तानि को नाम साधुपरि-  
नराददीत ॥ षष्टिं वर्षसहस्र[१\*]ण[१\*] स्वर्गे<sup>११</sup> तद्वत् भूमिदः[ः १\*]  
आच्छेत्ता चानुम[१]न्ता च तान्येव नरके वसेत् [॥\*] दूतकोच राज-  
पुत्र[ध्रुव]सेनः[ः ॥\*]
- 67 [लि]खितमिदं स[न्धि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-  
मदनहिलेनेति ॥ सं. ३०० ५० फाल्गुण<sup>१२</sup> व ३ [॥\*] स्वहस्तो  
मम ॥

## No. 9.—VELUR ROCK-INSCRIPTION OF KANNARADEVA.

By E. HULTZSCH, Ph.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1. 1; *śva* of *Pannapēśvara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pārva* of *udakapārva*, l. 7; *dhanma rakshā*, and *śrī*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kannaradēva. This name reminds of "Kannaradēva, the conqueror of Kachchi (Conjeeveram) and Tanjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Krishna III. (A.D. 940 and 956).<sup>13</sup> Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyun=Tanjaiyun=koḥḍa*, which Mr. Venkayya's two Tirukkālukkunram inscriptions

<sup>१</sup> Read "सर्गेण धर्म".<sup>४</sup> Read "प्रदिशतीर्वा".<sup>७</sup> Read "फल".<sup>१०</sup> Read "कृतानि".<sup>१३</sup> Above, Vol. III. p. 282 f.<sup>२</sup> Read "यतस्तयोः".<sup>५</sup> Read "भद्र".<sup>६</sup> Read "भूमिस्तस्य".<sup>११</sup> Read "स्वर्गे तिष्ठति".<sup>३</sup> Read "कर्षतीः".<sup>८</sup> Read "दयस्य".<sup>९</sup> Read "धनानि".<sup>१२</sup> Read "फाल्गुन".

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṇṇarādēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kachchiyūn-Tañjaiyūn=konda śrī-Kaṇṇarādēva* (with *nn* instead of *nn* in the second syllable), is engraved on the ruined Viṣṇu temple at **Ukkal** in the North Arcot district.<sup>1</sup>

The inscription records the gift of **Vēlūrppāḍi** to the shrine of **Paṇṇa[p]pēsvara**, which a certain **Paṇṇappai** had established on the hill of **Śūdādupārai** in **Paṅgaḷa-nāḍu**, a subdivision of the district of **Paḍuvūr-kōṭṭam**.<sup>2</sup> **Paṇṇappēsvara** means 'the Īśvara (Śiva) shrine founded by Paṇṇappai,' who was perhaps a female relation of the donor. **Vēlūrppāḍi** must be an old form of the modern **Vēlappāḍi**, and **Śūdādupārai** the ancient name of the **Bāvāji** or **Bhagavati** hill.

The donor was the **Nuḷamba Tribhuvanadhira**, whose son, likewise named a **Nuḷamba**, had received (or purchased ?) **Vēlūrppāḍi**, together with the hill of **Śūdādupārai**, from **Vira-Chōḷa**. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious **Pallava-Murāri**,' i.e. 'the Viṣṇu among the Pallavas.' This epithet must be taken as a surname of the **Nuḷamba Tribhuvanadhira**, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both **Vira-Chōḷa** and **Tribhuvanadhira** must have been subordinates of **Kṛishṇa III**. As **Vira-Chōḷa** is introduced without any regal titles, it remains doubtful whether he was a member of the **Chōḷa** dynasty, which had been subdued by **Kṛishṇa III**, or a local chief<sup>3</sup> who was named or surnamed after a **Chōḷa** king. The **Nuḷamba Tribhuvanadhira** *alias* **Pallava-Murāri** was probably connected with the **Pallava** rulers of the **Noḷambavāḍi** Thirty-two-thousand, which later on became a province of the empire of the Western **Chālukyas**.<sup>4</sup>

TEXT.<sup>5</sup>

1		Svasti	śrī	[  *]	Kaṇṇarādēvaṛku	yāṇḍu	irabatt-āṅṇavadu <sup>6</sup>
2	Paḍuvūrkkōṭṭattu-Ppaṅgaḷanāṭṭu				va[ḍa]kkil	vagai=T[śū](chchū)-	
3	dādupārai-malai				mēl=Ppaṇṇappai		ēduppitta
4	Paṇṇa[p*]pēsvarattukku				pōgam=āga	i-nnāṭṭu	Vēlū-
5	rppāḍi	e[n]	ma[ga]n	Nuḷam[ba]n		Vira-Śōḷar	pakkal
6	Śūdādupārai-malai <sup>7</sup>		aga-ppaḍa	dhārai		aṭṭuvittu	ko-
7	nḍu		śān[d]r-ādittar=n]-alavum			udaka-pūrvvaṇ=joy-	
8	ḍu	kuḍuttēṇ	Nu[ḷa]mbaṇ		Tiribuvanadiraṇ-ēṇ		[*]
9	I-[d*]dhanma[m*]	rakshittār=ṇḍi	eṇ	muḍi	mēlaṇa	[*]	Śrī(śrī)-Palla-
10	va-Murāri	[*]	I-[d*]dhanma[m*]	iṛakkuvāṇ	Gaṅgai	Kumariy=iḍai=chche-	
11	yḍār		śe[y]ḍa		pāvaṇ=golvaṇ		

<sup>1</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>2</sup> The village of Udayēndiram in the Guḍiyātam tālukā of the North Arcot district belonged to Mēl-Adaiyāru-nāḍu, another subdivision of Paḍuvūr-kōṭṭam; see *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>3</sup> Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

<sup>4</sup> See above, Vol. III. p. 230, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great Chōḷa king Rājārāja claims to have conquered Nuḷambavāḍi; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, Noṇambavāḍi was taken by the Hoysaḷa king Viṣṇuvardhana; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

<sup>5</sup> From inked estampages prepared in 1895.

<sup>6</sup> The letter *ba* of *irubā* had been originally omitted and was subsequently inserted between *ra* and *t*.

<sup>7</sup> The syllable *pā* is written on an erasure.

<sup>8</sup> Read *chandr*- (Sanskrit or *śāndir* (Tamil)).







## TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (of the reign) of **Kaṇṇaradēva**,—I, the **Nuḷamba** Tiribuvanaḍiraṇ (i.e. **Tribhuvanadhira**), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (the shrine of) **Paṇṇa[p]pēsvara**,—which **Paṇṇappai** had caused to be built on the hill (malai) of **Śūdādupārai**, which is situated<sup>1</sup> in the north of **Paṅgaḷa-nādu** in **Paḍuvūr-kōṭṭam**,—**Vēlūrppādi**, (a village) in the same **nādu**, (which) my son, the **Nuḷamba**, had received with a libation of water<sup>2</sup> from **Vīra-Śōḷar** (i.e. **Vīra-Chōḷa**), together with the hill of **Śūdādupārai**. The feet of those who protect this charity, (shall be) on my crown.<sup>3</sup> (The signature of) the glorious **Pallava-Mūṛāri**. He who injures this charity, shall incur the sin committed by those who commit (sins) between the **Gaṅgā** (and) **Kumari**.<sup>4</sup>

No. 10.—PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND  
MANMA-SATYA II.; SAKA-SAMVAT 1117.

By E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kuntī-Mādhava** temple at **Pithāpuram** in the **Gōḍāvarī** district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Telugu** alphabet. Among graphical peculiarities, I would mention that **ṛ** is very often confounded with **ṛ** and **ṛ**. The proper order of two consonants of a group is reversed in *kujba* for *kalja* (l. 32), *ajba* for *alja* (l. 86), and *yad-bāhur=bbhōgimdra-lītaḥ* for *yad-bāhur=bbhōgimdra-lītaḥ* (l. 105). The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of Telugu and Sanskrit prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēṣa-saṁkrānti*) of **Śaka-Samvat** 1117 (in figures, l. 110), the village of **Ōḍiyūru** in the district (*gaṇṇa*) of **Guddavādi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidēva** and **Manma-Satya II.**

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ōḍiyūru** has to be looked for in the neighbourhood of **Drākṣhārāma** (in the **Rāmachandrapuram tālukā** of the **Gōḍāvarī** district), which, like **Ōḍiyūru**, belonged to the district of **Guddavādi**.<sup>5</sup> The boundaries of **Ōḍiyūru** are described in a Sanskrit and Telugu passage (ll. 116—127). In the north-east, east and south-east, **Ōḍiyūru** was bounded by portions of the village of **Vēleṅgu**, and in the south by the village of **Śiripuram**. These two villages are identical with **Vēlaṅgi** and **Śiripuram** in the **Rāmachandrapuram tālukā** of the **Gōḍāvarī** district,<sup>6</sup> and the village granted, **Ōḍiyūru**, is identical with the modern village of **Ōḍūru**,<sup>7</sup>

<sup>1</sup> Literally, '(which is) a portion.'

<sup>2</sup> Literally, 'having caused a stream (of water) to be poured (in his hand).'

<sup>3</sup> See above, Vol. III. p. 280, note 1.

<sup>4</sup> See *ibid.* p. 284, note 6.

<sup>5</sup> See above, p. 37, note 3. The district of **Guddavādi** is distinct from the district of **Gudravāra** or **Gudrāra**, the name of which is probably connected with **Gūḍivāda** in the **Kistna** district; see p. 34 above.

<sup>6</sup> Nos. 77 and 78 on the *Madras Survey Map* of the **Rāmachandrapuram tālukā**.

<sup>7</sup> No. 45 on the same map.

which, as required by the description, has Vêlaṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavādi district are Korumelli<sup>1</sup>—the modern Korumilli,<sup>2</sup> and Kālêru<sup>3</sup>—the modern Kālêru.<sup>4</sup>

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by Kaṇṭāchārya of Śrīpīṭhāpuram (l. 135), who must be identical with Kaṇṭāchāri, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the Eastern Chālukya dynasty and (2) of the chiefs of Kōnamaṇḍala. The account of the Eastern Chālukyas agrees on the whole with the one given in the Korumelli plates of Rājārāja I.<sup>5</sup> and in the Chellūr plates of Vīra-Chōḍa.<sup>6</sup> An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of Kīrtivarman I., the elder, Satyāśraya (Pulikēśin II.), took possession of the kingdom of Kuntala, and the second, Kubja-Vishṇuvardhana I., of the country of Vēṅgi. The list of the Eastern Chālukyas is continued only as far as Maṅgi-Yuvarāja (l. 35), and verse 5 contains a reference to a king Rājārāja of the Chālukya family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the Rājārāja on whom Prithviśvara of Velanāṇḍu was dependent.<sup>7</sup>

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being Kārtavīrya, the son of Kṛitavīrya, grandson of Haihaya, and great-grandson of Hari, a descendant of Yādu (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, Rājaparaṇḍu I., is called the lord of the Kōnamaṇḍala (v. 10); and the word Kōna is prefixed to the names Rājendra-Chōḍa I. (l. 61), Bhīma III. (l. 68), and Mallidēva (l. 113). Hence it may be convenient to call this dynasty the chiefs of Kōnamaṇḍala. The country over which they ruled, is probably identical with Kōnaśīma, the Telugu designation of the Gōḍāvāri delta.<sup>8</sup>

The 5th prince, Rājendra-Chōḍa I., is stated to have ruled over the country of Vēṅgi (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grandfather (Mummaḍi-Bhīma I.) by the Rājādhirāja Rājendra-Chōḍa. As No. 8, Mallidēva, was ruling in Śāka-Saṁvat 1117, the Rājādhirāja Rājendra-Chōḍa to whom his great-grandfather (Mummaḍi-Bhīma I.) was tributary, has to be identified with the Eastern Chālukya king Rājendra-Chōḍa or Kulōttuṅga-Chōḍa I. (Śāka-Saṁvat 985—1034). We know that Kulōttuṅga-Chōḍa I. conferred the governorship of Vēṅgi, successively, on his paternal uncle, Vijayāditya; on his two sons, Rājārāja II. and Vīra-Chōḍa;<sup>9</sup> and on Chōḍa of Velanāṇḍu.<sup>10</sup> It is not probable that Mummaḍi-Bhīma I. was another of the successive governors of Vēṅgi; and the statement of the inscription that his grandson, Rājendra-Chōḍa I., ruled over Vēṅgi, appears to imply nothing more than that the Kōnamaṇḍala was a dependency of the Vēṅgi country.

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 275.

<sup>2</sup> No. 120 on the *Madras Survey Map* of the Rāmachandrapuram tālukā. The north-western and northern boundary of Korumelli,—Māsara (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern Māsara (No. 121 on the same map), and the southern boundary,—Vānapalli, with the modern village of the same name (No. 44 on the map of the Amalāpuram tālukā).

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading Kālêru instead of Kōlêru (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

<sup>4</sup> No. 140 on the map of the Rāmachandrapuram tālukā. <sup>5</sup> *Ind. Ant.* Vol. XIV. p. 48 ff.

<sup>6</sup> *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

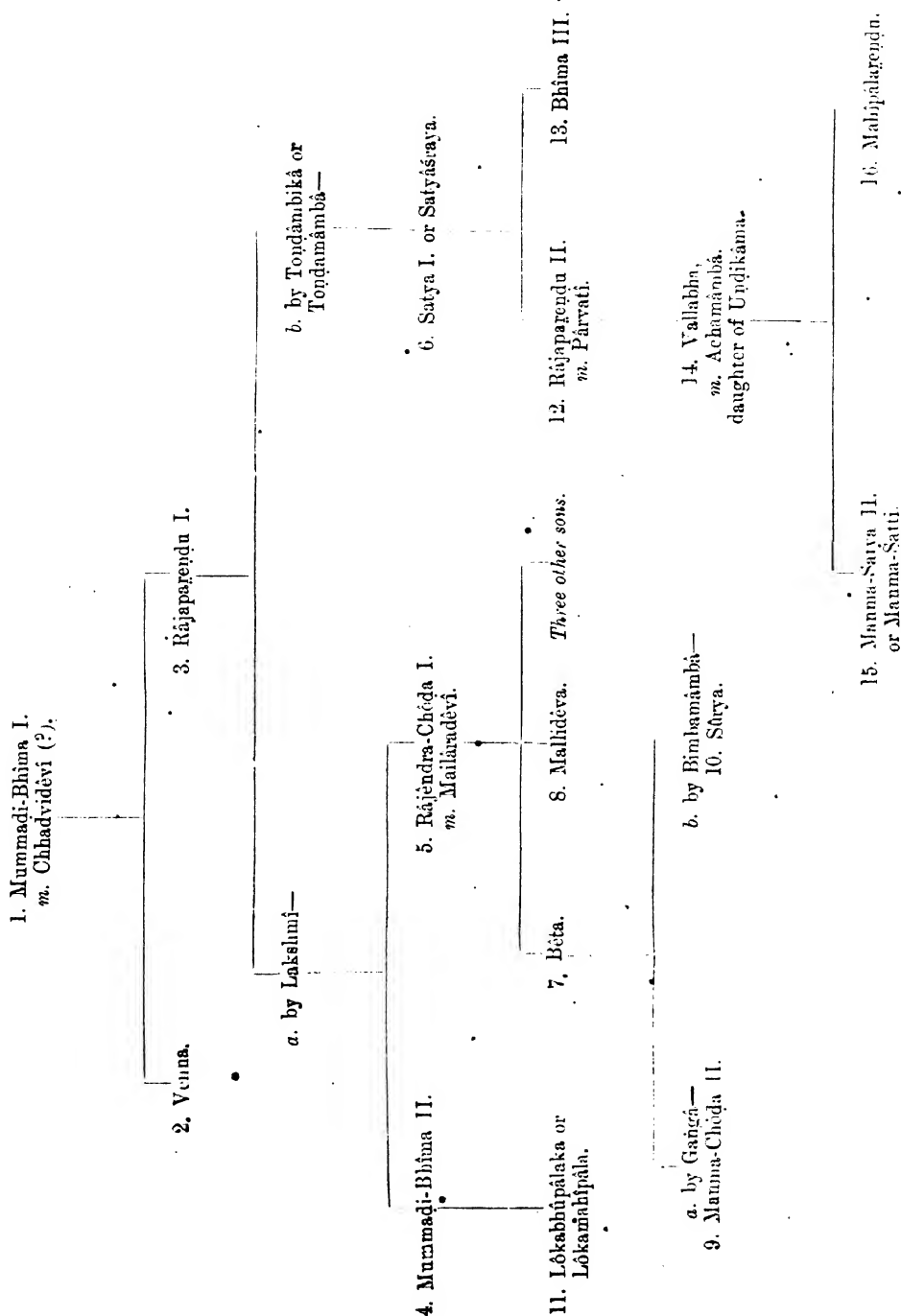
<sup>7</sup> See above, p. 38 f.

<sup>8</sup> See above, Vol. III. p. 287, note 3.

<sup>9</sup> *South-Indian Inscriptions*, Vol. I. p. 51.

<sup>10</sup> See p. 36 above.

## THE CHIEFS OF KONAMANDALA.



The Kōna chief **Rājendra-Chōḍa I.** was evidently named after the patron of his grandfather. He bore the surnames **Vikrama-Rudra**, **Haihayāditya**, and **Gaṇḍavēṇḍaduva** (v. 12), and built a *maṇḍapa* which he called, after his surname, **Gaṇḍavēṇḍaduva** (v. 17), in the temple of **Bhimanātha** (at **Drakshārāma**).<sup>1</sup> After his death, his two brothers, **Mummaḍi-Bhima II.** and **Satya I.** or **Satyāśraya**, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, **Lōkamahipāla**, and No. 13, **Bhima III.** (v. 23 f.); and these two again by No. 8, **Mallidēva**, and No. 14, **Vallabha** (v. 26). When **Vallabha** died after a reign of fourteen years, his son, **Manma-Satya II.**, took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of Ōḍiyāru are inserted two Sanskrit verses (36 f.) in praise of **Jāyamāmbā**, the queen of **Manma-Gōṅka** and mother of **Kulōttuṅga-Prithviśvara**. This queen is already known to us from the first **Piṭhāpuram** inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of **Kōnamāṇḍala** were dependent on the chiefs of **Velanāṇḍu**, and that **Prithviśvara** of **Velanāṇḍu**, whose **Piṭhāpuram** inscription is dated in Śaka-Saṃvat 1108, was still alive in Śaka-Saṃvat 1117. The attribute **Kulōttuṅga**, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the **Prithviśvara** of the first **Piṭhāpuram** inscription with the **Kulōttuṅga-Rājendra-Chōḍarāja** of certain other records.<sup>2</sup> To recapitulate, I believe that, in Śaka-Saṃvat 1117, the two Kōna chiefs **Mallidēva** and **Manma-Satya II.** were dependent on **Kulōttuṅga-Prithviśvara** of **Velanāṇḍu**, who was again a vassal of **Rājārāja**, a descendant of the Eastern **Chālukya** dynasty (see page 84 above).

A number of stone inscriptions at **Drakshārāma** and **Pālakōl** in the **Gōḍāvari** district confirm and supplement the historical information on the Kōna chiefs, which the **Piṭhāpuram** pillar supplies. The earliest of these inscriptions<sup>3</sup> records a grant, in Śaka-Saṃvat 1050, by **Chōḍa**, surnamed **Vikrama-Rudra**, the son of **Rājapareṇḍu** of the **Haihaya-vamśa**, the lord of the Kōna<sup>4</sup> country (*avanā*), and 'the ornament (of the city) of **Māhishmatī**'.<sup>5</sup> This chief is the same as No. 5, **Rājendra-Chōḍa I.**, surnamed **Vikrama-Rudra**,<sup>6</sup> the son of **Rājapareṇḍu I.**

Another inscription (No. 289 of 1893) records the gift of a lamp by **[Rāj]jādēvi**, the queen of **Kōna-Mummaḍirāja**, and is dated in Śaka-Saṃvat 1057 and **Chālukya-Vikrama-Saṃvat** [60]. This inscription must be assigned to the successor of **Rājendra-Chōḍa I.**, his elder brother **Mummaḍi-Bhima II.**

His co-regent, No. 6, **Satya I.**, is represented by another inscription (No. 234 of 1893) of Śaka-Saṃvat 1057 and **Chālukya-Vikrama-Saṃvat** [60], which records the gift of a lamp by **Satya** or **Sattirāja**, the son of **Kōna-Rājapareṇḍu** by **Toṇḍidēvi**, younger brother of **Rājendra-Chōḍa**, and lord of the Kōna country (*dēśu*).

The son and successor of **Satya I.**, **Bhima III.**, was a vassal of the same king **Rājārāja** to whose time the two first **Piṭhāpuram** inscriptions belong. This appears from an inscription (No. 246 of 1893) of the **Mahāmāṇḍalēśvara Bhimarāja**, the son of **Kōna-Satyarāja**, which is dated in Śaka-Saṃvat 1075 and in the 9th year of the reign of **Rājārājadēva**.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṃvat 1077 and **Chālukya-Vikrama-Saṃvat** ??, and records the gift of a lamp by **[Ga]ṅgādēvi**, the queen of **Kōna-Mall[i]rāja**, i.e. probably of No. 8, **Mallidēva**.

To his co-regent, **Manma-Satya II.**, may be assigned an inscription (No. 517 of 1893) of Śaka-Saṃvat 1129, which records the gift of a lamp by a minister of **Kōna-Satyarāja**.

<sup>1</sup> See above, p. 37, note 3.

<sup>2</sup> See above, p. 38 f.

<sup>3</sup> No. 233 of 1893 in my *Annual Report for 1893-94*.

<sup>4</sup> Kōna instead of Kōna occurs also in the **Naḍupūru** grant, above, Vol. III. p. 287.

<sup>5</sup> The *Raghuvamśa* (vi. 43) mentions **Māhishmatī** on the **Rōvā** as the capital of **Pratīpa**, a descendant of **Kartavyra**. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with **Mandla** on the **Narmadā**.

<sup>6</sup> See below, p. 95, verse 12.

Some later inscriptions in the Kshtrārāmēśvara temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhima-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word Kōṇa is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the Mahāmaṇḍalēśvara Kōṇa-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Nidudaprōlu,<sup>1</sup> who bore the traditional surname Vishṇuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādēva range from Śaka-Saṁvat 1218 [expired], the Durmukhi saṁvatsara, to Śaka-Saṁvat 1222 [expired], the Śārvari saṁvatsara; those of his son-in-law, Gaṇapati, from Śaka-Saṁvat 118[4] to 1222; and one of the two inscriptions of Bhima-Vallabha is dated in Śaka-Saṁvat 1240.

TEXT.<sup>2</sup>

## A.—South Face.

- 1 श्रीमर्त्तुर्नाभिगंभीरसरस्सरसिजादभूत् । पद्मभूर्भूतलोकानां-<sup>3</sup>
- 2 मेकस्माद्वृषो यतः । [१\*] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [१\*] सोम-
- 3 द्यूडामणिस्त्रीमवशकर्ता ततो बुधः । [२\*] ततः पुरुरवा नाम चक्रवर्त्ती  
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नृषोऽथ<sup>5</sup> पुरुस्ततः । [३\*] ततो जनमेजय-
- 5 स्ततः प्राचीशस्तस्मात्संयातिस्ततस्मात्सर्वभौमस्ततो महाभौमः<sup>6</sup> [१\*] <sup>7</sup>इड[म]नि-
- 6 कनरपतिषु गतेषु पा[ण्डु]र्नाम नरपतिरुच्चूव<sup>8</sup> [१\*] पुत्र[र]स्तस्य धर्मवी-<sup>9</sup>
- 7 मार्जननकुलसहदेवाः <sup>10</sup>पञ्चेन्द्रियवत्यंश्च स्युर्विषयग्राहिणः । त-
- 8 च [१\*] <sup>11</sup>यनादाहि विजित्य काण्डवमघो<sup>12</sup> गं[१\*]डीविना वञ्जितं (I).  
युध्मे<sup>13</sup> पाशपताख-
- 9 मन्धकरिपीथालावि<sup>14</sup> दैत्यान्बह्वन् [१\*] इन्द्रार्जसनमध्यशायि जेना<sup>15</sup> यत्कालके-
- 10 यादिकान्जित्वा<sup>16</sup> खैरमकारि वंशविपिनच्छेदः कुर्हाणाः<sup>17</sup> विबोः । [४\*]  
ततोर्जनाद-<sup>18</sup>
- 11 बिमन्युस्ततः परिचित्ततो जनमेजयस्ततः <sup>19</sup>चेमकस्ततो नरवाहनस्ततश्शतानी-

● This is probably Nidadavōlu, nine miles south-west of Rājamahēndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read °भूर्भूत° and cancel the *anusvāra* of लोकानां.

<sup>4</sup> Read सीमद्यूड°.

<sup>5</sup> Read °भूतस्मान्नृषोऽथ°.

<sup>6</sup> भौमः looks almost like जौमः.

<sup>7</sup> Read इड°.

<sup>8</sup> Read °उच्चूव°.

<sup>9</sup> Read °भीमार्जुन°.

<sup>10</sup> Read पञ्चेन्द्रिय°.

<sup>11</sup> Read येना°.

<sup>12</sup> Read काण्डवमघो (i.e. *Khaṇḍavam=athō*); this reading is preferable to काण्डवमघो (South-Ind. Inscr. Vol. I. p. 53).

<sup>13</sup> Read युध्मे°.

<sup>14</sup> Read °थालावि°.

<sup>15</sup> Read जेना°.

<sup>16</sup> Read °कान्जित्वा°; the form कालकेय is more correct than कालिकेय in South-Ind. Inscr. Vol. I. p. 53.

<sup>17</sup> Read कुर्हाणा विबोः°.

<sup>18</sup> Read ततोर्जनादभिमन्यु°.

<sup>19</sup> This form of the name is more correct than चेमुक in South-Ind. Inscr. Vol. I. p. 53.

- 12 <sup>1</sup>कस्तस्मादुदयनस्तत्रात्रितिविच्छिन्नसंज्ञानेव्योध्यसिंहासनासोनेव्येकोन[ष]ष्ठिच-<sup>2</sup>  
 13 क्र[व]र्त्तिषु गतेषु तद्वंशो<sup>3</sup> विजयादित्यो नाम राजा विजिगीषया दक्षि-  
 ण[र]पधं<sup>4</sup> ग[त्व]।  
 14 त्रिलीचनपल्लव[म]धिच्छिष्य देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-  
 15 देव्यन्तर्व्यवृत्ति<sup>5</sup> पुरोहितेन सार्धं मुडि[व]मुनामाग्रहारमुपगम्य तदास्तथ्येन वि-  
 16 ण्णभट्टसोमयाजिना दुहितुनिर्विशेषमभिरक्षिता सती नहंनं विष्णुवर्द्धनम-  
 17 स्मृत [।\*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि<sup>6</sup> कर्म-  
 णि का-  
 18 रइत्वात्तमवर्द्धयत् । स च मात्रा विदितव्रित्तान्तस्मन्निर्गम्य<sup>10</sup> चालुक्यगि-  
 री नहां भ-  
 19 गवतीं गौरीमाराध्य कुमारनारायणमातृगर्ण<sup>11</sup> संत्तर्प्य श्वेतातपत्रैकशंखपं-<sup>12</sup>  
 20 चमहाशब्दपालिकेतनप्रतिडक्कवराह[र]लांच्छनपिच्छकुंतसिंहासनमकरतो-<sup>13</sup>  
 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव <sup>14</sup>सांब्राज्यचि-  
 22 ह्नानि समादाय कडंबगंगगादिभूमि[पा\*]न्निर्जित्य सेतुनर्ममदामध्यं सार्धसप्त-  
 23 लक्षं दक्षिणापधं<sup>15</sup> पालयामास [।\*] तस्य <sup>16</sup>पल्लवान्वयज[।\*]तमहादेव्यां  
 वि[ज]-  
 24 यादित्यस्मृतो भूतो<sup>17</sup> [।\*] ततः पुलकेशी ततः कीर्त्तिवर्म्मा ततः[।\*] स-  
 त्याग्र[य\*]-  
 25 विष्णुवर्द्धन<sup>18</sup> [।\*] तयोर्ज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [।\*] इतरी [वंगी\*]-  
 26 चुवं<sup>19</sup> [।\*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[र][नमा\*]-  
 27 नव्यसगोत्राणां हारितीपुत्राणां <sup>20</sup>कौशिकवरप्रसादल[ब्ध][राज्या\*]-  
 28 नां मातृगणपरिपालितानां (i) स्वामिमहासेनपादानुध्या[ता]-  
 29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण\*]-  
 30 वशीकृतारातिमण्डलानामश्वमेधावचृधस्नानपवित्री[क][त\*]-<sup>21</sup>  
 31 वपुषां चालुक्यानां कुलमलंकरिष्णुस्तथाश्रयव[क्ष]-  
 32 भेंद्रस्य[र] भ्राता <sup>22</sup>कुजविष्णुवर्द्धनोष्टादश वर्षाणि वंगी[दे\*]-

<sup>1</sup> Read °त्यन्त्रति°.<sup>4</sup> Read °पधं.<sup>7</sup> Read मुडिवेमु.<sup>10</sup> Read वृत्तान्.<sup>12</sup> The anusvāra stands at the beginning of the next line.<sup>14</sup> Read साम्राज्य.<sup>16</sup> The प of पल्लव had been originally omitted by the engraver and was subsequently inserted between स्त and क्ष.<sup>17</sup> Read सुनीभूत्.<sup>20</sup> Read कौशिकौ.<sup>2</sup> Read °षष्टि.<sup>3</sup> Read दंव.<sup>6</sup> Read °कर्मोचितानि कर्माणि.<sup>11</sup> Read °गर्णाय.<sup>13</sup> Read °पधं.<sup>15</sup> Read °पधं.<sup>18</sup> Read °वर्द्धनौ.<sup>21</sup> Read °वर्द्धनौ.<sup>22</sup> Read °कुज.<sup>3</sup> Read तद्वंशो.<sup>6</sup> Read °वर्द्धनौ.<sup>9</sup> Read °रयित्वा तम°.<sup>12</sup> Read प्रतिडक्का, पिच्छ and सिंहासन.<sup>14</sup> Read पल्लव.<sup>16</sup> Read कुज.

- 33 शमपालयेत्<sup>1</sup> [1\*] तत्सुतो जयसिंहवत्सलभस्त्रयचिंशतं<sup>2</sup> [1\*] त[द]-  
 34 नुज इंदराजस्त्रस दिनानि [1\*] तत्सुतो विष्णुवर्धनो नव वर्षा-  
 35 णि [1\*] तत्सुनुमगियुवराजः<sup>4</sup> पञ्चविंशतिं [1\*] एवमविच्छिन्न-<sup>5</sup>  
 36 चालुक्यकुलचित्तिपालपरंपरया [1\*] बभूव श्रीनिदी<sup>6</sup> राज[र] [रा\*]-  
 37 जराजमहोपतिः [1\*] खनोत्या पालयत्युर्वी<sup>7</sup> स रत्नाकरमेख-  
 38 लां । [५\*] अपि च [1\*] कुले येदूनामजनिष्टि<sup>8</sup> राज[र] हरिप्रवी-<sup>9</sup>  
 ह-  
 39 यनामधेयः [1\*] ततः कृतार्त्तकृतबभ्रुलोकः (i) कृती कृतप्रः  
 40 कृतवीर्य आसीत् [॥ ६\*] रोचिणराधचक्षेण<sup>10</sup> क्रान्तविश्वो यथा<sup>11</sup>  
 41 रविः [1\*] <sup>12</sup>स्फुरत्करसहस्रेण <sup>13</sup>कार्यवीथ्यस्ततोजनि [॥ ७\*] जी-  
 42 वत्युदार<sup>14</sup> आसीत् कीर्त्तिमात्रकलेवर<sup>15</sup> भूयसि भूप-  
 43 वग्ने [1\*] ततस्ततोत्तुंगजगद्विभूतिरभोरभून्मुम्भडिभी[म]-  
 44 भूपः । [८\*] वल्लीव तन्वी तस्यासीच्छदिदेवो वरांगना<sup>16</sup> । तयोर-  
 45 यस्ततो वेदभूपालोस्यामजस्त्रुखो<sup>17</sup> [॥ ९\*] श्रीमान् राजपठे[डु]-  
 46 [क्ष्मा]नाधः<sup>18</sup> (i) कोनमण्डलादीशः<sup>19</sup> [1\*] उपयेमे यः कुलजे लक्ष्मो-  
 तोंडाभि-<sup>20</sup>  
 47 [के] देव्यै<sup>21</sup> । [१०\*] <sup>22</sup>लक्ष्मीमुम्भडिभीमेयं राजेंद्रचोडभूभुजं [1\*] अस्त-  
 48 त तोंडमांबा [च] सुतं सत्यमहोपतिं [॥ ११\*] सोयं राजेंद्र[चो]-  
 49 डभूपतिः[\*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-  
 50 प्रसादाल्लभ्यानि सिंहासनप्रतिडक्कपिच्छकुंतैकयंखाद्यखि-<sup>23</sup>  
 51 लसांमाज्यचिह्नानि<sup>24</sup> समादाय वेंगीभुवो भर्त्ताभवत् । दग्धु[र]  
 52 यः प्रवल<sup>25</sup> प्रतापबडवासस[र]श्चिपा<sup>26</sup> विद्विषः<sup>27</sup> प्राप्नो विक्रम-  
 53 रुद्रतां निजकरस्त्रष्टोकताशिषभू- [1\*] लोकस्वस्वसमस्तवृत्तिरगमद्यो

<sup>1</sup> Read °पालयत्.<sup>4</sup> Read °गुर्नक्ति.<sup>7</sup> Read यदूनामजनिष्ट.<sup>10</sup> Read रोचिणराधचक्षेण.<sup>12</sup> To the स्फुर of स्फुर° both a and d appear to be attached.<sup>13</sup> Read कार्य°.<sup>16</sup> Read वराङ्गना.<sup>19</sup> Read °लाधीशः.<sup>22</sup> Read लक्ष्मीम्.<sup>24</sup> The d of श is written twice, once at the top and once to the right of श.<sup>25</sup> Read प्रवलप्रताप°.<sup>27</sup> The vi of विद्विष appears to be corrected from va.<sup>2</sup> Read °यस्त्रिंशतम्.<sup>5</sup> Read °विच्छिन्न.<sup>8</sup> Read प्रवी°.<sup>11</sup> Read यथा.<sup>14</sup> Read °दारि सितकीर्ति°.<sup>17</sup> Read °स्याभुजः.<sup>20</sup> Read तीक्ष्णम्.<sup>23</sup> Read प्रतिडक्का.<sup>9</sup> Read इन्द्र.<sup>6</sup> Read निधी.<sup>9</sup> Read कृतार्थ°.<sup>15</sup> Read कलेवर.<sup>18</sup> Read नाथः.<sup>21</sup> Read देव्यौ.



- 54 हैहयादित्यतां यातो [य]: खलु गंडवेडडुवतां प्रोत्खाडि-<sup>1</sup>  
 55 तारित्रिया [॥ १२\*] <sup>2</sup>तस्याचवत्कुलस्त्रीणां विष्णोर्लक्ष्मीरिव प्रिया [१\*]  
 मैलार[दे]-  
 56 वी महिषी योषिल्लोकविभूषणं । [१३\*] अस्यासुतानां पञ्चानां<sup>3</sup> ज्वलत्वं-<sup>4</sup>  
 57 च्छाग्नितेजसं<sup>5</sup> [१\*] अग्रजो वेतभूपालो मल्लिदेवन्[पो]नुजः । [१४\*] वेत-  
 58 भूपालकाज्जातो<sup>6</sup> गंगायोषिबिंबमांबयोः । सितकीर्त्ती सू[ती]<sup>7</sup> मन्म[ची]-  
 59 [ड]सूर्यक्षितीश्वरौ । [१५\*] निजकार्मुकनिर्मुक्त[व]ण्णनि[ई]लितदि-  
 60 [पौ\*] [१] <sup>8</sup>सौव्रात्रभु(नि)जवीर्याभ्यांसुबौ<sup>9</sup> राघवलक्ष्मणौ । [१६\*]  
 नृपकुलति-  
 61 लको यः कोनराजेंद्रचोडः कृतंसकलसुकृत्यो [गं]ड[वे]डडुव-<sup>10</sup>  
 62 [ना]न्ना [१\*] <sup>11</sup>दिभुज[मि]ह सङ्गप्राकारकं कारयित्वा शिवमलचत<sup>12</sup> शै-  
 63 लं मंटपं<sup>13</sup> भीमनाथे । [१७\*] तस्याग्रावरजन्मा[नौ] जगदिमत्तवित्त[मौ]<sup>14</sup>  
 [१\*] श्री-  
 64 मन्मुम्माडिबीमेशसत्याश्रयमहोपतो<sup>15</sup> [॥ १८\*] विचज्येमां<sup>16</sup> [चुवं] चू-  
 65 यः पालयामासतुस्समं [१\*] निजप्रतापदग्धातिमंडलाधोश-<sup>17</sup>  
 66 मण्डलो<sup>18</sup> [॥ १९\*] <sup>19</sup>तयोन्मुम्माडिबीमेशालोकचूपालकोजनि [१\*] लो-  
 67 कालीकान्तरालानि शोभयन्निज[ते]जसां [॥ २०\*] सत्येशादिलिनी  
 68 जातो बलक्षणसमौ<sup>20</sup> नृपो<sup>21</sup> । श्रीमद्राजपठेडुश्रीकोनवी-<sup>22</sup>  
 69 मक्षितीश्वरौ [॥ २१\*] जातौ<sup>23</sup> राजपठेडोश्च पार्वतीवल्लवाडुवः<sup>24</sup> ।  
 70 भर्त्ता श्रीवल्लभाधोशः चाक्यन्कलिकल्लपं [॥ २२\*] अनन्तरं  
 71 पितुः[\*] श्रीमान्निजसिंहासनस्थितः । सोयं लोकमहोपालः  
 72 पालयामास मेदिनीं । [२३\*] तधा<sup>25</sup> श्रीभीमभूपालः (१) पितुस्सत्यम-  
 73 होपतेः । राज्यलक्ष्मीं चुवा<sup>26</sup> सार्द्धं दध्ने साक्षादिवाच्युतः [॥ २४\*]  
 74 धीर[प्रहे]षियोषिद्वणविरहजलापारधारास्थजन्तो<sup>27</sup> स्वज्यो-

<sup>1</sup> Read प्रोत्खाडि°.<sup>2</sup> Read तस्याभव°.<sup>3</sup> Read पञ्चानां.<sup>4</sup> The *anusvāra* stands at the beginning of the next line.<sup>5</sup> Read °व्यक्षाग्नितेजसम्.<sup>6</sup> Read °काज्जातो.<sup>7</sup> Read सूती.<sup>8</sup> Read सौव्रात्र.<sup>9</sup> Read °भ्यांसुबौ.<sup>10</sup> The word वेडडुव offends against the metre.<sup>11</sup> Read दिभुज°.<sup>12</sup> Read °लभत.<sup>13</sup> Read सङ्गपं भीमनाथे.<sup>14</sup> Read °दिदितवित्तमौ.<sup>15</sup> Read भीमेश.<sup>16</sup> Read विचज्येमां भुवं भूयः.<sup>17</sup> Read दग्धारि.<sup>18</sup> Read मण्डलो.<sup>19</sup> Read तयोन्मुम्माडिबीमेशालोकचूपाल°.<sup>20</sup> To the क of कृष्ण both *r* and *i* are attached in the original.<sup>21</sup> Read नृपो.<sup>22</sup> Read कोनवीम.<sup>23</sup> Read जातौ.<sup>24</sup> Read °वल्लवाडुवः.<sup>25</sup> Read तधा.<sup>26</sup> Read चुवा.<sup>27</sup> Read °स्थजन्तो (for °स्थाजन्तो?).

- 75 <sup>1</sup>तिर्जालदृग्विप्रमविहितमहामोहभर्गास्तदीयान् [1\*] भालि-<sup>3</sup>  
 76 ग्यालिङ्ग्य कठेष्वध<sup>3</sup> तदसुसमं सर्व्ववित्तं हरंती वाति<sup>4</sup> प्रो-  
 77 डाङ्गनेव<sup>5</sup> स्वकरदृङ्ग्यहीतापि<sup>6</sup> यत्खड्गवल्ली. । [२५\*] तयोर[न\*]न्तरं चो-  
 78 [णी]मच्चतं परिरक्षतः [1\*] मक्षिदेवमहीपालवक्ष्येशविशंपतो<sup>7</sup> [॥ २६\*]  
 79 [य]: <sup>8</sup>प्रोडक्षितिपालमौलिमकुटालंकारसिंहासन[.\*] [प्रो]-  
 80 [डु]त्तारिपुरापरत्रिपुरह[1\*] भूधूर्धर[.\*] श्रीधरः [1\*] यथा[शि]षकलाक-  
 81 ला[प]विभवा<sup>9</sup>. आभारतोवक्षभः (i) <sup>10</sup>संपद्भोगपुरंदरः क्षितिभृतां  
 82 [श्री]म[क्षिदे]वाधिपः । [२७\*] श्रीवक्षभमहीपाल उडिकामनृपात्मजा [1\*]

उ-

- 83 पयमेय[म]हिषीमचमांवेति विभृतां<sup>11</sup> । [२८\*] तस्यामजनयत्युच्चै<sup>12</sup>  
 84 [वं]शवाभिर्धुसुध[1]क(र)रौ<sup>13</sup> [1\*] मन्मसत्यमहीपालछेडुनामक्षितीश्वरौ [॥ २९\*]  
 85 अपि च । स्वशीबाहुलताष्टतांसिलतिकामात्रै[क]मित्रै<sup>14</sup> हते (i) श्रीह-  
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराज्यश्रियां<sup>15</sup> [1\*] सत्यो नित्यरता<sup>16</sup> म[ति]-  
 87 प्रणिहितप्रत्यग्रनी[ति][.\*] श्रुतिस्मृत्युत्पाधितधर्मकर्मनिरता-<sup>17</sup>

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०\*] चतुर्हंश समा[.\*] श्रीम(र)त्युर्विक्र-  
 89 मचक्रिणि [1\*] वक्षभश्चोणिपाले च राज्यं कृत्वा दि[वं] ग-  
 90 ते । [३१\*] तत्तस्तदात्मज[.\*] श्रीमान्मन्मसत्यमहीपतिः । पितुस्मि-<sup>18</sup>  
 91 द्यासनारु[ड]:<sup>19</sup> (i) <sup>20</sup>प्रोडारिभडवानलः । [३२\*] अर्थिसंदोह-  
 92 मंदारः कामिनीमकरध्वजः [1\*] प्रतिचक्रियनक्षत्रप्र-  
 93 भ[1\*]विभ्रमवानुमन<sup>21</sup> । [३३\*] अक्षीणगुणमाणिष्यधोगवी-<sup>22</sup>  
 94 रमहार्नवः । ब्रह्माण्डमण्डनाखण्डकीर्त्तिध[1\*]मसुधाकरः [॥ ३४\*]  
 95 समस्तभुवनाधा[र]धीरंत[1\*]काञ्चनाचलः । अनन्तकात्तिसं-<sup>23</sup>  
 96 तानलक्ष्मीलक्ष्मीनिकेतनः । [३५\*] सोयं मक्षिदेवक्षितिपतिर्य-  
 97 खेष वक्षभेद्रस्य तनयः<sup>24</sup> (i) मन्मसत्येश्वरः(ः) उभौ<sup>25</sup> सह

<sup>1</sup> Read "तिर्जालदृग्विप्रम".<sup>2</sup> Read कठेष्वध.<sup>3</sup> Read दृङ्.<sup>4</sup> Read विभवा.<sup>5</sup> The two *aksharas* ज्ञ are entered below the line.<sup>6</sup> Read "मित्री युधि".<sup>7</sup> Read "विहित".<sup>8</sup> Read "सिंहासनादु".<sup>9</sup> Read गभीरमहार्णवः.<sup>10</sup> Read उभौ.<sup>9</sup> The *anusvāra* stands at the beginning of the next line.<sup>4</sup> Read भाति.<sup>7</sup> Read वक्षभेश.<sup>10</sup> Read संपद्भोग.<sup>15</sup> Read "लाज".<sup>16</sup> Read "रती".<sup>17</sup> The *anusvāra* stands at the beginning of the next line.<sup>20</sup> Read प्रोडारिभड.<sup>23</sup> Read कान्ति.<sup>5</sup> Read प्रोडाङ्गनेव.<sup>6</sup> Read प्रोड.<sup>11</sup> Read विभृताम्.<sup>12</sup> Read वार्धि.<sup>13</sup> Read रती.<sup>21</sup> Read भानुमान्.<sup>24</sup> Read तनयो.

- 98 संचुय<sup>1</sup> गुह्वादिविषयराशकृतप्रमुखांस्तु<sup>2</sup>  
 99 विनस्सर्वास्समाह्वयेत्यंमाज्ञापयेतः<sup>3</sup> । विदितमस्तु वो  
 100 गुह्वादिविषये<sup>4</sup> ओदियूरुनामयामोस्माभिः[\*]<sup>5</sup> श्रीपिंठा-  
 101 पुरोनिवासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारे-  
 102 ण दत्त इति । अपि च । गाडारुडो<sup>6</sup> निरुडोन्नतिघनघनित(र).  
 103 'प्रोडविध्वेषिसालस्कन्ध(र)स्कन्धान्तर[\*]णि 'सुरदसुलतिकाजिह्व-<sup>7</sup>  
 104 या विह्वलं [I\*] पायं पायं तदीयात्थलघुलसदसु-  
 105 स्सशनं<sup>10</sup> शोचते यद्वाहुर्भोगोदलीतः<sup>11</sup> प्रदनचुवि कुलोत्तुंग-  
 106 <sup>12</sup>पृथ्वीश्वरस्य । [३६\*] माता या जायमांवा सकलकुलसतीसत्तमेत्तुं-<sup>13</sup>  
 107 ग(र)कीर्त्तिर्मूर्तिभूता <sup>14</sup>गरुध्वजप[द]जलजहं[ह]सद्राजहं-<sup>15</sup>  
 108 सी । या श्रीमन्मन्मगोक्तचित्तिपवरविबोर्धर्मपत्नी<sup>16</sup> तथाश्चै[\*]<sup>17</sup> स्वस्या-  
 109 <sup>18</sup>सहस्रिंसाक्षीकृतविमलशिखा मंदिरालंकृताया<sup>19</sup> । [३७\*] शकवं-  
 110 र्वंलु<sup>21</sup> १११७ गुनेदि मेघसंक्रान्तिनिमित्तमुन श्रीपिठा-  
 111 पुरमुन श्रीकुन्तीमाधवदेवरकु गुह्वादिलीनि ओदियू-  
 112 रनियडि<sup>21</sup> उरु ग्रिहाचेचरारामसहितसु गलानखंडमुन  
 113 श्रीमन्महामण्डलेश्वरकोनमल्लिदेवराजुनु वल्लभराजु कोडकु  
 114 [म]न्मसत्तिराजुनु <sup>22</sup>हविर्भय्यर्धनात्तमु<sup>23</sup> नित्यनैमित्तिक-  
 115 मासोत्सवसंवत्सरोत्सवार्थमुन गीतनृत्यवाद्यादिवि- \*  
 116 <sup>24</sup>विषवोगार्थमुंगानिश्चिरि [I\*] अस्य यामस्य सीमानः । पूर्व्व-  
 117 तः वल्लेगु<sup>25</sup> ए००गुण्डय सीमा [I\*] आग्नेयतः<sup>26</sup> वल्लेगुन एनि-  
 118 क अलमुन भोडतातकालिय सीमा [I\*] दक्षिणतः (I) श्रीपादसु-  
 119 लु[प]लि सीरिपुरमुन मय्यनिकुट वेसुगुण्डय सीमा । कोल्लुगु-  
 120 ००नु नल्लजे००नु कोम्मुन गुण्डय पट्टि वच्चि नैरितितः<sup>27</sup> (I) एनुगुद-

<sup>1</sup> Read संचुय.<sup>2</sup> The *anuvāda* stands at the beginning of the next line.<sup>3</sup> The *ā* of 'ह्वय' is expressed by attaching *ā* to the top and *u* to the right of 'ह'; read 'वेल्लमाज्ञापयेतः'.<sup>4</sup> Read विषयः.<sup>5</sup> Read 'स्माभिः'.<sup>6</sup> Read गाडारुडो निरुडो.<sup>7</sup> Read प्रोडविध्वेषि.<sup>8</sup> Read 'सुरदसि'.<sup>9</sup> Read जिह्वया.<sup>10</sup> Read 'स्सशनं' शोचते.<sup>11</sup> Read 'लोतः' प्रदनचुवि.<sup>12</sup> Read पृथ्वी.<sup>13</sup> Read सत्तमेत्तुं; the *anuvāda* stands at the beginning of the next line.<sup>14</sup> Read 'गरुध्वज'.<sup>15</sup> The *anuvāda* stands at the beginning of the next line.<sup>16</sup> Read विभो.<sup>17</sup> Read तथैव.<sup>18</sup> Read सहस्रि.<sup>19</sup> Read 'कृतयेयम्'.<sup>20</sup> Read 'वर्धेगु'.<sup>21</sup> Read 'नियेडि' उरु ग्रिहाचेचरारामसहितसु.<sup>22</sup> Read 'हविर्भय'.<sup>23</sup> Read 'नार्थम्'.<sup>24</sup> Read भोगी.<sup>25</sup> Read वल्लेगु.<sup>26</sup> Read 'आग्नेयतः'.<sup>27</sup> Read 'नैरितितः'.

- 121 ल क्रोप्यन्ति पोलसुन मय्यनिकुट्टन पुत्तिगुट्टय सोमा [1\*] पश्चिम-<sup>1</sup>  
 122 तः (i) क्रोप्यन्ति तूर्प्यन<sup>2</sup> कवलगुट्टल सीमा । वायव्यतः चनुपक-  
 123 त्य ब[य]लि केशवचंदुचेत्तुवु तूर्प्यन<sup>3</sup> गट्टयवुत्तु गट्टय सी-  
 124 मा । उन्नरतः संपर पोलसुन बीमराजुचेत्तुवु दक्षिणमु [ग]-  
 125 ट्टय सीमा । उप्पुटेत्तुवु नक्कलकालियं गलसिन मय्यनिकु-  
 126 ट्टु मेरगानु वच्च ईशान्यतः<sup>4</sup> (i) यप्पुटेटि दक्षिणमुन गट्टु वट्टि वच्च  
 वेल्लंगुन  
 127 प्रेमलवंकय सीमा । ई धम्मवुनकुनेव्वर विलंबमु सेसिरेनि वारु  
 128 पंचमहापातकमु सेसिन पा[प]मुनं भोदुर<sup>5</sup> । गंगाकत्तु वे[यि] क-  
 129 विललनु वेवुर बाह्मणुलनु वधिंच्चिन पापमुनं भोदुर<sup>6</sup> [11\*] बहुभि-  
 130 व्वंसुधा दत्ता बहुभिच्चानुप[1\*]लिता [1\*] यस्य यस्य यदा भूमि-  
 स्तस्य  
 131 तस्य ताद फलं । [३८\*] स्वदत्तां परदत्तां वा यो ह[रि]त्तु वसुंधरा<sup>8</sup>  
 [1\*] षष्टिवर्ष-  
 132 सहस्राणि विष्टायां ज[र]यते क्रिमिः । [३९\*] इति व्यासवचनाच्चायं  
 धर्मः  
 133 परिपालनीयः । शत्रुर्णपि<sup>9</sup> कृता धर्मः पालनीयः प्र[य]त्नतः [1\*]  
 शत्रु-  
 134 रेव हि शत्रु[1\*] स्याद्धर्मः शत्रुर्न कस्यचित् [॥ ४०\*] तस्म[1\*]-  
 दयं <sup>10</sup>दर्मास्सव्वै[1\*] परिपा-  
 135 लनियः<sup>11</sup> [1\*] श्रीपिठापुरसुन कंटाच[1\*]र्यलिखितं [1\*] श्री श्री श्री  
 [11\*]

## ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishṇu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus-born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (Sōma-vaṁśa). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūravas; Āyu; Nahusha; Puru; Janamējaya (I.); Prāchīśa; Samyāti; Sārvaabhauma; Mahābhauma, and

<sup>1</sup> Read पश्चिमतः.<sup>2</sup> Read भोम°.<sup>3</sup> Read बोदुर.<sup>4</sup> Read धर्मः.<sup>5</sup> Read तूर्पुन.<sup>6</sup> Read ऐशान्यतः उत्तरपु°.<sup>7</sup> Read वसुंधराम्.<sup>8</sup> Read °लनीयः.<sup>9</sup> Read तूर्पुन.<sup>10</sup> Read बोदुर.<sup>11</sup> Read शत्रुर्णपि कृता.

other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhyā.

Lines 13-23 relate, in the usual manner,<sup>1</sup> Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the *agrabhūta* of Mudiv[é]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājīn.—“Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakṣiṇāpatha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakshas* (of villages).”<sup>2</sup>

(L. 23.) “His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēśin (I.); to him, Kīrtivarman (I.); (*and*) to him, Satyāśraya (Pulikēśin II.) and Vishṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi].”

(L. 26.) “This Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Valabhēndra (Pulikēśin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,<sup>3</sup> ruled over the country of Vēṅgi for eighteen years; his son, Jayasimha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]arāja, for seven days; his son, Vishṇuvardhana (II.), for nine-years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛitavīrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,<sup>4</sup> there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world.”<sup>5</sup>

(V. 9 f.) “His excellent wife was Chhadvidēvi,<sup>6</sup> who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (I.), the lord of the Kōnamaṇḍala; who married two noble queens, Lakshmi and Tonḍāmbikā.”

<sup>1</sup> A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

<sup>2</sup> Among the conquests of the two Chōla kings Rājārāja and Rājendra-Chōla, we find the corresponding term ‘the seven and a half *lakshas* of Irattapāḍi.’ Rājendra-Chōla took Irattapāḍi from the Western Chālukya king Jayasimha III. Consequently, Irattapāḍi appears then to have been the designation of the Western Chālukya empire. The Khārēpātan plates of Rattarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshtrakūtas, the Western Chālukyas ruled over Rattapāḍi, and thus show that the original meaning of the term Irattapāḍi was, as its etymology already suggests, ‘the empire of the Rattas or Rāshtrakūtas.’

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

<sup>4</sup> i.e. ‘after many kings of Kārtavīrya's race had passed away.’

<sup>5</sup> *Tat-ōttuṅga-jagad-vibhūtiḥ* appears to be meant for *jagat-tat-ōttuṅga-vibhūtiḥ*.

<sup>6</sup> In *Asch = Chhadvidēvi*, the letter *chhu* may be only due to *śāndhi*, and the actual name of the queen may as well have been Śadvidēvi.

(V. 11.) "Lakshmi bore the lord **Mummaḍi-Bhīma (II.)** (and) prince **Rājendra-Chōḍa (I.)**; and **Toṇḍamāmbā's** son (was) prince **Satya (I.)**."

(L. 48.) "This prince **Rājendra-Chōḍa (I.)** assumed all the insignia of sovereignty, (*viz.*) the throne, the *pratiḍhakkū* (drum), the peacock's tail, the spear, the single conch, *etc.*, which his grandfather had received through the favour of the glorious *Rājādhirāja* **Rājendra-Chōḍa**, and became the lord of the country of **Vēṅgi**."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (*his*) fierce valour, he acquired the surname **Vikrama-Rudra** (*i.e.* 'resembling Rudra in prowess'); having made manifest by his own hand (*i.e.* having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname **Haihayāditya** (*i.e.* 'the sun<sup>1</sup> of the Haihayas'); (and) he acquired the surname **Gaṇḍavēṇḍaḍuva**<sup>2</sup> by crushing the power of enemies."

(V. 13.) "As Lakshmi (*is*) the wife of Vishnu, his (*wife*) was **Mailāradēvi**, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (*sacred*) fires in splendour, the eldest (was) prince **Bēta**; (and *his*) younger brother (was) prince **Mallidēva**."

(V. 15.) "To prince **Bēta** were born, by **Gaṅgā** and the illustrious **Bimbamāmbā** (*respectively*), two famous sons, **Manma-Chōḍa (II.)** and prince **Sūrya**."

(V. 17.) "Having caused to be built of stone in (*the temple of*) **Bhīmanātha** a *maṇḍapa*, named **Gaṇḍavēṇḍaḍuva** (*after himself*), (and furnished) with two wings (*dvi-bhujā*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous **Kōṇa-Rājendra-Chōḍa (I.)**, obtained bliss (*i.e.* died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord **Mummaḍi-Bhīma (II.)** and prince **Satyāśraya**, whose prowess was famed in the world (and) who burnt by (*the fire of*) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (*it*) conjointly."

(V. 20.) "Of these two, to the lord **Mummaḍi-Bhīma (II.)** was born **Lōkabhūpālaka**, who adorned the ravines of (*the mythical mountain*) **Lōkālōka** by his lustre."

(V. 21.) "To the powerful lord **Satya (I.)** were born two princes who resembled **Bala** and **Kṛishṇa**, the glorious **Rājapareṇḍu (II.)** and the glorious prince **Kōṇa-Bhīma (III.)**."

(V. 22.) "To **Rājapareṇḍu (II.)**, the husband of **Pārvati**, was born a ruler of the earth, the glorious lord **Vallabha**, who washed away the spots of the **Kali** (*age*)."

(V. 23.) "After (*the death of his*) father, that<sup>3</sup> glorious **Lōkamahipāla** ruled the earth, seated on his throne."

(V. 24.) "And, like **Achyuta** (**Vishnu**)<sup>4</sup> himself, the glorious prince **Bhīma (III.)** embraced the royal fortune of (*his*) father, prince **Satya (I.)**, together with the earth."

(V. 26.) "After these two, prince **Mallidēva** and the lord **Vallabha** ruled the earth undisturbed."

(V. 28.) "The glorious prince **Vallabha** married, as chief queen, the daughter of prince **Uṇḍikāma**, named **Achamāmbā**."

(V. 29.) "By her he had two sons, (*who caused the rise of their*) family, as the moon of the ocean,— the two princes named **Manma-Satya (II.)** and **Mahipālareṇḍu**."

<sup>1</sup> The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

<sup>2</sup> The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong man'; the second member is perhaps connected with the Telugu *tēḍramu*, 'heat.'

<sup>3</sup> This pronoun refers to **Lōkabhūpālaka** in verse 20.

<sup>4</sup> Lakshmi and the Earth are considered as Vishnu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya** (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidēva** and this lord **Manma-Satya** (II.), the son of the lord **Vallabha**, having both conjointly called together the *Kāshṭrakūṭas* and all other ryots of the district (*viśaya*) of **Guddavādi**, issue the following command:—

(L. 99.) "Be it known to you that we have given, with exemption from all taxes, the village named **Ōdiyūru** in the district of **Guddavādi** to the god **Kunti-Mādhavadēva** who resides in **Śrīpiṭhāpuri**."

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns<sup>1</sup> the temple, was made the eye-witness of her true devotion (*to* **Vishṇu**) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Goṅka**, the best of princes; who was the mother of **Kulōttunga-Prithivīśvara**;<sup>2</sup> who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (**Vishṇu**) whose banner (*bears the bird*) **Garuda**."

(L. 109.) "In the Śaka year 1117, at the time of the **Mēsha-saṁkrānti**,— the glorious **Mahāmaṇḍalēśvara Kōṇa-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kunti-Mādhavadēva** in **Śrīpiṭhāpuram** the whole village called **Ōdiyūru** in (*the district of*) **Guddavādi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the **Enna-guṇṭa** (*tank*) in **Vēleṅgu**. In the south-east, the boundary (*is*) the **Bhōḍajāta-kāli** (*channel*)<sup>3</sup> in the pasture land of **Ēnika** in **Vēleṅgu**. In the south, the boundary (*is*) the **Vēmu-guṇḍa** (*tank*) at the meeting-point of the boundaries<sup>4</sup> of **Śrīpādamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the **Nallaṅjērvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (*is*) the **Pulli-guṇṭa** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever<sup>5</sup> (*near*) the embankment to the east of the **Kēśavachanṭu-cheruvu** (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the **Bhīmarāju-cheruvu** (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the **Uppuṭṭēru** (*river*) and the **Nakkala-kāli** (*channel*) unite,— the boundary in the north-east (*is*) the **Prēmula-vaṅka** (*channel*) in **Vēleṅgu** along the embankment to the south of the **Uppuṭṭēru**."<sup>6</sup>

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand **Brāhmaṇas** on the bank of the **Gaṅgā**."

<sup>1</sup> *Alaṁkṛita* appears to be used in the sense of *alaṁkarishṇu*.

<sup>2</sup> The remainder of the translation of verse 36 is omitted here.

<sup>3</sup> *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of **Rājārāja I.** (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel'.

<sup>4</sup> The term *māyṇanikuṭṭu* occurs three times in the description of the boundaries of **Ōdiyūru** (in lines 119, 121 and 125 f.). It must be connected with *mūyṇanikuṭṭu*, which is found five times in the **Chellūr** plates of **Kulōttunga II.** (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *mūyṇalaguffa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *māḍu*, 'three,' + *ella*, 'a boundary,' + *guffa*, 'a hill,' and means 'a place where three boundaries meet.' In the present inscription, the word *māyṇanikuṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* **Ōdiyūru**.

<sup>5</sup> *Auru* is probably the same as *auru*, on which see Brown's *Telugu Dictionary*, p. 154.

<sup>6</sup> To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kaṇṭāchārya at Śrīpīṭhāpuram. Hail! Hail! Hail!"

## NO. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAMVAT 1171 TO 1233.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,<sup>1</sup> together with four other copper-plate inscriptions,<sup>2</sup> in October 1892 in the village of **Kamau li**, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen<sup>3</sup> of these plates (A. to N.) contain grants of the king **Gōvindachandra of Kanauj**, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gōvindachandra's son, the king **Vijayachandra**, and his son, the **Yuvardja Jayachandra**, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king **Jayachandra**, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text<sup>4</sup> which commences with the words *-śrīmad-Gōvindachandra-dēvō vijayā*, because up to these words the text of all these inscriptions essentially agrees<sup>5</sup> with the text of A.; and of the three remaining grants of Gōvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,<sup>6</sup> I have

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347.

<sup>2</sup> Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvindachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gōvindachandra of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Singara Vatsarāja, of the reign of Gōvindachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

<sup>3</sup> Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gōvindachandra's consent, by his chief queen Nayaakēlīdēvi.

<sup>4</sup> But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

<sup>5</sup> Of the inscriptions of Gōvindachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *atvapati-gajapati-narapati-rājatrāyādhipati-viśvavidyā-dvichandra-Vāchस्पति*.

<sup>6</sup> The Royal As. Soc.'s plate of Vijayachandra and the *Yuvardja Jayachandra*, published in *Ind. Ant.* Vol. XV. p. 7.



given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gōvindachandra is described as reigning sovereign;<sup>1</sup> and the last inscription of Gōvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king<sup>2</sup> of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.<sup>3</sup> And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.<sup>4</sup> Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;<sup>5</sup> but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purōhita* or *Mahāpurōhita* Jāgūśarman,<sup>6</sup> a son of the *Dikshita*<sup>7</sup> Vilhā<sup>8</sup> and grandson of the *Dikshita* Purushōttama or, as he also is called, Parāsa, of the Bandhula gōtra; and six grants were made to Jāgūśarman's son, the *Mahāpurōhita* Praharājaśarman (Paharājaśarman or Prahlādaśarman), who had a share also in two other grants. One donation (H.) was made to Vyāsa, apparently a brother of Jāgūśarman; one (M.) to the *Pandita* Mahārājaśarman, apparently a brother of Praharājaśarman; and one (J.) to the *Rāṇa* Jātēśarman of the Gōbhila gōtra.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvādī*<sup>9</sup>); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrāddha* in honour of Gōvindachandra's father); two (C. and U.) on *Vaiśākha-sudi* 3, the *Akshaya-tritīyā* (*Trētāyugādī*, *Kalpādī*); one (Q.) was made on the *mahā-saptamī* (*ratha-saptamī*), *Māgha-sudi* 7, termed *Manvantarādī*; one (J.) on *Bhādra-sudi* 3 (also a

<sup>1</sup> The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103, *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gōvindachandra's father Madanapāla, and Gōvindachandra is described in them as *Mahārājaputra*.

<sup>2</sup> The 'Gaguhā' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gōvindachandra and his queen Gōsaladēvī, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

<sup>3</sup> See *ibid.* Vol. XV. p. 7.

<sup>4</sup> The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

<sup>5</sup> The inscription F., of [Vikrama-]Samvat 1176, gives us the name of Gōvindachandra's chief queen Nayanakēlīdēvī; K., of [Vikrama-]Samvat 1198, that of his mother, Rāḥadēvī, which was known before; and T. of [Vikrama-]Samvat 1232, that of Jayachandra's son, Hariśchandra, which also was already known.

<sup>6</sup> In the inscription T. he is called Yājñavalkya.

<sup>7</sup> This word is used to denote persons who or whose ancestors have performed a great sacrificial ceremony such as a *fyōtishōma*.

<sup>8</sup> This Vilhā (who is called Vādaśarman in P., and Vishṇuśarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Vilhāka; and his son Jāgūśarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

<sup>9</sup> viz. Kārtika-sudi 15, termed *Manvādī* in I.

*Manvādi*); one (O.) on Āshāḍha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishṇava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādi*); one (T.) on Bhādra-vadi 8 (the *Kṛishṇajanmāshṭamī*), at the performance of the *jāta-karma* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindaachandra's mother Rālahadōvi; and one (P.) was made (on Āshāḍha-sudi 6) at the *abhiśhēka* of Jayachandra.— All the dates<sup>1</sup> contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhōgakara* in every one of the twenty-one grants, *pravanīkara* in nineteen grants, *turushkadanḍa* in seven, *kumaragadiṇaka* in six, *hīranya* in five, *kūṭaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nīdhinīkshēpa* only in R., and *yamalīkambali* only in U.

#### A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 3" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmura*, l. 10; the dental sibilant is employed instead of the palatal in *paramēśvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmvra*, in line 28. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.<sup>2</sup>

The inscription is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandrādēva*, the successor of the *P.M.P. Madanapālādēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratihāra (or Apratihāra),<sup>3</sup> on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōṇamaua in the Haladōya *pattalā* to the *Mahāpurōhita* Jāgūsārman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama, (a Brāhman) of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmītra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhōgakara*, *pravanīkara* and *kūṭaka*. The grant was written by Kīṭhana, a son of the *Kāyastha* Ulhana, of the Vāstavya or Śrīvāstavya family.<sup>4</sup>

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired<sup>5</sup> ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

<sup>1</sup> The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

<sup>2</sup> Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

<sup>3</sup> See the note on the text, line 18.

<sup>4</sup> See *Ind. Ant.* Vol. XVII. p. 63, note 24.

<sup>5</sup> There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 21st January A.D. 1126, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.

The localities I am unable to identify. The *Haladôya pattalâ* is also mentioned in a grant of Gôvindachandra's of [Vikrama-]Samvat 1182, Mâgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII, p. 243.

TEXT.<sup>1</sup>

- 1 Ôm<sup>2</sup> svasti || <sup>3</sup>Akunthôtkaṇṭha-Vaikunṭha-kaṇṭhapīṭha-luṭhat-karaḥ |  
samrambhah surat-ârambhê sa Śriyaḥ śrêyasê=stu vaḥ || [1\*] <sup>4</sup>Âsîd=  
Âsîtadyuti-vamśa-jâta-
- 2 kshamâpâla-mâlâsu divaṇ=gatâsu<sup>5</sup> | sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ  
**Yasôvigraha** ity=udârah || [2\*] <sup>6</sup>Tat-sutô=bhûn=**Mahichandraś**=chandra-dhâma-  
nibhan=nija-
- 3 m | yêṇ=âpâram=akûpara-pârê<sup>7</sup> vyâpûritam yaśaḥ || [3\*] <sup>8</sup>Tasy=âbhût=tanayô  
nay-aika-rasikaḥ. krânta-dvishan-maṇḍalô vidhvast-ôddhata-dhita(ra)-yôdha.<sup>9</sup>  
timirah
- 4 śrî-**Chandradêvô** nripaḥ | yêṇ=ôdârâta-aratâ-âmit-âśêṣa-prajôpadravam  
śrîmad-Gâdhipur-âdhirâjyam=asaman=dôr-vvikramêṇ=ârijitam || [4\*] Tîrthâni<sup>10</sup>  
**Kâ-**
- 5 **śi-Kuśik-Ôttarakôsal-Êndrasthâniyakâni** paripâlayat=âbhigamya<sup>11</sup> | hêm=âtma-  
tulyam=anîśan=dadâtâ dvijêbhyô yêṇ=ânkitâ vasumatî śata-
- 6 śas=tulâbhiḥ || [5\*] Tasy-âtmajô **Madanapâla** iti kshittindra-chûḍâmanir=  
vviḥjayatê nija-gôtra-chandraḥ | yasy=âbhishêka-kalâś-ôllasitaiḥ payôbhiḥ  
prakshâ-
- 7 litam kali-rajah-pâṭalan=dharitryâḥ || [6\*] <sup>12</sup>Yasy=âsîd=vijaya-prayâna-samayâ  
tûṅg-âchal-ôchchaisi-chalan-mâdyat-kumbhi-pada-kram-âsama-bhara-bhraṣyan-mahî-
- 8 maṇḍalô | <sup>13</sup>chûḍâratna-vibhinna-tâlu-galita-styân-âsrig-udbhâsitah Śêṣah pēṣha-  
vaśâd=iva<sup>14</sup> kshanam=asau krôḍê nilin-ânanah || [7\*] <sup>15</sup>Tasmâd=ajâya-
- 9 ta nij-âyata-vâ(bâ)huvalli-va(ba)ndh-â[va\*]ruddha-nava-râjyagajô<sup>16</sup> narêndrah |  
sândr-âmpita-drava-muchâm prabhavô gavâm yô Gôvindachandra iti chandra  
iv=â-
- 10 mvu(mbu)râśêḥ || [8\*] Na<sup>16</sup> katham=apy=alabhanta rapa-kshamâms=tisrîshu  
dikshu gajân=atha Vajripaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṭâ  
iva yasya gha-
- 11 tâ-gajâḥ || [9\*] Sô=yam samasta-râja-chakra-saṁsêvita-charaṇah<sup>17</sup>  
paramabhaṭâra-ka-mahârâjâdhirâja-paramêśvara-paramamâhêśva[ra\*]-nijabhujôpârjji-
- 12 taśrî**Kanyakuvjâ(bjâ)**dhipatya-śrî**Chandradeva**-pâdânudhyâta-pa r a m a b h a ṭ â r a k a -  
mahârâjâdhirâja-paramêśva(śva)ra-paramamâhêśvara-śrî**Madanapâ-**
- 13 **ladêva**-pâdânudhyâta-paramabhaṭâra-ka-mahârâjâdhirâja-paramêśvara-paramamâhêśva r -  
âśvapani(ti)gajapatinarapatirâjatrâyâdhipa-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Sîḍka (Anushṭubh).

<sup>4</sup> Metre: Indravajrâ.

<sup>5</sup> The sign for the *akshara ŋa* here and below does not really differ from the sign for *dga*.

<sup>6</sup> Metre: Sîḍka (Anushṭubh).

<sup>8</sup> Metre: Sârdûlavikrîḍita.

<sup>7</sup> Originally *-parê* appears to have been engraved.

<sup>9</sup> Of the inscriptions here published, D., I., K., L. and O. have *vtra-yôdha* instead of *dhtta-yôdha*.

<sup>10</sup> Metre of verses 5 and 6: Vasantatilakâ.

<sup>11</sup> Of the inscriptions here published, only U. and perhaps O. have =*dâhigamya*, instead of =*âbhigamya*.

<sup>12</sup> Metre: Sârdûlavikrîḍita.

<sup>13</sup> Originally *-ratia-* was engraved.

<sup>14</sup> All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śêṣah tattha-vaśâd=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV, p. 12, note 97.

<sup>15</sup> Metre: Vasantatilakâ.

<sup>16</sup> Metre: Drutavilambita.

<sup>17</sup> Other inscriptions insert here the words *sa cha*.





- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindahandradēvō vijayī Haladōya-  
pattalāyām Mahasōpama-<sup>1</sup>grāvā(ma)-nivāsinō mi(ni)-
- 15 khila-janapadān=upagatān=api [cha\*] rāja-rājñī-yuvarāja-mantri-purōhita-pratīhāra-  
sēnāpati-bhāṇḍāgarik-ākshapaṭalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dūta-karituragapattanākarasthānagōkulādhikāri-p u r u s h ā m s = c h = ā j ñ ā p a y a t i i  
vō(bō)dhayaty=ādīsati cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 likhita-grāmah sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-  
ākaraḥ sa-gartt-ōsharah sa-madhūka-chūta-vana-vātikā-vitapa-trīṇa-yūti-
- 18 gōcha[ra\*]-paryantah s-ōrddh[v\*]-ādhas=chatur-āghāṭa-vīsuddhah sva-sīmā-  
paryantah sāmvat 1182 Māgha-sudi 15 Sa(sa)nau <sup>2</sup>śrīmadapratihāra-  
samāvāsē sōmagra-
- 19 haṇa-parvvanī Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
gaṇāms=tarppayitvā timira-paṭala-pāṭana-padu(ṭa)-mahasam=Ushnarōchisha-
- 20 m=upasthāy=Aushadhipati-śakala-sēkharām samabhyarchchya tribhuvana-trātur  
Vāsudēvasya pūjām vidhāya havishā havirbhujam hutvā mātāpitrōr-ā-
- 21 tmanas=cha punya-yasō-bhivridva(ddha)yē kuśalatā-pūta-karatal-ōdaka-pūrvvam  
asmābhiv=Vva(bba)ndhula-gōtrāya Vva(ba)ndhul-Āghamarshaṇa-Vīsūmitra-  
tri[pra\*]varā-
- 22 ya dīkshita-śrī-Purushōttama-pantrāya dīkshita-śrī-Vilhā-pntrāya mahāpurōhita-śrī-  
Jāgūśarmamānō<sup>3</sup> ā-chandr-ārkkam śāsanīkṛitpa(tya) pradantō(ttō)
- 23 matvā yathādīyamāna-bhūgabhōgakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyān-  
ājñāvidhi(dhē)yibhūya dāsyatha || Bhavanti ch=ātra punya-slō-
- 24 kāḥ || Bhūmīn<sup>4</sup> yaḥ pratigrihātī yaś-cha bhūmim prayachchhati | ubhau  
tau punya-karmāṇau niyataim svargga-gāminau || Śāṅkham bhadr-āsanam  
chchha(chha)ttram var-āsvā va-
- 25 ra-vāraṇḥ | bhūmi-dānasya chihnāni phalam=ētat=Purandara || <sup>5</sup>Sarvān=ētān=  
bhāvinah pāthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadrah | sām[ā\*]nyō=  
yam dharma-
- 26 sētur=nnripānām kālō kālō pālanīyō bhavadbhiḥ || <sup>6</sup>Va(ba)hubhir=vasandhā  
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis-tasya tasya ta-
- 27 dā phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa  
[v]iśthāyām kṛimir=bhūtvā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kāyasth-Ōhaṇa-sūnunā | likhitas=tāmva-pa[ī]ō<sup>7</sup>=yam Kīṭhaṇēna  
nrip-ājñay-ēti || chha<sup>8</sup> || chha<sup>8</sup> ||

### B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

<sup>1</sup> Read -*purushān-ājñā*.

<sup>2</sup> I am unable to decide whether this should be written *śrī-Madapratihāra* or *śrīmad-Apratthāra*.

<sup>3</sup> Read *śarmamān*.

<sup>4</sup> Metre: Ślōka (Anuṣṭubh); and of the next verse.

<sup>5</sup> Metre: Śālinī.

<sup>6</sup> Metre of this and the following verses: Ślōka (Anuṣṭubh).

<sup>7</sup> Read =*tāmva*.

<sup>8</sup> Perhaps these signs are not really intended for *chha*, but they closely resemble that *ākshara*. Compare Ind. Ant. Vol. XVII. p. 140, note 45.



the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvo vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Brihadvirāichamaṇa in the Kāṭi pattaḷa to the Purōhita Jāgūsarman, son of the Dikshita Vīlha, and son's son of the Dikshita Purāsa,<sup>1</sup> a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmītra, and student of the Vājasanēya śākhā.—The taxes here specified (in line 22) are the bhāgabhogakara and pravanikara. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika<sup>2</sup> of Vikrama-Saṃvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṃvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṃvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 13 . . . . . <sup>3</sup>śrīmad-Gōvindachandradēvo vijayī ||<sup>4</sup> Kāṭi-pattalāyām Vri(bri)hadvirāichamaṇa-grāma-nivāsinō nikhila-  
14 janapadāu=upagatān-api cha rāja-rājūi-yuvarāja-rājamāntri<sup>5</sup>-purōhita-pratihāra-sēnāpati-bhāṇḍāgarik-ākshapatalika-bhishak-<sup>6</sup>nēmittik-āntahpuri[ka\*]-  
15 dāta-<sup>7</sup>kachivāpattanākarasthānagōkulādichā(kā)ri-purushān samājñāpayati  
vō(bō)dhayaty=ādisa(sa)ti cha ||<sup>8</sup> yathā viditam=astu bhavati(tām) yath=  
A(ō)parilishi(khi)ta-g[r]āmaḥ  
16 sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-machū(dhū)ka-chūta-vana-vāṭikā-viṭapa-tṛṇa-yūti-gōchara-paryantaḥ sa-[gar]tt-ōsharaḥ s-ōrdh[<sup>9</sup>v\*]-āvva(dha)ḥ s[v]a-simā-paryantaś=chatur-āghā-  
17 ṭa-visu(śu)ddhaḥ<sup>9</sup> ēkasaptaty-adhika-sa(sa)t-aikādasa(sa)-samvatsarā<sup>10</sup> Kārttika-māsē pūrṇamāsyām<sup>11</sup> tithau Sōma-dinē aṅkataḥ<sup>12</sup> saṃvat 1171 Kārttika-sudi 15  
18 Sōmē ||<sup>13</sup> śrīmad-Vā[rā\*]ṇasyām Gaṅgāyā[m] vidhivat=snātvā maṃtra-dēva-muni-manuja-bhūta-pitṛi-gaṇā[m]s=tarppayitvā timira-pāṭala-pāṭana-paṭu-mahasta(sa)m=Uṇṇa(shṇa)-

<sup>1</sup> This name occurs again in the inscriptions E., F., H., and O.

<sup>2</sup> This is a *Manvadi*.

<sup>3</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *āśvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> This apparently is only an error for *māntri*, and may have been corrected already in the original.

<sup>6</sup> Read *-bhishag-nat°*.

<sup>7</sup> Read *-karitragapa°*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *°ddha*.

<sup>10</sup> Read *-samvatsarā*.

<sup>11</sup> Read *paurṇamā*.

<sup>12</sup> Read *-dinē=āka°*.

<sup>13</sup> This sign of punctuation is superfluous.

- 19 rōchisham=upāsthāy=Aushadhipati-sa(śa)kālā-sē(śē)kharam samabhyarchya  
tti(tri)bhuvana-trātur=Vāśudēvasya . pūjām vidhāya prachāra-pāyasēna havishā  
havi[r]bhujām hutvā
- 20 mātāpitrōr=ātmanasū(ś=cha) puṇya-ya[śō\*]-bhividdhayē asmābhiḥ<sup>1</sup> Vanvulasya<sup>2</sup>  
gōtrāya Vanvula-Aghamarshapa-Visvā(śvā)mitra-tri(tri)pravarāya Vājasanēya-  
sā(śā)khinē dīkshi-
- 21 ta-śrī-Purāsa-pautr[ā\*]ya<sup>3</sup> dīkshita-śrī-Vilhā-putrāya purōhita-śrī-Jāgākāya<sup>4</sup>  
sarmmaṇē vrā(brā)hmajāya gōkarṇṇa-kū(ku)sa(śa)latā-pūta-kuratal-ōdaka-pūrvvam-  
ā-chaṇdr-ārkkam yāvach=chhāsa-
- 22 nīkritya p[r\*]adatta itē(ti) matvā yathādīyamāna-bhō(bhā)gabhō[ga]kara<sup>5</sup>-pravanikara-<sup>6</sup>  
samast-ādāyān dāsyatha || chha || Bhavāti<sup>7</sup> ch-ātra {ś}lōkāḥ ||<sup>8</sup> . . .
- 27 . . . . . || Maṅgalam mahā-śrīḥ ||(11)

### C.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1172.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tāmra* is written *tāmvra*, in line 27, and *śekhara śēshara*, in line 18.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tṛitiyā, on Monday, the 3rd of the bright half of Vaiśākha of the year 1172 (given in decimal figures only), he granted the village of Dhūsa in the Brihadrīhē[yē]varāṭha pattaḷā, with its *pāṭakas* (l. 15) or outlying hamlets,<sup>9</sup> to the Mahāpurōhita Jāgūsarman, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tāmra-paṭṭa*) was written by the *Kāyastha*, the *Thakkura Jalhana* of the Vāstavya or Śrīvāstavya family.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tṛitiyā,<sup>10</sup> because the third *tithi* of the bright half of Vaiśākha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattaḷā*, Brihadrīhē[yē]varāṭha, we may compare Brihadgrihōkamisāra, the name of the *pattaḷā* in P.

<sup>1</sup> Read *śa=smābhiḥ*.

<sup>2</sup> This *akshara* *śya* has perhaps been struck out. Read *Bandhula-gōtrāya Bandhul-Agha*.

<sup>3</sup> The name, read *Purāsa*, might possibly here be read *Purōsa*. See below, E., l. 18.

<sup>4</sup> This seems to have been altered to *Jāgū* in the original; read *Jāgūsarmanē*.

<sup>5</sup> Originally *bhōgābhākara* was engraved, but the *akshara ga* has been inserted afterwards.

<sup>6</sup> Here one misses the word *prabhīti*.

<sup>7</sup> Read *bhavanti*.

<sup>8</sup> Here follow the six verses commencing *Bhūmim yaḥ pratigrihṇāti, Saṅkham bhadr-dānam, Sarcn=ltān= bhadrināḥ, Bahubhir=carvāt, Shashṭim varsha-sahasraṇi, and Yān=tha dattāni*.

<sup>9</sup> See *Ind. Ant.* Vol. XVIII. p. 136.

<sup>10</sup> See *ibid.* p. 346.



## EXTRACTS FROM THE TEXT.

- 12 . . . . . <sup>1</sup>śrīmad-Gōvindachandradēvō vijayī  
 13 Vṛi(bṛi)hagrihē[yē?]varat̥ha-pattalāyām-Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=  
 upagatān=api [cha\*] rāja-rājñi-yuvarāja-mantri-purōhita-pratihāra-senāpa-  
 14 ti-bhāṇḍāgārik-ākshapatalika-bhishag-naimittik-antahpura(ri)ka-dūta-k a r i [ t ] u r a g -  
 ādhyaksha-pattanākarasthānagā(gō)kulāvi(dhi)kāri-purushāms=ch=[ā\*]jñāpayati<sup>2</sup>  
 15 vō(bō)dhayaty=ādīśati cha yathā viditam=astu bhavatām yath=ōparilikhita-grāmaḥ  
 sa-pātakah sa-jala-sthalah sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇa-ā-  
 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vātikā-vitapa-trīpa-yūti-gōchara-  
 paryantaḥ s ā(ō)rdh[ v\* ]-ādhas=chatur-āghāṭa-visu(śn)ddhaḥ sva-sīmā-paryantaḥ ||<sup>3</sup>  
 samvat 1172  
 17 Vaisā(śā)kha-sudi 3 Sōmē || śrīmad-Vārāṇasyām | akshaya-trītiyāyām  
 parvvaṇi | Gaṃgāyām snātva vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
 gaṇāms=tarppa-  
 18 yitvā timira-pātala-pātana-paṭu-mahasa[m]=Ushnarōchisham=upasthāy=[An]shadhipati-  
 śakala-śōsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trātur=[Vv]āsudōvasya  
 pūjān vi-  
 19 dhāya havishā havirbhujam hutvā mātāpitrōr=ātmanas=cha punya-yaśō-  
 bhivṛiddhay[ō] kusalatā-pūta-karatal-ōdaka-pūrvam=asmābhir=Va(ba)ndhula-gōtrā-  
 20 ya Varā(bam)dhul-Āpa(gha)marshana-Visvā(śvā)mitra-tripravaraṇa dīkshita-śrī-  
 Purushōttama-pautrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-Jāgū-  
 21 sa(śa)rmamānē(ṇa) ā-chamdr-ārka[m] śāsanikpitya pradattō matvā yathādiyamāna-  
 bhāgabhogakara-pravanikara-kūṭaka-prabhṛiti-samast-ādāyān-ājñāvidhi(dhō)-  
 22 vi(yi)bhūtvā(ya) dāsyath=ēti | Bhavanti ch=ātra punya-ślōkāḥ ||<sup>4</sup>  
 26 . . . . . Śrī-Vāstavya-ku-  
 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanōna likhitas=tām vra-pattau=ya[m]n<sup>5</sup> nrip-ājñay=  
 ēti || chha ||<sup>6</sup>

## D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SĀMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between  $\frac{5}{16}$  and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *āvacapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> Read "śhān=ājñā".

<sup>3</sup> This sign of punctuation and those in the next line are superfluous.

<sup>4</sup> Here follow the six verses commencing *Bhāmim yaḥ pratigrihṇīti. Śaṅkham bhadr-āsanam. Gām=ekām, Soraṇ=etān=bhāvinah, Bahubhir=vasudhā, and Sra-dattām para-dattām vā.*

<sup>5</sup> Read *tāmra-pattō=yam*.

<sup>6</sup> After this a conch-shell is engraved.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, while at *Dēvasthāna*,<sup>1</sup> on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Ṣuṇahī* (?) in the *Kēsāurē* (?) *pattalā*, with its *pātakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūśarman*, son of the *Dikshita* *Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*.—The taxes here specified (in line 18) are the *bhāgabhōgakura*, *pravaṇikara*, *turushkadandā* and *kumaragadidhaka*. The grant was written by the *Kuraṇika* (or writer of legal documents) *Vāsudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* *Vikrama-Samvat* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āśvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āśvina* ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* *Āśvina* (the *pūtri-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . .<sup>2</sup> *śrīmad-Gōvindachandradēvō vijayā* ❀ ||<sup>3</sup>  
 12 [*Kēsāurē* ?]<sup>4</sup> *pattalā* *Ṣuṇahī* ?]<sup>4</sup> *grāma-nivāsinō nikhila-ja[na\*]padān-*  
*upagatān-api cha rāja-rājñi-yu[va]rāja-maṇtri-purōhita-pratīhāra-sēnāpati-bhā[ṇ]-*  
*dāgāra(ri)k-ākshapatalika-bhishaka(g)-naimi-*  
 13 *ttik-āntam(ṇtaḥ)purika-dūta-karituragapattanākarasthānagōkulādhi k ā r i - p u r n s h ā n =*  
*ājṛāpayati vō(bō)dhayaty-ādisa(sa)ti cha ya[th]ā vīditam=astu bhavatām*  
*ya[th]-ōparilikhita-grāmaḥ sa-pāta-*  
 14 *kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ<sup>5</sup> sa-madhūk-āmra-vana-v[ā\*]tikā-vi[apa-*  
*trīṇa-yūti-gōtigōchara-payamṇtaḥ<sup>6</sup> s-ōddh-āndhas-<sup>7</sup>chatur-āghāta-[v]isuddhaḥ*  
*s[v\*]a-sīnā-payamṇtas-<sup>8</sup>chatu[h\*]saptatyadhi-*  
 15 *k-aikādas(ā)-sa(sa)ta-samvatsarai<sup>9</sup> Āsvini māsi krishṇa-pakshē pa[m\*]cha-*  
*dasyā(śyām) Vu(bu)dha-dinē<sup>10</sup> samvat 11[74?] Āsvi(śvi)na-vadi 15*  
*Vu(bu)dhe pituḥ samvasta(tsa)rikē pārvaṇē śrāddhē Dēvasthānē<sup>11</sup> Yasy=*  
*ā[gn]i-*  
 16 *hōtra-huta-havya-samiddha-dhūma-dhār-ādihvarō sa-ghanam-amva(mba)ram=*  
*ādadhānā | mātṛtapṇa-chapṇakara-mandakari-chakāsti<sup>12</sup> tasmai sadā sucharitāya*  
*nimamritāyā | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshaṇa-*

<sup>1</sup> I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgāyām sūtrā* and the other standing phrases which the other inscriptions contain.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *āsvapati*. . . *Vāchaspati* in ll. 13-14 of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

<sup>5</sup> Read *sa-gatt-ōcharaḥ sa-madhūk-āmra-*.

<sup>6</sup> Read *-gōchara-paryantāḥ s-ōddh-āndhas-*.

<sup>7</sup> Read *-paryantāḥ*.

<sup>8</sup> Read *tsara Āsvinē*.

<sup>9</sup> Here one misses the word *ānkatāḥ*.

<sup>10</sup> The two numeral figures in brackets are almost illegible, and look more like 88.

<sup>11</sup> Metre: *Vasantatilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

<sup>12</sup> The sense would require *\*karam mandakari-chakāra*, but *\*karam* would offend against the metre.

- 17 Visvá(śvā)miṭra-tripravarāya dīkshita-Vilhā-putrāya <sup>1</sup> purōdha-śrī-Jāgūsa(śa)rmmanē  
vrā(hrā)hmaṇāya <sup>2</sup> śmābhir-ggōkarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvva[*m\**]  
ā-chaṇdr-ārka[*m\**] yāvach-*chhāsanīkṛi*.<sup>3</sup>
- 18 kṛitpa(tya) pradattō matvā yathādiyamāna-bhāgabdhōgakara-pravaṇikara-  
tura(ru)shkadāṇḍa-kumaraḡadiāpaka-prabhṛiti-sarvv-ādāyān-ājñāsraṇavidhēyib h ū y a  
dāsyatha || Bhavanti *ch=ā-*
- 19 tra slō(slō)kāḥ || <sup>4</sup> . . . . .
- 25 . . . . . Likhitam ka-
- 26 rapika-śrī-Vāsu(su)dēvēna || ❀ ||

#### E.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Māgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavali in the Ughanatērahōttara pattalā to the Purōhita Jāgūsarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the *bhāgabdhōgakara* and *pravaṇikara*. The grant was written by the *Ṛāṇika*, the *Thakkura Sahadēva*.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Māgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>5</sup> śrīmad-Gōvindachandradēvō vijayī <sup>6</sup> Ughanatērahōttara-pattalāyām=<sup>7</sup>  
Achchhavali-grāma-nivāsinō nikhila-janapadān=upagatān=api cha<sup>8</sup> rāja-rājñi-  
yuvarāja-
- 13 <sup>9</sup> mantriin-purōhita-pratibhāra-sēnāpati-bhāradvājrik-āks h a p a t a l i k a - b h i s h a k a ( g ) -  
ni(nai)mittik-āntahpurika-dūta-karituragapattanākarasthānagōkulāvi(dhi)kāri-

<sup>1</sup> Read *purōdhah*.

<sup>2</sup> Read *°ndy=āsmdbhir*.

<sup>3</sup> Omit the *akshara kri* which perhaps has been struck out already in the original.

<sup>4</sup> Here follow the eleven verses commencing *Bhūmīn yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarvān=ātān=bhāvinaḥ, Bahubhir=vasudhā, Suvarṇam=ekam, Tadāgdnām sahasrēṇa, Sa=dattām para-dattām vā, Shashṭīm varsha-sahasrāṇi, Vāri-hiṇiṣhu=aranyēṣhu, Yān=tha dattāni, and Vāt-dbhra-vibhramam=idam vasudh-ādhipat yaṁ*.

<sup>5</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *atvapati* . . . , *Vāchaspati* in ll. 13-14 of A.

<sup>6</sup> This sign of punctuation is superfluous; read *vijayy*.

<sup>7</sup> Originally *°lāyāmmaochchha* was engraved, but the sign of an *usūra* has been struck out.

<sup>8</sup> This word was originally omitted, and has been inserted afterwards.

<sup>9</sup> Read *mantri-pu*.

- 14 purushāna(n-)samājñāpayati vō(bō)va(dha)yaty=ādisa(śa)ti cha ||<sup>1</sup> yathā  
viditam=astu bhavatām yath=ōparilikhita-grāmah sa-jāla-sthalah sa-lōha-lavan-  
ākaraḥ sa-madhūka-chūta-vana-
- 15 vātika-viṭapa-triṇa-yūti-gōchala-paryatta(ṇa)h sa-gartti-ōsharaḥ s-ōrddh[v\*]-ādhaḥ  
s[v\*]a-simā-paryantaś=chatur-āghāṭha(ta)-visu(su)ddhaḥ pañcha[sa]ptatyadhika-  
sa(śa)t-aikādaśa(śa)-samvatsarē Māghē māsi pū[rṇṇi]-<sup>2</sup>
- 16 māsyām Sōma-dinē aṅkataḥ<sup>3</sup> samvat 1175 Māgha-sudi 15 Sōma-dinē  
śrīmad-Vārāṇasyām Gaṁgāyām vidhivat=snātvā mantra-dēva-muni-manuja-bhūta-  
pitri-ga[nām]s=tarppayitvā timira-
- 17 paṭala-pātana-paṭu-mahasam=Ushṇarōchisham=upasthāy=Aushadh i p a t i . s a ( ś a ) k a l a -  
sē(sē)kharaiḥ samabhyarcheya tribhuvana-trātur=Vāsudēvasya pūjā[m] vidhā]ya  
prachura-pāyasēna havishā havirbhujam hutvā
- 18 mātāpitrōr=ātunanaś=cha punya-yaśō-bhivridhayaḥ asmābhiḥ<sup>4</sup> Vam(bam)dhulasya<sup>5</sup>  
gōtrāya Vam(bam)dhula-Aghamarahana-Visvā(śvā)mitra-tripra[varā]ya Vājasaneyā-  
sā(śā)khinē dikshita-śrī-Purāsa-pantrāya<sup>6</sup>
- 19 dikshita-śrī-Villā-putrāya purōhita-śrī-Jāgūkāya<sup>7</sup> sarmmaṇē vrā(brā)hmaṇāya  
gōkarṇṇa-kusa(śa)latā-pūta-karatal-ōdaka-pūrvvam=ā-chauḍr-ārkkam yāvach-  
chhāsunkṛitya pra[datta] iti matvā ya-
- 20 thādīyamāna-bhāgabhoḡakara-pravanikara-prabhṛiti-samast-ādāyān dāsyatha || chha ||  
Bhavanti ch=ātra slōkāḥ ||<sup>8</sup>
- 24 . . . . . Likhita[m] karāṇika-ḥakkura-śrī-Sahadēvēna | Si(śi)van=astu ||  
Ma[m]galam=mahā-śrīḥ || chha ||

F.—PLATE OF GŌVINDACHANDRA AND HIS QUEEN NAYANAKĒLIDĒVĪ,  
OF [VIKRAMA]-SAMVAT 1176.

This also is a single plate, which measures about 1' 3" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{5}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *āmra* is written *āmhra*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Gōvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarā*, on Sunday, the 15th of the dark half of Jyāishṭha of the year 1176 (given both in words and in decimal

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> What is actually engraved, is *pū*, with the sign of the medial *ā* after it, and *rṇṇa*; read *paurṇṇa*.

<sup>3</sup> Read =*akataḥ*.

<sup>4</sup> Read =*smābhiḥ*.

<sup>5</sup> Read =*la-gōtrāya Baimdhul-Agha*.

<sup>6</sup> Compare above, B. l. 21.

<sup>7</sup> Read =*Jāgūśarmmaṇē*; in the original the two *aksharas kāya* may have been struck out. Compare above, B. l. 21.

<sup>8</sup> Here follow the six verses commencing *Bhūmih yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarvān=ślān=bhōvinah, Bahubhīḥ=varuḍha, Shashṭim varsha-sahasrāni*, and *Yān=tha dattāni*.

<sup>9</sup> It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *gv*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nayanakēlidēvi*, endowed with all royal prerogatives, after bathing in the Ganges, with his consent gave the village of Daravali in (the) *Kō[ṭhō]takōṭiāvarahōtta[ra]* (district) to the *Purōhita Jāgūsarman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhōgakara*, *pravaṇikara*, *turushkadanda* and *kumaragadīnaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādī* Vikrama-Saṃvat 1176 expired and the *pūrṇimānta* Jyaishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

### EXTRACTS FROM THE TEXT.

- 10 . . . . .<sup>1</sup>śrīmad-Gōvindachandradā-  
 11 vō vijayi ||<sup>2</sup> Kō[ṭhō]takōṭiāvarahōtta[rē?] Daravali-grāma-nivāsino nikhila-  
 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mātri-purōhita-pratā(tī)hāra-  
 sēnāpati-bhāṃdāgā-  
 12 rik-ākshapaṭālika-bhishag-naimittik-āntahpurika-dūta-karituragapattana[kara\*]sthāna-  
 gōkulādhikāri-purnashān-samājñāpayaty=ādīsati vō(bō)dhayati cha |<sup>3</sup>  
 yath=astu vō vidit aicha(va) tāvad=iyam=anitya-  
 13 tā jagataḥ katipayadivas-āvalōkaramaṇyā Madhusā(mā)sa-kri(ku)surasānpad=iva  
 sapatā<sup>4</sup> satata-gatvarām giri-kaṭaka-vāsi<sup>5</sup> nām āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā<sup>6</sup>  
 iva vishaya-bhōgāḥ | sudasadā.<sup>7</sup>  
 14 valōkana-pudāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)riṇ=īndriyāni | tad=  
 idam=asmābhir=api sakala-śās(śr)-āvisa[m]vādiniḥ | prāmāṇikam(kī)bhīḥ  
 smritibhir ananta-phala-bhōga-bhājanain bhūmi-  
 15 dānam=iti jāta-niśva(śha)yair-uparilikhitō=yam grāmāḥ sa-jala-sthalaḥ [sa]-lōha-  
 lavaṇ-ākaraḥ sa-[mat\*]sy-ākaraḥ sa-gartti-ōkha(sha)raḥ <sup>8</sup>s-āmra-madhōka-vana-  
 vātika-viṭapa-triṇa-yūti-gōchara-paryantaḥ s-ō-  
 16 rddh[v\*]-ādhaś=chatur-āghāta-viśuddhaḥ s[v\*]a-simā-paryantaḥ shaṭsapত্যadhika  
 [ē]kādaśa-śata-sa[m\*]vatsarē Jyē(jyai)shṭha-māsē. krishṇa-pakshē  
 pañchadaśyām tithau Ravi-dinē śnkē=pi saṃvat 1176 Jyē(jyai)shṭha-vadi  
 15 Ravau<sup>9</sup> sdy=ēha Khaya-  
 17 rā-samāvyē(st) Rāhu-grastē divākarē Ga[m\*]gāyām snātva vidhē(dhi)van=  
 ma[m]tra-dēva-manuja-bhūta-māpāpadas=<sup>10</sup>tarppayitvā timira-pa[ta]la-pāṇa-paṭu-  
 mahasam=Ushṇarōchisham=upasthāy=O(au)shadhīsa-sa(śa)kala-sēsha(kha)raṃ sama-  
 18 bhayarchya tribhucha(va)na-trātūr=Vāsucēt(dē)vasya pūjām vidhāya pāyasēna  
 havi[rbb]uja[m] hutvā mātāpitrōr=ātmanas=cha puṇya-yasō(sō)-bhiv[rī]d[dh]ayē  
 samastarājaparakshi(kri)yōpēta-sarvvālaṅkāravibhūshita-paṭṭamahādēvi-ma-

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *ātvapati* . . . *Vdchaspati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16,

l. 13 ff.

<sup>4</sup> Read *sāmpat* l.

<sup>5</sup> Read *-cdri* (?).

<sup>6</sup> Read *=tilakand* (?).

<sup>7</sup> Read *sad-asad-avalōkana-pardāmukhāni*.

<sup>8</sup> Read *s-āmra*.

<sup>9</sup> Read *Ravde=ady=ēha*.

<sup>10</sup> Read *-pitri-gayāms* (?).

- 19 hārājñt-srī-Nayanakēlidēvyā śsma[ts]aīmatyā Vam(bam)dhula-gōtrāya  
Vam(bam)dhul-Āghamarya(rsha)na-[Viśvāmitra-<sup>\*</sup>]tripravarāya Vājasanēya-sā(sā)khinē  
dikshita-Purāsa-pautrāya dikshita-Vilhā-putrāya purōhita-srī-Jāgō[śa]rma-
- 20 nē • vrā(brā)hmālā(nā)ya gōkarṇṇa-kusulatā-pūta-karatāl-ōdaka-pūrvvam-ā-chandr-  
ārkkam yāvāt<sup>1</sup> śāsanīkritya pradattā<sup>2</sup> | matvā yathādiyamāna-bhāgabdhōgakara-  
pravanīkara-turushkadanḍa-ku-
- 21 maragadiānaka-prabhṛiti-samaṣṭa-dāga<sup>3</sup> dāsvāthati || chha || Bhavanti ch-ātra  
paurāṇikā ślākāḥ<sup>4</sup> ||<sup>5</sup> . . . . .
- 27 . . . . . Maṅgalam mahā-srī[h<sup>\*</sup>] || Thakkura-srī-Gāgūkēna  
likhitam nrip-ājñayā || ❀

#### G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅝ and ¾". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhūṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*,<sup>6</sup> who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures<sup>7</sup>), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[gā?]ra (district) to the *Mahāpurōhita Jāgūśerman*,<sup>8</sup> son of the *Dikshita Vilhā*, and son's son of the *Dikshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabdhōgakara* and *pravanīkara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th *tithi* of the bright half of Kārttika<sup>9</sup> of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

#### H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅝ and ¾".

<sup>1</sup> Read *yāvāt=chhā*.

<sup>2</sup> Read *titā mated*.

<sup>3</sup> Read *st-dāyān=dāsyath=ēti*.

<sup>4</sup> Read *ka-ślākāḥ*.

<sup>5</sup> Here follow the ten verses commencing *Bhūmim yaḥ pratigrihṇti, Śaṅkham bhadr-dānam, Sarvān-ān=bhāvināḥ, Bahubhir=vasudhā, Gām=ekām, Tadāgānām sahasrēna, Sva-dattām para-dattām vā, Shashṭim varsha-sahasrāṇi, Na viśham viśham, and Vāt-ābhra-vibhramam=idam*.

<sup>6</sup> The introductory part of the inscription omits the words *āsvapati* . . . *Vdhaspati* in ll. 13-14 of A.

<sup>7</sup> Line 15: *Shasṭatatyadhika-sa(sa)t-aiśādasa(sa)-samvatsarē Kārttika-sudi navamyām anukataḥ samvat 1176 Kārttika-sudi 9 Va(bu)dhē*.

<sup>8</sup> The original actually has *Jāgūkāya sarmanē*, but the two *aksharas kāya* may have been struck out.

<sup>9</sup> This is the *Kṛitryugādi*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Friday, the full-moon tithi of Śrāvaṇa of the year 1178 (given both in words and in decimal figures), after bathing at the *Kapālamôchana ghaṭṭa* at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,<sup>1</sup> etc., he granted the village of *Sula[t]ēṇi* in (the) *Nēulasatāvīśikā* (district) to Vyāsa, son of the *Dikshita* Villā and son's son of the *Dikshita* Purāsa, a Brāhmaṇ of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmītra*, and student of the *Vājasaneyā śikhā*.—The only tax specified (in line 17) is the *bhāgabhōgākara*. The grant was written by the *Karavika*, the *Thakkura Gāgūka*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saṃvat 1178 expired, to Friday, the 21st July, A.D. 1122, when the full-moon tithi of Śrāvaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 9 . . . . . 2-śrīmad-G[ô]vindachandradērā(vô) vijayī  
 || chehha ||<sup>3</sup> Nēula-  
 10 satāvīśikā[y]ām 4Sula[t]ēṇi-grāma-nivāsinô nikhila-janapadân=upagatân=api cha  
 rāja-rājñi-pu(yu)varā[ju\*]-mantri-purā(rô)hi[ta\*]<sup>5</sup>-sēnāpati-pratihāra-bhām d ā g ā r i k -  
 āvja(ksha)paṭalikā(ka)<sup>6</sup>-bhisha-  
 11 g-naimittik-āntahpurika-dûta-karituragapattanākarasthānagôkulādhi k ā r i - p u r n s h ā n -  
 ājñāvipayati<sup>7</sup> vô(lô)dhayaty=ādīśati cha [i\*] Veditam=astu ta(bha)vatām yath-  
 ôparilikhita-grāna(mah) sa-jala-  
 12 sthala[h\*] sa-lâ(lô)ha-lavan-ākaraḥ sa-madhûka-chûta-va[na]-vâtikâ-vitapa-trīṇa-yûti-  
 gôchara-parpa(rya)ntah s-ôddhîrdhaś=chatur-âghâta-visu(su)ddha[h\*] sva-simâ-  
 pa[r\*]yantah<sup>9</sup> | [a]shtasaptatyadhik-aikâdasa(śa)-sa(śa)ta-samvatsarē  
 13 Śrāvê(va)ṇa(nô) māsī su(su)kla-pakshê paurṇamāsyā[m\*] tithau  
 Su(su)kra-dinē śhkatô=pi sa[m\*]vat 1178 Śrāvaṇa-sudi 15 Su(su)krē  
 |<sup>10</sup> śrīmad-Vārāṇasyām | Kapālamôva(cha)na-ghaṭṭa uttara-vāhīmāyām(nyām)  
 Gamgāyām anālvā vivi(dhi)va-  
 14 n-maimitra-dēva-muni-manuja-bhûta-pitṛi-gaṇāms=tarpayitvâ timira-pāṇa(la)-pāṇa-  
 paṭu-mahasam=Ushnarôchisham=npusthây Aushadhipati-sa(śa)kala-sa(śa)sha(kha) r a m  
 samabhyarcheya tribhuvana-trâṭur-Vāsudēvasya [p]jñām

<sup>1</sup> The original has (in line 15) *pitṛi-piṇḍa-yajñām nirvartya*.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *akrapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Perhaps this might be read *Sulabhēnt*.

<sup>5</sup> The original has a vacant space where the *akshara ta* should have stood.

<sup>6</sup> This correction seems to have been made already in the original.

<sup>7</sup> Read *ājñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

<sup>8</sup> Read *s-ôddhîrdhaś*.

<sup>9</sup> Read *antô=shṭa*.

<sup>10</sup> This sign of punctuation and the next are superfluous.

- 15 vidhāya prachura-pātha(ya)sēna havishā |<sup>1</sup> hā(ha)va<sup>vi</sup>rbhujam hutrā(tvā)  
pitri-piṇḍa-yajñam nirvarttya mātāpitṛr=ātmanas=cha punya-ja(ya)sō(sō)-  
vi(bhi)vriddhaye | Va(ba)udhulasya<sup>2</sup> gōtrāya | Va(ba)ndhul-Āghamarshana-  
Visvā(śvā)mitra-trip[r\*]ava-
- 16 rāya | Vājasaneyā-sā(śā)khinē dikshita-śrī-Purāsa-pautṛāya |<sup>3</sup> dikshita-śrī-Vilhā-  
putṛāya | vrā(brā)hm<sup>na</sup>-śrī-Vyāsāya<sup>4</sup> | asmābhiḥ gōkarṇa-kuśalatā-pūta-  
karatal-ōcha(da)ka-pūrvam=ā-chaiṇdr-ā-
- 17 rkkam yāvach=chhāsanikṛitya pradattō matvā<sup>5</sup> yathādiyamāna-bhāgabhogakara-  
prabhṛti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātrā ślōkāḥ ||<sup>6</sup>
- 22 . . . . . Likhitam ch ēdam karuṇika-thakkura-śrī-Gāgukēn=ēti ||

### I.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *patlālā* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*,<sup>7</sup> who records that, on the Manvādi, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures<sup>8</sup>), after bathing in the Ganges at Benares, he granted the village of Rāri (?) in the Maḍavala (?) *patlālā*, together with its *pāṭakas*, to the *Mahāpurāhita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravāṇikara* and *kūṭaka*. The grant was written by the *Thakkura* Viśvarūpa.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kārttika, correctly called Manvādi.

### J.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1180.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{3}{16}$ ". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *āmra* is written *āmra*, in line 15.

<sup>1</sup> All the signs of punctuation in ll. 15 and 16 are superfluous.

<sup>2</sup> Read °la-gōtrāya.

<sup>3</sup> Between *dikshita* and *śrī* the *akshara* *da* or *dē* was engraved, but it has been struck out.

<sup>4</sup> Read °sāy=asmābhir=.

<sup>5</sup> Originally *yathādikshita* was engraved, but the *aksharas* *kshita* seem to have been struck out.

<sup>6</sup> Here follow the seven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śaṅkham bhadr-āsanam, Bahubhir=vasudhā, Gām=ekām, Sarvān=ellān=bhāvināḥ, Mama vāmā-gatē kṣhṇē, and Vāri-hīnēshv=aranyēshu.*

<sup>7</sup> The introductory part of this inscription does contain the words *aivapati* . . . *Āchaspatis* in ll. 13-14 of A.

<sup>8</sup> Line 15: *Chaturāśītyadhika-sat-aikādāśa-samvatsarē Kārttikē māsī śukla-pakṣē purni(rṇa)md[°]yām Manvādau Sukra-dinē-rkē=pi samvat 1184 Kārttika-sudi 15 Śukrē.*

<sup>9</sup> Here, as in I., the sign for *kḥ* is almost exactly like the sign for *gr*.



This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on **Saturday**, the 3rd of the bright half of **Bhādrapada** of the year 1190 (given both in words and in decimal figures), after bathing at the *Gōvinda-vāṭikā* or 'Gōvinda-garden,' he granted the village of **Umbari** in the *Rūdamauavayālisī pattalā* to the *Rāduta Jātēsarman*, son of the *Rāduta Tālho*, and son's son of the *Ṭhakkura Ūhila*, a Brāhmaṇ of the *Gōbhila gōtra*, whose three *pravaras* were *Gōbhila*, *Āṅgira* and *Ambarisha*.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravaṇikara* and *turushkadāṇḍa*. The writer's name is not given.

The date regularly corresponds, for the *Chaitrādi* Vikrama-Samvat 1190 expired, to **Saturday**, the 5th August A.D. 1133, when the 3rd *tithi* of the bright half of *Bhādrapada* ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

### EXTRACTS FROM THE TEXT.

- 12 . <sup>2</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>3</sup> *Rūdamauavayālisī-pattalāyām*<sup>4</sup> ||  
*Umva(mba)ri-grāma-nivāsinō nikhila-janapadān=upagutān=api cha rāja-rājñi-*  
*yuvarāja-mantri-*
- 13 *purōhita-pratihāra-sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-ānta h p u r i k a-*  
*dūta-karituragapattanākarasthānagōkulāvi(dhi)kāri-purushān-ājñā-*
- 14 *payati vō(bō)dhayaty-ādīśati cha yathā viditam=astu bhavatām yath=ōparilikhita-*  
*grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartt-ōsharaḥ*  
*sa-madhūk-ā-*
- 15 *myra(mra)-vana-vāṭikā-viṭapa-trīpa-yūti-gōchāra-paryantāḥ s-ā(ō)rddhv-ādhas=chatur-*  
*āghāṭa-visu(su)ddhaḥ sva-sīmā-paryantō navatyadhik-aikādaśa-śata-samvatsarē*<sup>5</sup>  
*Bhādrapadē māsi su(su)kla-pakshē*
- 16 *tṛtiyāyān-tithau Sa(śa)ni-dinē śakataḥ samvat*<sup>6</sup> *1190 Bhādrapada-sudi 3*  
*Sa(śa)nau śrīmad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-*  
*manuja-bhūta-pitṛi-ga-*
- 17 *nāms=tarppayitvā timira-paṭala-pātana-paṭu-mahasam=Ushparōchisham=upasthāy=*  
*Anśadhipati-śakala-sē(sē)kharām samasva(bhya)reḥchya tribhuvana-trātur=*  
*Vvāsudēvasya pūjām=vidhā-*<sup>7</sup>
- 18 *ya prachura-pāyasēna havishā havirbhujām hutvā mātāpitṛrō=ātmanaśva(ś=cha)*  
*pulya(nya)-yasō-bhivṛiddhay[ē] ssmābhīr=ggōkarṇṇa-kusalatā-pūta-karatal-ōdaka-*  
*pūrvvām Gōbhila-*
- 19 *gōtrāya* <sup>8</sup>*Gōbhila-* | *Āṅgarisa-* | *Āmvarisha-triḥpravarāya* | *ṭhakkura-*  
<sup>9</sup>*śrī-Ūhila-pautṛāya* | *rāduta-śrī-Tālho-putṛāya* | *rāduta-śrī-Jātōsa(śa)rmmaṇō*  
*vṛā(brā)hmaṇāya*<sup>10</sup>
- 20 *ā-chandr-ārkkam yāvach=chhāsanīkṛitya pradattō matvā yathādīyamāna-*  
*bhāgabhogakara-pravaṇikara-turushkadāṇḍa-prabhṛiti-sarvv-ādāyān=ājñāvidhēyib h ū y a*  
*dā-*
- 21 *syath=ēti* || ❀ || *Bhavanti ch=ātra ślōkāḥ* ||<sup>11</sup> . . . . .

<sup>1</sup> This is a *Manvādī*.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> Read *Udyām=Umbari*.

<sup>5</sup> Read *śamvatsarē*.

<sup>6</sup> Read *samvat*.

<sup>7</sup> Read *pūjām vidhā-*.

<sup>8</sup> The signs of punctuation in this line are superfluous. Read *Gōbhil-Āṅgira-Āmbarisha-triḥpravarāya*.

<sup>9</sup> Read *śry-*.

<sup>10</sup> Read *ṇāy-*.

<sup>11</sup> Here follow the six verses commencing *Bhāmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarvān-  
 ētān=bhādrinaḥ, Bahubhir=vasudhā, Gām=ekām, and Tadāgānām sahasrēṇa*.

**K.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀM̐VAT 1198 [CURRENT].**

This also is a single plate, which measures about 1' 3 $\frac{3}{4}$ " broad by 11 $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *sékhara* is written *sēshara*, in line 20.

This inscription also is one of the *Paramabhāṭṭāraka* Mahārājādhirāja Paramēśvara Gōvindāchandrādēva, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālhādēvi, after bathing in the Ganges at the Avimukta *kshētra* of Benares, he granted the village of Laṅkāchada in the Navagāma *pattalā* to the *Dikshita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hiranya* and *turushkadāṇḍa*. The grant was written by the *Thakkura* Vishṇu.

The great queen (*brihadrājñī*) Rālhādēvi was Gōvindachandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālhāṇadēvi in line 19 of the grant of Gōvindachandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagāma *pattalā* is mentioned in the grant of Gōvindachandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

**EXTRACTS FROM THE TEXT.**

- 13 . . . . . 1-śrīmad-Gōvindachandrādēvō vijayī ||<sup>2</sup> Navagāma-  
pattalāyāma(m)<sup>3</sup> || Laṅkāchada-grāma-ni-  
14 vāsinō nikhila-janapadān=upagatān-api cha rāja-rājñī-yuvarāja-māmtri-purōhita-  
pratihāra-sēnāpati-bhāmḍāgarik-ākshapatalika-bhishag-nai-  
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān=ājñāpa y a t i  
vō(bō)dhayaty=ādīśati cha || Veditam=astu bhavatūn  
16 yath=ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavan-ākara[h\*] sa-matsy-ākaraḥ  
sa-madhōka-chūta-vana-vāṭikā-viṭapa-trina-yūti-gōchara-paryantah s-ā(ō)-  
17 4ddhānvaś=chatur-āghāṭa(ṭa)-visu(śu)ddhaḥ sva-sinnā-paryantah ||<sup>6</sup> samvatsar-  
aikādaśa-śat-āśṭāna[va\*]tyadhikē<sup>6</sup> Phālgunē māsi<sup>7</sup> asita-pakshē  
pratipādāyām tithau Ra-  
18 vi-dinō<sup>8</sup> bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñī-Rālhādēvi-  
divasē<sup>9</sup> || ady=ēha śrīmad-Vārānasyām<sup>10</sup> Avimukta-kshētrē |  
Ga[m\*]gāyā[m\*] snā-

<sup>1</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation and all the others in ll. 18-21 are superfluous.

<sup>7</sup> Read *māsy*.

<sup>9</sup> Read *ādāt-dicāt-dv*.

<sup>4</sup> Read *lāyām Laṅkā*.

<sup>6</sup> Read *-dinē[-ākatāh\*] samvat 1198*.

<sup>10</sup> Read *śyām=Avi*.

<sup>5</sup> Read *reddhv-ādhaś*.

<sup>6</sup> Read *-śatē-shṭa*.

- 19 tvā vivi(dhi)van=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-  
pātala-pātana-paṇu-mahasam=Ushnarōchisham=upasthāy=Aushadhi-  
20 pati-sakala-sē(sē)sha(kha)raṁ samabhya[r\*]chya tribhuvana-trātur=Vāsudēvasya  
pūjām vidhāya prachura-pāyasēna havishā havirbhujam hutvā mātāpitrōr=  
ātma-  
21 naś=cha punya-yasō-bhivridhayō gōkarṇa-kuśalatā-pūta-karatal-ā(ō)daka-pūrvvam=  
asmābhih<sup>1</sup> | Vavula-gōtrāya Vam(bam)dhul-Āghamarshana-Visvā(śvā)mitra-  
22 tripra[va\*]chā(rā)ya dīkshita-śrī-Purnashōttama-pantrāya dīkshita-śrī-Vilhā-putrāya  
dīkshita-śrī-Jāgūsaśa(rma)ṇō vrā(brā)hmanāy=ā-chandr-ārkkam yāva-  
23 t<sup>2</sup> śāsanīkritya pradattō matvā yathādiyamāna-bhāgabhogakara-hiranya-  
turushkadanḍa-prabhṛiti-niyatāniyat-ādāyan=ājñāvidhōyī-  
24 bhūya dāssū(sya)th=ēti ||<sup>3</sup> || Bhavanti ch=ātra 'pūrvva-ślōkāh ||<sup>6</sup> . . . .  
29 . . . . . Likhitam oh=ēdam 'thakura-śrī-Vipṇu(shṇu)n-  
ēti ||

#### L.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only<sup>7</sup>), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village<sup>8</sup> to the *Dīkshita Jāgūsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhogakara*, *pravanīkara*, *turushkadanḍa* and *kumaragudīyānaka* (!). The grant was written by the *Thakkura Dhādūka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Sāmvat 1197 expired = 1198 current.

#### M.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SĀMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1'  $\frac{1}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters

<sup>1</sup> Read 'bhīr=Bāndhula.

<sup>2</sup> Read ch=chhāsa.

<sup>3</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>4</sup> The expression *pūrvva-ślōkāh* (instead of *paurāṇika-ślōkāh* or *pūrvva-ślōkāh*) we have also in the inscriptions Q. and R.

<sup>5</sup> Here follow the seven verses commencing *Bhūmim yaḥ pratigrihṇti, Śaṅkham bhadr-āsanam, Sateḍa-śtan=bhādvinaḥ, Bahubhīr=vasudhā, Gām=śkām, Taddāgandm sahasreṇa, and Sva-dattam para-dattam vā*.

<sup>6</sup> Read *thakkura*.

<sup>7</sup> Line 15: *Sāmvat 1197 Phālguna-vadi 1 Ravaṇa || vri(bri)hadrājñt-divasē ady=ēha śrīmad-Vārāṇasyām Avimukta-kshētrē dēva-śrī-Vēdēśvara-ghaṭṭe Gaṇḍyām svātē*.

<sup>8</sup> The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samālā* (with its *pāṭakas*).

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 21, and *tri tri*, in line 23.\*

This also is an inscription of the *Paramabhāṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the full-moon tithi of Śrāvṇa of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas Vivamayūtā, Jamharimayūtā, Tihunāmayūtā, Dadaūmayūtā, Āmbāmayūtā, Savaramayūtā, Palasavali, Dupēndu, Chāchāpura* and *Pipalavalipi*, in the *Tēmishapachōttara pattalā*, to the *Paṇḍita Mahārājaśarman*,<sup>1</sup> son of the *Mahāpurōhita Dikshita Jāgū*, and son's son of the *Dikshita Vilhā*, a Brāhmaṇ of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula, Aghamarshaṇa* and *Viśvāmītra*.—The taxes specified (in line 25) are the *bhāgabhōgakara, pravanikara* and *hiraṇya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 14 <sup>2</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>3</sup> Tēmishapachōttara-pattalāyām<sup>4</sup> ||  
 Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |  
 Dadaūmayūtā-<sup>5</sup>  
 15 Āmvā(mbā)mayūtā- | Savara[mā]pū(yū)tā- | Palasavali- | Dupēndu- |  
 Chāchāpura- | Pipalavalipibhiḥ pāṭakaiḥ saba Kāila-grāma-nivāsinaḥ nikhi-  
 16 la-janapadān-upagatān=api cha rāja-rājñi-yuvarāja-māntri-purōhita-pratibhāra-  
 s[ē\*]nāpati-bhāṇḍā[g]ārik-ākshapatalika-li(bhi)pa(sha)g-nai-  
 17 mittik-āntahpurika-dūta-karituragapattanākarsavā(sthā)nagōkulādhikāri- p u r u s h ā n =  
 ājñāpayati vō(bō)va(dha)yaty-ādīśati cha | Veditam=astu bha-  
 18 vatā[m\*] |<sup>6</sup> yath=ōparilikhita-grāmaḥ sa-jala-sa-svalaḥ<sup>7</sup> sa-lā(lō)ha-lavaṇ-ākaraḥ  
 sa-matsy-ākaraḥ sa-gartī-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-  
 19 pa-yūti-gō[cha]ra-pa[r\*]yantaḥ s-ōrddh[v\*]-āva(dha)s=chatur-āghātā(ṭa)-  
 visu(su)dra(ddha)ḥ . sva-sīmā-paryantaḥ<sup>8</sup> || dvādaśa-sa(śa)ta-samvatsar[ē\*]  
 20 Sra(śrā)vaṇē māsi su(su)kla-pakshē pō(pau)[r\*]ṇamāsyā[m\*]  
 tithau Ravi-dinē<sup>9</sup> aṅk[ē\*]-pi samvat<sup>10</sup> || 1200 Sā(śrā)vaṇa-sudi 15 Ravā ||  
 avra(ṭy=ē)ha śrīmad-Vārāṇasyām<sup>11</sup> || Gaṁgāyām stā(snā)tvā vivi(dhi)van=  
 mantra-  
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-pāṭala-pāṭama(na)-paṭu-  
 mahasam=Ushnarōchipa(sha)m=upasthāy=Aushadhipati-sakala-sēsha(kha).  
 22 ra[m\*] sama[bhya]rchya tribhuvana-trātūr=Vāsudēvasya pūjām vidhāya  
 prachura-pāyas[ē\*]na havishā havirbhujam hutvā mātāpitrōr-ātmanas=cha  
 puṇya-

<sup>1</sup> This was apparently a brother of the *Praharājaśarman* or *Paharājaśarman*, mentioned in the following grants.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> The signs of punctuation in this line and in the next are superfluous.

<sup>4</sup> Read *lāyām*.

<sup>5</sup> Read *yūt*.

<sup>6</sup> This sign of punctuation and all the others in ll. 18-24 are superfluous.

<sup>7</sup> Read *sa-jala-sthalaḥ*.

<sup>8</sup> Read *paryantō*.

<sup>9</sup> Read *din=āṅkē*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> Read *ṇaryām*.

- 23 yaśô-bhivṛddhayô gâ(gô)karṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhih<sup>1</sup> |  
 Vavula-gôtrâya Vavul-Âghamapa(rsha)ṇa-Visvâ(śvâ)mitra-tri(tri)prava-  
 24 rāya | dīkshita-śrī-Vīlā-pantrāya mahāpurôhita-dīkshita-śrī-Jāgû-putrāya paṇḍita-  
 śrī-Mahārājaśarmmaṇô vrâ(brâ)hmaṇây=â-chandr-ârka[m\*]  
 25 yāvat<sup>2</sup> śāsaniḥkṛitya pradattô matvâ yathâdīyamāna-bhāgubhâ(bhō)gakara-  
 [pra]vaṇikara-hivabhapa-<sup>3</sup>niyatāniyat-âdâyân=sarvvân=âjñâ-  
 26 viva(dhê)yibhâya dâsyath=êti ||<sup>4</sup> || Bhavanti ch=âtra va(dha)rmm-ânusâsinah  
 śl[ô]kâh ||<sup>5</sup>

#### N.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1½" in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tāmra* is written *tāmra*, in line 26.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēvara Gôvindahandradēva*, who records that, on Tuesday, the 15th of the dark half of Bhādrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôull in the *Kachchhōha pattalā*, with its *pāṭukas*, to the *Rāuta Paharājaśarma*,<sup>6</sup> son of the *Dīkshita Jāgû*, and son's son of the *Dīkshita Vīlā*, a Brāhmaṇ of the *Bandhula gôtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*.—The taxes specified (in line 19) are the *bhāgabhōgakara*, *pravaṇikara*, *hiraṇya*, *turushkadandā* and *kumaragudīṇaka*. The grant (*tāmra-paṭṭaka*) was written by *Śrīpati*.

The date regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1211 expired and the *pūrṇimānta* Bhādrapada, to Tuesday, the 10th August A.D. 1154, when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalā* is also mentioned in the inscription U.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . . 7-śrīmad-Gôvindahandradēvô  
 12 vijayī ||<sup>8</sup> Kachchhōha-pattalāyām<sup>9</sup> | sapāṭaka-Gôull-grāma-nivāsino nikhila-  
 janapadân=upagatân=api cha rāja-rājñi-yuvarāja-maitri-purôhita-pratihāra-sênâpati.  
 13 bhāmādāgarīk-ākshapaṭalika-bhishag-naimittik-ântahpurika-dûta-karituragapaṭṭa n â k a r a -  
 sthānagôkulādihikāri-purushân=âjñāpayaty=âdisa(sa)ti vō(bô)dhayati cha | Vidita-  
 14 m=astu bhavatām yath=ôparilikhita-grāmaḥ sa-jala-sthala[h\*] sa-lôha-lavaṇ-  
 âkara[h\*] sa-parṇṇa-matsy-âkara[h\*] sa-gartt-ôsharaḥ sa-madhûka-chûta-vana-  
 vâṭikâ-triṇa-yûti-gôchara-paryantaḥ s-ô-

<sup>1</sup> Read °bhīr=Bamdhula-gôtrāya Bamdhul-.

<sup>2</sup> Read yāvach=chhâsa°.

<sup>3</sup> Read -hiraṇya-.

<sup>4</sup> Here and after the word ślôkâh || of this line there are ornamental stops, the centre part of which looks like the *akshara chha*.

<sup>5</sup> Here follow the Tagdant verses commencing *Bhūmim yaḥ pratigriṇṇati*, *Sarvân=êdân=bhâdvinaḥ*, *Bahubhīr=vasudhâ*, *Gâm=êkâm*, *Tadâgandâm sahasrêṇa*, *Sca-dattâm para-dattâm vâ*, *Shashtim varsha-sahasrâni*, and *Vâṭ-dikra-vibhramam=idam*.

<sup>6</sup> This name is written quite clearly in the original. See below, U. 1. 25.

<sup>7</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>8</sup> The two signs of punctuation in this line are superfluous.

<sup>9</sup> Read *Kachchhōha*.

- 15 rddh[<sup>v\*</sup>]-ô(â)dhas=chatur-âghâta-visu(śu)ddhah sva-simâ-paryamtaḥ ||<sup>1</sup> samvat<sup>2</sup>  
1211 Bhâdrapada-vadi 15 Bhaumê<sup>3</sup> | ady=êha śrīmad-Vârâṇasyām  
Gaṅgâyām snâtvâ vidhivan=mamtra-dêva-muni-manuja-bhûta-
- 16 pitri-gaṇâms=tarpayitvâ timira-paṭala-pâtana-paṭu-mahasam=Ushṇarôchisham=ṇpasthâṃ-  
Aushadhipati-sakala-sêkharâm samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâm  
vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujam hutvâ mâtâpitrôr=âtmanas=cha puṇya-  
yasô-bhivriddayô |<sup>4</sup> gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ<sup>5</sup>  
Vam(bam)dhula-gôtrâya | Vam(bam)-
- 18 dhul-Âghamarshaṇa-Viśvâmitra-triḥpravarâya<sup>6</sup> | dikshita-śrī-Vilhâ-pautrâya |  
dikshita-śrī-Jâgû-putrâya | râuta-śrī-Paharâjasa(śa)rmmaṇô vrâ(brâ)hmapâya<sup>7</sup> |  
â-charâdr-ârkam yâvach=chhâsa(sa)ni-
- 19 kritpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravaṇikara-hiranya-  
turushkadamda-kumaragadiâṇaka-prabhriti-niyatâṇiyat-âdâyan=âyâ(jnâ)vidhi( dhê )yî-  
bhûya dâsya-
- 20 tha iti<sup>8</sup> || chha || Bhavamti ch=âtra paurâṇikâḥ ślôkâḥ ||<sup>9</sup> . . . . .
- 26 . . . . . Likhitam ch=êdam tāmva-pattakam<sup>10</sup> śrī-Śripatinâ  
iti<sup>11</sup> ||<sup>12</sup> || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA  
OF [VIKRAMA-]SÂMVAT 1224.

This also is a single plate, which measures about 1' 5 $\frac{1}{4}$ " broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{8}$ " in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nâgari, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.—The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachchandra;<sup>13</sup> and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvarâja Jayachchandra.

The inscription is one of the *Paramabhattachâraka Mahârâjâdhîrâja Paramêsvara Vijayachandradêva*, the successor of the *P.M.P. Gôvindachandradêva*, who was the successor

<sup>1</sup> The two signs of punctuation in this line are superfluous.

<sup>2</sup> Read *samvat*.

<sup>3</sup> The signs of punctuation in ll. 17 and 18 are superfluous.

<sup>4</sup> Read *ôbhîr*.

<sup>5</sup> Read *ôdy=d*.

<sup>6</sup> Here follow the eleven verses commencing *Bhûmim yah pratigrihâti, Śaṅkham bhadra-danam, Sarvân-  
stân=bhâvinah, Bahubhir=vasudhâ, Gâm=śkâm, Taddâgânâm sahasrêṇa, Sva-dattâm para-dattâm va, Phâla-  
krishâtâm mahîm dadyât, Shashîm varshâ-sahasrâṇi, Vâri-hînêshv=aranyêshu, and Na visham visham.*

<sup>10</sup> Read *tâmra*.

<sup>7</sup> Read *Bhaumê=dy*.

<sup>8</sup> Read *-tripra*.

<sup>9</sup> Read *th=êti*.

<sup>11</sup> Read *tin=êti*.

<sup>12</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>13</sup> See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

of the *P.M.P. Madanapâladêva*, who again was the successor of the *P.M.P. Chandradêva*, 'who by his arm had acquired the sovereignty over *Kanyakubja* (Kanauj).' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) *Jayachohandradêva*, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on Sunday, the tenth tithi of the bright half of the month *Âshâdha* of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god *Kṛishṇa* (*Vishṇu*), after bathing in the Ganges at Benares, and in the presence of the god *Âdikêśava* (*Vishṇu*), granted the village of *Haripura* in the *Jiāvai pattalā* to the preceptor of the performance of the *Vaishṇava* worship, the *Mahâpurôhita* *Praharâjaśarma*, son of the *Mahâpurôhita* *Dikshita* *Jâgû*, son's son of the *Dikshita* *Vilhâ*, and son of the son's son of the *Dikshita* *Purâsa*, a *Brâhman* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvâmitra*.—The taxes specified here (in lines 22 and 23) are the *bhâgabhogakara*, *pravanikara*, *jâtakara*, *gôkara*, *turushkadanḍa* and *kumaragadiḍṇaka*. The grant was written by the *Thakkura* *Kusumapâla*.

The date regularly corresponds, for the *Kârttikâdi* *Vikrama-Samvat* 1224 expired, to Sunday, the 16th June A.D. 1168, when the 10th tithi of the bright half of *Âshâdha*<sup>1</sup> ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiāvai pattalā* apparently is the *Jiāvatī pattalā* of two inscriptions of the *Mahârâjaputra* *Gōvindachandra* of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.<sup>2</sup>

#### EXTRACTS FROM THE TEXT.

- 1 <sup>3</sup>Akumṭhôtkaṁṭha-Vaikunṭha-kamka(ṭha)thi(pi)ṭha-luṭhat-karah | samrambhah surat-  
ârambhê sa Śriyah śrīyasê=stu vah || [1\*] <sup>4</sup>[Â]bhī(sī)d=Asī(sī)tadyanti-  
vamśa-jâta-[kshṁ]âpâla-mâlâsu divam gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ Yaśôvigraha ity=udârah || [2\*] <sup>5</sup>Tat-[su]tô=bhûn=  
Mahicham[dra]ś=[cha]ndra-dhâma-nibham nijam [1\*] yēn=  
âpara[m=a]kva(kû)pâra-pârê vyâ[pâ\*]ritam bha(ya)śah || [3\*] <sup>6</sup>Tasy=âbhût=  
tanayô nay-ai[ka]-rasikah krînathi-<sup>7</sup>
- 3 shan-mamḍalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h\*] śrī-Chandradêvô  
nripah | yēn=ôdâratara-pratâ[pâ\*]-sa(śa)mit-âśchsha-prajôpadravam śrimad-  
Gâdhipur-âdhigâ(râ)jyam-asamam. dôr-vikramên=âritam || [4\*] Tirthâni<sup>8</sup> Kâ-  
4 śi-Kuśik-Â(ô)ttarakôśal-[Êm\*]drasthâ[ni]yakâni paripâlayat=âvi(dhi)gamya [1\*]  
hēm=âtma-tulyam=anishâm(sam) dadatâ dvij[ê\*]bhyô yēn=âmkitâ  
vabhu(su)manī(tī) sa(śa)tasalu(s=tu)lâbhih || [5\*]<sup>9</sup>
- 5 Tasy=âtmaja(jô) Madanapâla iti kshiti[m]dra-chôḍâma[ni\*]r=vvijayatê nija-gôtra-  
chandrah | yasy=â[bh]ishêka-kalas-ôllasitaih payôbhih [pr]kshâlitam. [ka]li-  
rajaḥ-patalam dharitryâh || [6\*] <sup>10</sup>Yas[y\*]=â-  
6 sîd=vijaya-prayâna-samay[ê] tuing-âchal-ôchchai[ś-cha]lan-mâdyat-kumbhi-pada-[kra]m-  
â[sa]ma-bhara-bhra[śya]n-mahimamḍalô | chûḍâratna-vibhinna-tâlu-ma(ga)lita-  
styân-âsrig-udbhâsitah Śêshah <sup>11</sup>pôsha-vasâd=iva [ksha]-

<sup>1</sup> This is a *Manvadi*; on the following day was the *Vishṇuayan-ôtsava*.

<sup>2</sup> The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

<sup>3</sup> Metre: *Ślôka* (Anushtubh).

<sup>4</sup> Metre: *Indravajrâ*.

<sup>5</sup> Metre: *Ślôka* (Anushtubh).

<sup>6</sup> Metre: *Śârdûlavikrîḍita*.

<sup>7</sup> Read *krâmîta-dvi*.

<sup>8</sup> Metre of verses 5 and 6: *Vasantatilakâ*.

<sup>9</sup> After this, at the end of this line, the original has *Ta(na) katha* — —, the commencement of verse 9; but these *akâṣṭras* appear to have been struck out again.

<sup>10</sup> Metre: *Śârdûlavikrîḍita*.

<sup>11</sup> Read *śaisha*.

- 7 nam=asā(sau) krōṭ[ê\*] nilfn-ānanah || [7\*] <sup>1</sup>Ta[sm]ād=a jāyapa(ta) nij-āyata-  
vā(bā)huvalli-vam(bam)dh-āva[ru]ddha-nava-rājyagajō narē[m]drah | sām[dr]-  
āmṛita-drava-murām(chām) prabhavō gavām yō Gōvimdachamdra iti  
cha[m\*]dra iv=āmvu(bu)rāsah(sēh) || [8\*]
- 8 [Na]<sup>2</sup> katham=apy=alabhamita <sup>3</sup>talakumāms=tisripu(shu) dikshu gajān=a[tha]  
Vaj[r\*]ināh | [ka]kubhi babhramur=Abhramuvallabha-pratibhaṭā iva ya[sya]  
ghaṭā-gajāh || [9\*] [A]jani<sup>4</sup> Vijayachamdrō nāma tasman=nar[é\*]mdra[h\*]  
surapa-
- 9 tir=iva bhūbhṛit-paksha-vichchhōda-dakshah | bhuvana-dalana-hēlā-harmya-Hammira-  
nāri-nayana-jalada-dhā[r]ā-sāmāta-bhūlōka-tāshah(pah) || [10\*]  
<sup>5</sup>Yasmin[s=cha]laty=udadhinēmi-mahī-jayāya mādyat-karimdra-guru-bhāra-ni-
- 10 pīthi(ḍi)t=ēva [i\*] yāti Tta(pru)jāpati-padam śaraṇ-ārthini [bhū]s=tva[m\*]gat-  
turamga-nivah-ā(ō)ttha-rajaś-chhalēna || [11\*] Sō=yam samasta-rāja-la(cha)kra-  
sams[é\*]dhi(vi)na(ta)-charaṇah | Sa va(cha) paramabhaṭṭāraka-mahārājādhi-
- 11 rāja-param[é\*]śvara-paramamāh[é\*]s[v\*]ara-nijabhuj[ō]pārjita-Kanyaku[vjā(bjā)]dhipa-  
tya-śrīChamdrad[é\*]jva-pādānudhyāta-parama bh a ṭ ṭ ā r a k a - m a h ā r ā j ā d h i r ā j a -  
paramēśvara-paramamāh[é\*]s[v\*]ara-śrī[Ma]danapālādēva-
- 12 pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-parama m ā h [ é \* ] ś v a r -  
āsvadha(pa)tigajapatinarapatirājatrāyādhipati-vividhavidyāvichāraVāchaspati-śrīGōvim-  
dachamdradēva-
- 13 pādānudhyāta-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-parama m ā h [ é \* ] ś v a r -  
āsvapatigajapatinarapatirājatrāyādhipati-vividhavidyādhi(vi)chāraVāchaspati- ś r i m a d -  
Vijayachamdra-
- 14 dēvā(vō) vijayī ||<sup>6</sup> Jīāvai-pattalāyām | Haripura-grāma-ni[vā]sinā(nō)  
nishi(khi)la-janapadān=upagatān=api cha . rāja-rā[jñ]-mantri-purōhita-pratīhāra-  
sēnāpati-[bhāṇḍā]-
- 15 gāri[k]-ākshapaṭalika-bhishaka(g)-naimittik-āmāhpuri[ka]-[dū]ta-karituragapattanākara-  
sthānagōkulādhiḥkārī-puru[shā]n=ā[jñā]payati vō(bō)dhayati(ty=)ādīsati [cha] yathā
- 16 <sup>7</sup>vidivay=astu bhavatām va(ya)s(th)=ōpari[li]khita-grāmah sa-jala-[sthala]h sa-  
[lōha]-laval(n)-ākaraḥ sa-gartt-ōya(sha)rah | [sa]-matsy-ākaraḥ s-āmva(mra)-  
[madhūka]h<sup>8</sup> pi(vi)tapa-[vā]ti[kā]-sahitah<sup>9</sup> |
- 17 tṛiṇa-dā(yū)ti-gōchara-pa[r]yantaḥ s-ā(ō)rdhv-ādhas=chatur-āghāṭa-visu(śa)ddhaḥ  
[sva-si]mā-paryantaḥ<sup>10</sup> | [cha]turvvi[m]śatyadhi[ka]-[dvā]daśasa(śa)ta  
sa[m]va[tsa]rē s[m]kē-pi sam 1224 [Ā]shāḍha-nā(mā)sa(si) [śukla?]-  
pa[kshō]<sup>11</sup> daśamyām
- 18 [ti]thau Ravi-dinē s[dy=ē]ha śrīmad-[Vā]rāṇasy[ām\*] Gaṅgāyā[m\*] snātvā  
d[é\*]va-śrī(śry)-Ādikēśava-sannidhau vidhivan=mantra-dē[va]-muni-manuja-bhōta-  
p[i\*]tṛi-gaṇām[s=ta]rppayitvā timira-patala-pāṭana-paṭu-
- 19 mahasam=Ushnarā(rō)vi(chi)sham=upa[sth]āy=Aushadhipati-śakala-lō(śē)sha(kha)ra in  
samabhyarchya trivu(bhu)vana-trātur=[bha]gavataḥ Krishṇasya pūjām  
vidhāya<sup>12</sup> pa(ē)tas=aiva dikshā-grahana-prastākē(vē) mātāpitṛōr=ātmanaś=cha  
pu-

<sup>1</sup> Metre: Vasantatilakā.<sup>2</sup> Metre: Drutavilambita.<sup>3</sup> Read *raja-kshamāms*.<sup>4</sup> Metre: Mālinī.— Of the following six inscriptions, P. and U. read *Hamvra*, and Q. and R. *Hamvra*; and instead of *āmāta* P., S., T. and U. have *dhautā*, and Q. and R. *dhūta*.<sup>5</sup> Metre: Vasantatilakā.— Instead of *jayāya* P., S., T. and U. have *jayārtham*.<sup>6</sup> This sign of punctuation and all the others up to line 22 are superfluous.<sup>7</sup> Read *viditam*.<sup>8</sup> Read *ka-vi*.<sup>9</sup> Read *tas=tri*.<sup>10</sup> Read *ntas=cha*.<sup>11</sup> I believe *śukla* to be the intended reading, but in the original the sign of the first *akshara* is really no letter at all, and the second *akshara* looks somewhat like *plā*.<sup>12</sup> Read *dhāy=aita*.



- 20 nya-yaśô-dhi(bhi)vriddhayê ssmat[sa]mmatyâ sâmastarâjaparakriy[ô]pêta-  
râ(yau)va[râ]jyâbhishi[kta]-mâgha(hâ)râjaputra-śrî-Jaya[chcha]ndrad[é\*]v[é\*]na  
gôkarnna-[ku]śalatâ-pûta-karatal-ôdaka-pû[rva]m=â-
- 21 [chamdr-ârkam] pâ(yâ)vata(t)<sup>1</sup> Vam(bam)dhula-gôtrâya | Va(bam)dhula.<sup>2</sup> |  
[A]ghamarshana-Visâ(śvâ)mi[tra]-triḥpravarâya<sup>3</sup> | dikshita-Purâsa-[pra]pautrâya |  
dikshi[ta\*]-Vîlhâ-pautrâya | mala(hâ)purâ(rô)hita-di[kshita]-śrî-Jâgû-putrâya |  
Vaishnava-
- 22 [pû]jâvîdhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)ma[é]  
vrâ(brâ)hmaṇâśhâ(ya) śâsanîkri[tya] shra(pra)dattâ(tô) matvâ  
shu(ya)thâdi[ya]ga(mâ)dhi(na)-[bhâgabho]gakara-[pra]vapikara-ja(jâ)la(ta)kara-  
gôkara-turushka-
- 23 [dam]da-ka(ku)mâ(ma)ragadiâṇak-âdi-samas[t\*]a-niyatâni[ya]t-âdâyan=â[jñâ]vidh[é\*]yî-  
[bhûya] dasyath=[é\*]ti || Sa(bha)va[m\*]ti ch=âtra dhag(rm)-ânuśam(śâ)sinaḥ  
p[au]râṇika-śl[ô]kâh |<sup>4</sup> . . . . .
- 31 . . . . . Lisvi(khi)tam=idam<sup>5</sup> thakuva-śrî-Kusumapâlêna  
pramânam=ivi(tî) |<sup>6</sup>

P.— PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{16}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *śrîmaj-Jayachchandrâdevô vijayî*, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhattachâraka Mahâdrâjâdhirâja Paramêśvara Jayachchandrâdeva* (the successor of the P. M. P. Vijayachchandrâdeva, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month Âshâdha of the year 1226 (given both in words and in decimal figures), while encamped at the village of Vaḍaviha, after performing the *mantra-snâna*<sup>1</sup> at (his) inauguration, he granted the village of Ôsia in the Brîhadgrihokamisâra pattalâ to (his) the king's religious preceptor, the Mahâpurôhita Prahâdâsarman, son of the Dikshita Mahâpurôhita Jâgû, and son's son of the Dikshita Vêdaśarman, a Brâhmaṇ of the Bandhula gôtra, whose three pravara were Bandhula, Aghamarshana and Viśvâmitra, and student of the Yajurvêda.—The taxes specified (in line 27) are the bhâgabhogakara and pravaṇikara. The grant (tâmrâ-paṭṭaka) was written by the Mahâkshapatalika, the Thakkura Śrîpati.—The donee of this grant, Prahâdâsarman, clearly is the Prahâdâsarman or Paharâjâsarman of other grants, and his grandfather Vêdaśarman is the Vîlhâ, so often mentioned before.

<sup>1</sup> Read *yâvad=Band*.

<sup>2</sup> Read *dhul-Āgha*.

<sup>3</sup> Read *-tripra*.

<sup>4</sup> Here follow the twelve verses commencing *Bhûmim yaḥ pratig: iṅdîti, Śaikham bhadr-dānam, Shashṭim varsha-sahasrâni, Sva-dattâm para-dattâm vâ, Gâm=ekâm, Tadâgândam sakasrôpa, Na visham visham, Vârî-hâśhe-saranyêshu, Yân=tha dattâni, Vât-âbhra-vibhram=idam, Sarvân=blân=bhâvinah, and Bahubhir=vasudhâ bhuktâ.*

<sup>5</sup> Read *thakkura*.

<sup>6</sup> After this there is a small representation of a conch-shell.

<sup>7</sup> i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Fishu-purâṇa* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.<sup>1</sup>

### EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>2</sup>-śrīmaj-Jayachchandra-  
19 vō vijayī || ||<sup>3</sup> Vṛi(bṛi)hadgṛihōkamisāra-pattalāyām<sup>4</sup> | Ōsia-grāma-nivāsīnō  
nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-  
20 senāpati-bhāṇḍāgarik-ākshapaṭalika-bhishag-naimittik-āmtahpurika-dūta-ka r i t u r a g a -  
pattanākarasthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dha[ya\*]ty=ādisati cha [I\*]  
Vidi.  
21 tam=astu bhavatām yath=ōparilikhita-grāmah sa-jala-sthalah sa-lōha-lavan-ākaraḥ  
sa-matsy-ākaraḥ sa-gartti-ōsharah sa-giri-gahana-nidhānah sa-madhūk-āmra-vannā-  
vātikā-viṭapa-  
22 triṇa-yōti-gōchara-paryantah s-ōrddh[v\*]-ādhas=chatur-āghāta-viśuddhah sva-simā-  
paryantah samvatsarānām shadvip(dvim)sa(śa)ty-adhikēshu dvādasa(śa)-  
śatēshu(shv=)Āshāḍhē māsi śukla-pakshē shashṭhyām tithau Ravi-dinē<sup>5</sup>  
23 aṅkatō=pi<sup>6</sup> samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-  
Vadaviha-grāma-samāvāsita-vijayakatakē<sup>7</sup> abhishēkē. mamtra-snānēna snātva  
vidhivan=mamtra-dēva-muni-manuja-bhōta-pitri-  
24 gaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭa-mahasam=Ushnarōchisham=upasthāy=  
Aushadhipati-śakala-sēkharan samabhyarchchya tribhuvana-trātur=Vvāsudēvasya  
pūjām vidhāya prachura-pāyase-  
25 na havishā havirbhujam [h]utvā mātāpitrōr=ātmanas=va(cha) punya-yaśō-  
bhivriddhayē<sup>8</sup> asmābhir=ggōkarṇa-kuśalatā-pūta-karatal-ōḍaka-pūrvvakam  
Vam(bam)dhula-gōtrāya Vam(bam)dhula-<sup>9</sup>Aghamarshana-Visvā(śvā)-  
26 mitr=ēti tri-pravarāya dikshita-śrī-Chē(vē)dasarmma-pautrāya dikshita-  
mahāpurōhita-śrī-Jāgō-putrāya Yajurvēda-sā(śā)khinē rāja-guṇavē mahāpurōhita-  
śrī-Prahtā(hlā)dasarmmanē vrā(brā)-  
27 hmanāya chandir-ārkkam yāvach=chhāsaniṅkṛitya pradattō matvā yathādiyamāna-  
bhāgbhōgakara-pravauṅkara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid h ē y i b h ō y a  
dasyath=ēti  
28 || || Bhavanti ch=ātra slōkāḥ ||<sup>10</sup>  
34 . . . . . Likhitam ch=ēdam tāmra-  
paṭṭakam mahākshapaṭalika-ṭhakkura-śrī-Śrīpatibhir=iti || ||

### Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1228.

This also is a single plate, which measures about 1' 7 $\frac{1}{2}$ " broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter;

<sup>1</sup> With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

<sup>2</sup> Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XV, p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *pratydeṇitta* and *pratydeṇittam*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Between *Ravi* and *dinē* the original has a sign of punctuation.

<sup>5</sup> Read *ōk=bhī*.

<sup>6</sup> Read *ōg=smā*.

<sup>7</sup> Read *ōgm=Ōsia*.

<sup>8</sup> Read *ākatō=pi samvat*.

<sup>9</sup> Read *ō-Agha*.

<sup>10</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śāṅkham bhadr-āsanam, Gāma-  
lām, Vāri-hnēsho=ānyēshu, Na viśham viśham, Sa-dattām para-dattām vā, Shaktim varsha-sahasraṇi,  
Bahubhir=varudhā, Tādāgnām sahasrēṇa, Yān=tha dattāni, and Sarvān=stān=bhātinaḥ*.

and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakṣhālitaṃ* is written *prakhyālitaṃ*, in line 5, *āmra āmra*, in line 20, *yāti jāti*, in line 21, and *śekhara śekhara*, in line 23.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called mahā-saptami) of the month Māgha of the year 1228 (given both in words and in decimal figures), after bathing on the Manvantarādi at the confluence of the rivers at Prayāga, in the presence of the god Gaṅgāditya, he granted the village of Kusuphaṭā in the Mahasō pattalā, with its pātakas, to the Mahāpurōhita Praharājaśarman, son of the Mahāpurōhita Dikshita Jāgū, and son's son of the Dikshita Vilhā, a Brāhmaṇ of the Bandhula gōtra, whose three pravaras were Bandhula, Aghamarshaṇa and Viśvāmītra, and student of the Yajurvēda.—The taxes specified (in line 27) are the bhāgyabhōgakara, pravāṇikara and hiranya. The grant was written by the Thakkura Śrīpati.

The date is regular; for, the 7th tithi of the bright half of Māgha (usually called ratha-saptamī, and one of the Manvaddis) of Vikrama-Saṃvat 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, Prayāga is Allahābād, at the confluence of the Gaṅgā and Yamunā with the subterranean Sarasvatī, which appears to be denoted by the word *venī* of the text; the village granted and the pattalā in which it was situated I am unable to identify.

#### EXTRACTS FROM THE TEXT:

- 18 . . . . . <sup>1</sup>śrīmaj-Jayachandradēvō vijayī ||<sup>2</sup> Mahasō-pattalāyām<sup>3</sup> ||  
 śāpātaka-Kusuphaṭā-grāma-nivāsinō nikhila-  
 19 janapadān-upagatān=api cha rāja-rājñi-yuvarāja-maṃtri-purōhita-pratīhāra-senāpati-  
 bhāṇḍāgarik-ākshapatalika-bhishag-naimittik-āntaḥpurika-dūta-karituraga-  
 pattanākarasthānagōku-  
 20 lādhikāri-purnashān=ājñāpayati vō(bō)dhayaty=ādīśati cha [I\*] Viditam=astu  
 bhavatām yath=ōparilikhita-grāmaḥ <sup>4</sup>sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ  
 sa-matsy-ākaraḥ <sup>5</sup>s-āmra-madhūka-vi(va)na-  
 21 vātikā-vitapa<sup>6</sup>-trīṇa-jū(yū)ti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhaḥ<sup>7</sup>.  
 chaṭur-āghātā(ṭa)-visu(śu)ddhaḥ sva-simā-paryantaḥ || saṃvata<sup>8</sup>  
 aśtāvi[m\*]sa(śa)tyadhika-dvādaśa-śata-saṃvatsarē Māgha-māsē su(śu)kla-  
 pākshē mahā-saptamyām ti-  
 22 thō(thau) Bhauma-dinē<sup>9</sup> aṅkatō=pi || saṃvat | 1228 Māgha-sudi 7  
 Bhauma-dinē<sup>10</sup> || [a]dy=ēha śrīmat-Prayāgē<sup>11</sup> Manvantarādau Vēpyām  
 snātvā dēva-śrī-Gaṅgāditya-sannidhau | vidhivan=maṃtra-dēva-muni-manuja-  
 bhūta-pitri-

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous.

<sup>3</sup> Read *īdyām*.

<sup>4</sup> This sign of punctuation and all those in lines 21-26 are superfluous.

<sup>5</sup> Read *s-āmra*.

<sup>6</sup> Originally *-vitapaḥ* was engraved.

<sup>7</sup> *Samvat* is intended, but the word should have been omitted.

<sup>8</sup> Read *Bhauma-dinē*, or rather *Bhaumē-dy*.

<sup>9</sup> Read *-ddhaś*.

<sup>10</sup> Read *-dinē=nta*.

<sup>11</sup> Originally *'ydgō* was engraved.

- 23 gaṇāms=tarppayitvā | timira-pātala-pātana-paṭu-mahasam=Uśla(śha)rochisham-upasthāy=Anshadhipati-sa(śa)kala-śēsha(kha)raṁ samabhyarchya tribhuvana-trātur-bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāya-
- 24 sēna havishā havirbhujam hutvā mātāpitṛr=ātmanas=cha punya(ṇa)-yaśō-bhivṛiddhayē || gōkarṇa-kusalatā-pūta-karatal-ōdaka-pūrvvam=asmābhih<sup>1</sup> || Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshana-Visvā(śvā)mitra-
- 25 tripravarāya Yajurvēdasya(śā)khiṇō || dīkshita-śrī-Vilhā-pautṛāya mahāpurōhita-dīkshita-śrī-Jāgū-putrāya || <sup>2</sup>sōvāchāra-sī(śi)la-naya-vinaya-samanvitāya<sup>3</sup> | aśēsha-vēdavidy-ālamkri-
- 26 ta-śarirāya<sup>4</sup> | anēka-śāstra-pavitṛikṛita-mānasāya | mahāpurōhita-śrī-Praharājasa(śa)rmmanē vrā(brā)hmaṇāya<sup>5</sup> | ā-chaṇḍr-ārkaṁ yāvāt<sup>6</sup> śāsanīkṛitya pradattō matvā yathādīyamāna-
- 27 bhāgabhōgakara-pravanī(nī)kara-hiraṇā(ṇa)-prabhṛiti-niyatāniyat-ādāyān=ājñāv id h a y i bhūya dāsyath=ēti ||<sup>7</sup> || Bhavanti ch=ātra dharm-ānusa[in](śā)sinē(m)h pūrchtha-ślōkā<sup>8</sup> || ||<sup>9</sup> . . . . .
- 35 . . . . . Likhitam ch=ēdam ṭhakkura-śrī-Śripatin=ēti ||

## R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ½" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written *āmra*, in line 23, and *śekhara śēshara*, in line 25.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Wednesday, the 15th of the bright half of Mārga-śirsha of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god Ādikēśava (Vishnu), he granted the villages of Ahēnti, Sarasā and Aṭhasuā in the Unāvisa pattalī, with their pātukas, to the Mahāpurōhita Praharājasaṁman, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the bhāgabhōgakara, pravanīkara, hiraṇya, kumaragadiāna and nidhīnikshēpa. The grant was written by the Ṭhakkura Śripati.

The date regularly corresponds, for Vikrama-Samvat 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon tithi of Mārgaśirsha ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

<sup>1</sup> Read °bhīr=.

<sup>2</sup> Read śauch-āchāra=.

<sup>3</sup> Read °tāy=āśrīsha=.

<sup>4</sup> Read °dāy=dnēka=.

<sup>5</sup> Read °nāy=d=.

<sup>6</sup> Read yāvach=chhāc=.

<sup>7</sup> Here is an ornamental stop, the centre part of which looks like the sign chha; the same stop we have also after -ślōkā || in this line.

<sup>8</sup> Read pūrvva=; compare K. l. 24; R. l. 29.

<sup>9</sup> Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing Putābhra-viḍhramam=idam vasudhādhīpatyam, and the verse Suvarṇa yatra prāsāda vasōrāhārdī=cha kāmādāḥ | Gandharv-āpsarasō yatra tatra gacchhātī bhūmidāḥ ||

## EXTRACTS FROM THE TEXT.

- 20 . . . . . <sup>1</sup>śrīmaj-Jayachchandra-dēvō vijayī ||<sup>2</sup> Unāvisa-  
pattalāyām || sapātaka-Ahēmti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-  
21 sinō nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-  
pratihāra-sēnāpati-bhāmāgārik-ākshapaṭalika-bhishag-naimittik-āntahpurika-  
22 dūta-karituragapō(pa)ttanākarasthānagōkūlāvi (d h i)k ā r i - p u r u s h ā n = ā j ñ ā p a y a t i  
vō(bō)dhayaty=ādīsa(śa)ti cha | Viditam=astu bhavatām<sup>3</sup> | yath=ōparilikhita-  
grāmāḥ  
23 sa-jala-sthulāḥ sa-lā(lō)ha-lavan-ākarāḥ sa-matsy-ākarāḥ sa-gartt-ōsharāḥ |  
s-ā[m]vra-madhūka-vana-vāṭikā-viṭapa-tṛiṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v\*]-  
ō(ā)dhah<sup>4</sup> chatur-āghā-  
24 t̃ā(ta)-visu(śu)ddhāḥ<sup>5</sup> sva-sīmā-paryantāḥ<sup>6</sup> || samvat 1230 Mārgga-sudi 15  
Vu(bu)dha-dinō | śrīmad-Vārāṇasyām<sup>6</sup> || Gaṃgāyām snātvā dēva-śrī-<sup>7</sup>  
Ādikēsa(śa)va-sannidhau<sup>8</sup> vidhiva-<sup>9</sup>  
25 n=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pāṭana-pātu-  
mahasam=Ushnarōchisham=upasthāy=Aushadhpati-ti-sa(śa)kalā-śōśha(khā)raṁ  
samabhyarchya tribhuvana-trā-  
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam  
hutvā mātāpitrōr=ātmanas=cha punya(ṇya)-yasō-bhivṛiddhayē || gōkarṇa-  
kūsalatā-pūta-ka-  
27 ratal-ōdaka-pūrvam=asmābhiḥ<sup>10</sup> || Varṇ(baṁ)dhula-gōtrāya Varṇ(baṁ)dhul-  
Āghamarshaṇa-Visvā(śvā)mitra-tripavarāya | Ya[ju]rvēda-sā(śā)khinō<sup>11</sup> dikshita-  
śrī-Vilhā-pautrāya | mahāpurōhita-dī-  
28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(śa)rmanō  
vrā(brā)hmaṇy=ā-chandr-ārkkam yāvat<sup>12</sup> śāsanīkṛitya pradattāḥ<sup>13</sup> | matvā  
yathādīyamāna-bhāgabhogakara-prava-  
29 nikara-hiraṇya-kumaragadīṇa-nidhinikshēpa-niyatāniyat-ādīyān=ājñāvi d h [ō] y i b h ū y a  
dāsyath=ēti ||<sup>14</sup> || Bhavanti ch=[ā\*]tra dharm-ānuśam(śā)sinaḥ pūrvva-ślōkāḥ  
|| chha ||<sup>15</sup>  
37 . . . . . Likhitaṁ ch=ēdām thakkura-śrī-Śripatin-ēti ||

## S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1231.

This also is a single plate, which measures about 1' 7½" broad by 1' 2¾" high, and is engraved on one face only. In the upper part it has a ring-hole, about 1½" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous; the rules of *samdhā* have not been observed in this line.

<sup>3</sup> Read *bhavatām*; all the signs of punctuation in lines 23-28 are superfluous.

<sup>4</sup> Read *dhah=chatur*.

<sup>5</sup> Read *syām*.

<sup>6</sup> Originally a sign of punctuation was engraved here.

<sup>7</sup> Read *bhīr*.

<sup>8</sup> Read *yavach=chhā*.

<sup>9</sup> Here is an ornamental stop, the centre part of which look like *chha*.

<sup>10</sup> Here follow all the verses which Q. has, excepting the verse commencing *Sauvarṇa yatra*.

<sup>11</sup> Originally *dhah* and *ntah* were engraved.

<sup>12</sup> Read *īry*.

<sup>13</sup> Originally *vidhied* was engraved.

<sup>14</sup> Originally *khinō dikshita* was engraved.

<sup>15</sup> Read *dattā*.

*babhramur*, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra* *tāmra*, in line 31, *tāmra* *tāmra*, in line 32, and *śekhara śekhara*, in line 21.

This also is an inscription of the *Paramabhattāraka Mahārājādhirāja Paramēśvara Jayachandradēva*, who records that, on Thursday, the full-moon tithi of the month *Kārttika* of the year 1231 (given both in words and in decimal figures), after bathing in the *Ganges* at *Kāśī* (or Benares), and when he had made the great gift of *tulāpurusha*<sup>1</sup> in the presence of the god *Kṛittivāsas* (Śiva), he granted the village of *Khāmbhamaus* in the *Vajaimhāchchhāsathi pattalā* to nine Brāhmanas, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita* *Praharāja*, while the other half was shared by the eight priests, the *Dviveda*<sup>2</sup> *Viśvāmītra*, the *Dviveda* *Mādhava*, the *Dviveda* *Rāmū*, the *Dikshita* *Śrīharsha*, the *Tripāthī*<sup>3</sup> *Kuladhara*, the *Tripāthī* *Vainsadhara*, the *Dikshita* *Sahārana*'s son *Sēvāditya*, and the *Dviveda* *Mahēśvara*.—The taxes specified (in line 24) are the *bhāgubhāgakara* and *pravanīkara*. The grant (*tāmra-pattaka*) was written by the *Akshapātālīka*, the *Thakkura Vivika*.—Line 32 contains a postscript,<sup>4</sup> which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of *Phālguna* of the year 1235, at *Bhahundāpūrva* (P); and that it was engraved by the blacksmith (*lōhāra*) *Sōmēka*.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of *Kārttika* ended, in *Vikrama-Saṃvat* 1231 current, on Monday, the 22nd October A.D. 1173, and in *Vikrama-Saṃvat* 1231 expired, on Saturday, the 12th October A.D. 1174. [In *Vikrama-Saṃvat* 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for *Vikrama-Saṃvat* 1235 expired and the *pūrṇimānta* *Phālguna*, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>5</sup> śrīmaj-Jayachchamdradēvō vijayī || ||<sup>6</sup>  
*Vajaimhāchchhāsathi-pattalāyān* *Khāmbhamaus-grāma-nivāsīnō* *śkhila-*  
*janapadān-upagatān=api* *cha* *rāja-rājñī-yuvarāja-mamtri-purōhita-pratīhāra-*  
*śē(śē)nāpati-bhāmāgā-*  
 18 *rik-ākshapātālīka-bhishak(g-)* *naimittik-āntahpurika-dūta-karituragapattanākarasthāna-*  
*gōkulādihikāri-purushān-ājñāpayaty=ādīsati* *vō(bō)dhayati* *cha yathā veditam=astu*  
*bhavatām yath=ōparilikhita-*  
 19 *grāmah sa-jala-sthala[h\*]* *sa-lōha-lavan-ākara[h\*]* *sa-gartt-ōshara[h\*]* *sa-matay-*  
*ākara[h\*]* *sa-madhūk-āmra(mra)-vana-viṭapa-vātikā-trīṇa-yūti-gōchāra-paryyantah*  
*sa-giri-gahana-nidhānah sa-ōrddh[v\*]-ādhas=chatur-āghāta-viśuddhah* *sva-śi(sī)-*  
 20 *mā-paryyantah saṃvatsarēshu dvādaśa-satēshu(shv-)* *ēkatrimśad-adhikēshu*  
*Kārttikē māsi śukla-pakshē paurṇamāsyām tithau Guru-dinē<sup>7</sup> ankē-pi*  
*saṃvat 1235<sup>8</sup> Kārttika-śudī • 15 Gurau Kāśyām Gaṅgāyām • snātva*  
*vidhivan=mam-*

<sup>1</sup> i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

<sup>2</sup> i.e. a student of two Vēdas.

<sup>3</sup> i.e. one who is familiar with three *pāthas* of the Vēda.

<sup>4</sup> The next inscription, T., contains a similar postscript of the same date.

<sup>5</sup> Up to this, the text is essentially like that of the grant of Jayachandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 the present inscription has *Madanachandra* instead of *Madanapāla*.

<sup>6</sup> These signs of punctuation are superfluous.

<sup>7</sup> Read *-dinē=ankē*.

- 21 tra-dēva-muni-mannja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-  
mahasam=Ushnarōchisham=upasthāy=Aushadhipati-sakala-śēsha(kha)ram  
samabhyarchchya tribhuvana-trātur=bhagavatō Vāsudēvasya pūjām vidhāya  
prachura-pāya-
- 22 sēna havishā havirbhujām hutvā mātāpitrōr=ātmanaś=cha punya-yasō-  
bhividdhayē gōkarṇṇa-kuśalatā-pūta-karatal-ōdakam=asmābbhiḥ(bhir=) dēva-śrī-  
Krittivāsasah sannidhau datta-tulāpurusha-mahādānē kṛita āchāryya-purō-
- 23 hita-śrī-Praharājasya grām-ārdhham dviveda-Visyā(śvā)mitra<sup>1</sup> | dviveda-Mādhava  
| dviveda-Rā[mū] | dikshita-Śrīharsha | tripāthī-Kuladhara | tripāthi-  
Vamsadhara | dikshita-Sahāraṇa-putra-Sēvāditya | dviveda-Mahēśvara  
ya(ō)vai<sup>2</sup> ritvig-ja-
- 24 na 8 grāmasy-ārdham<sup>3</sup> ubhayaṁ navabhyō vrā(brā)hmapēbhyah<sup>4</sup> ā-chamdr-  
ārkam yāvat<sup>5</sup> śāsanikṛitya pradattō matvā yathādiyamāna-bhāgabhogakara-  
prapaṇikāra-prabhṛiti-samast-ādāyān-ājñā-yivē(dhō)yā dāsyath=ēti ||
- 25 Bhavanti ch-ātra dharm-ānuśār(śā)sinah ślōkāḥ ||<sup>6</sup> . . . . .
- 31 . . . . . Likhitaṁ ch=ēdam tāmra-paṭṭakam<sup>7</sup> akshapaṭali-
- 32 ka-ṭhukkura-śrī-Vivikēna [\*] Likhita-tāmvrakasya<sup>8</sup> likhana-karmma-tithy-ādikaṁ  
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē  
Bha[hu]dāpūrvva-samāvāso [\*] Utkīrṇa[m\*] cha lōhāra-Sōmēkōn=ēti || Śrīh ||

#### T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *h* is denoted by the sign for *v* everywhere except in the words *babhrāmur*, l. 8, and *brāhmapāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra tāmra*, in line 31, and *Yājñavalkya* apparently *Yādnāvalku*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Sunday, the 8th tithi of the dark half of Bhādrapada of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarma* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Harischandrādēva*, he granted the villago of *Vaḍēsara* in the *Kaṅgali pattalā* to the *Purōhita* *Praharājaśarma*, son of the *Mahādīkshita Purōhita* *Yājñavalkya*, and son's son of the *Mahādīkshita* *Vishṇuśarma*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravara*s were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*.—The taxes specified (in line 24) are, as in S., the *bhāgabhogakara* and *prapaṇikāra*; and, like S., this grant was written by the *Akshapaṭalika*, the *Ṭhakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharājaśarma* who is mentioned in preceding inscriptions, the person here called *Yājñavalkya* must be the *Jāgū* of the other grants, and *Vishṇuśarma* the man called generally *Vilhā*, and once, in P., *Vēdaśarma*.

<sup>1</sup> Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

<sup>2</sup> Read *vam=ritvig-*; after the following *-jana* the case-termination has been omitted.

<sup>3</sup> Read *rddham=ubhayam*.

<sup>4</sup> Read *dhya*.

<sup>5</sup> Read *yāvach=ohhāsa*.

<sup>6</sup> Here follow the verses contained in the preceding inscription i.e., excepting the verse commencing *Narisham aisham*.

<sup>7</sup> Read *tāmra-paṭṭakam*.

<sup>8</sup> Read *tāmraśāya*.

As regards the date, in the *Chaitrādi* Vikrama-Saṃvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādi* Vikrama-Saṃvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Saṃvat 1232 Bhādra-sudi 13 Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Kṛishṇajanm-āshṭami*, which must be joined with the day of which the *tithi* occupies the time of midnight,<sup>1</sup> and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>2</sup>śrīmañ-Jayachchandra-dēvō vijayī || ||<sup>3</sup> Kamgali-pattalāyām Vādēsara-grāma-nivāsīnō skhila-janapadān=upagatān=api cha rājā-rājñī-yuvarāja-māntri-purō-
- 18 hita-pratīhāra-sēnāpati-bhāndāgarik-ākshapaṭalika-bhishak(g-)naimittik-āntahpurika-dūta-karituragapattanākarasthānagokulādhikāri-purushān=ājñāpayaty=ādīsati vō(bō)dhayati cha yathā
- 19 viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaṇ-ākara[h\*] sa-gart-ōshara[h\*] sa-matsy-ākara[h\*] sa-madhū-āmra(mra)-vana-viṭapa-vāṭikā-trīṇa-yūti-gōchara-paryyantaḥ sa-giri-gahana-midhānaḥ
- 20 \*s-ōddhvāmiva[s=cha\*]tur-āghāṭa-viśuddhaḥ sva-sī(sī)mā-paryyantaḥ saṃvatsarēshu dvādaśa-śatēshu dvātrīṃśad-adhikēshu Bhādrō māsi<sup>4</sup> aṣṭamyām tithau [Ra]vi-dinē<sup>5</sup> ankē=pi saṃvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām rājaputra-śrī-Ha-
- 21<sup>7</sup> richāmdradēva-jātakarmmaṇi Gaṃgāyām snātva vivi(dhi)van=māntra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭu-mahasam=Ushnarōchisham=upasthāy=Aushadhipati-sakala-sēkharām sama-
- 22 bhyarchchya tribhuvana-trātur=bhagavatō Vāsu(su)dēvasya pūjān vidhāya prachura-pāyasēna havishā havirbhujān hutvā mātāpitrōr=ātmanas=cha punya-yaśō-bhividdhayō gōkaruṇa-kuśalatā-pūta-karatal-ōdakam=a-
- 23 smābbhiḥ(bhir=) Vam(bam)dhula-gotrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(svā)mitra-triḥpravarāya<sup>8</sup> • mahādikshita-śrī-[V]ishṇusa(śa)rmma-pautrāya mahādikshita-purōhita-śrī-Yā[dnā]valka-putrāya<sup>9</sup> purōhita-śrī-Praharājasa(śa)rmmaṇō brā-

<sup>1</sup> Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachandra* instead of *Madanapāla*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Read *s-ōddho-ādhaśa*.

<sup>5</sup> Read *-din=ankē*.

<sup>6</sup> Here *kṛishṇa-pakṣe* has been omitted.

<sup>7</sup> Read *-Hariśchandra*<sup>8</sup>; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

<sup>9</sup> Read *-Yājñavalkya*.

<sup>8</sup> Read *-trīpi*.



- 24 hmanāya<sup>1</sup> ā-chamdr-ārkkam yāvat<sup>2</sup> āsanikṛitya pradattō matvā yathādiyamāna-  
bhāgabhogakara-pravanikara-prabhṛiti-samast-ādāyān-ājñāvidhēyī[bhū]ya dāsyath=  
ēti || Bhavanti ch=ātra dharmm-ānusam(śā)sinaḥ  
25 śl(ślō)kāḥ ||<sup>3</sup>  
31 . . . . . Likhitam ch=ēdam tāmra-pattakam<sup>4</sup> akshapaṭalika-  
thakkura-[śr]i-Vivikēna [!]<sup>\*</sup> Likhana-karma-tithi-prabhṛitikam ya-  
32 thā sam 1235 Phālguna-vadi 9 Śukrē [Bhahum?]<sup>5</sup>dāpūrvva-samāvāsē [!]<sup>\*</sup>  
Utkīrṇam cha lō[hāra]-Sōmēkēn=ēti . || :

#### U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1233.

This also is a single plate, which measures about 1' 3½" broad by 1' ½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which in a few places has suffered slightly from corrosion. The size of the letters is between ⅓" and ¼". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *āmra* is written *āmva*, in line 21, *tāmra* *tāmvraka*, in line 37, and *Vaiśākha* *Vaiśāsha*, twice in line 22.

This inscription also is one of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandra*dēva, who records that, on Sunday, the 3rd tithi of the bright half of *Vaiśākha* of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of *Māṭāpura* in the *Kachchhōha puttālā* to (the temple of) the god *Lōlārka* (a form of the sun), and to the *Purōhita* *Paharāja*<sup>6</sup> of the *Bandhula gōtra*, the *Paṇḍita* *Risika* of the *Śarkarāksha gōtra*, the *Paṇḍita* *Mitūka* of the same *gōtra*, the *Paṇḍita* *Pāga* of the same *gōtra*, the *Thakkura* *Viśvāmītra* of the *Bandhula gōtra*, the *Paṇḍita* *Narasimha* of the *Kṛishṇātrēya gōtra*, the *Paṇḍita* *Sēṭa* of the *Bandhula gōtra*, the *Devēda* *Madhusōdana* of the same *gōtra*, the *Paṇḍita* *Lālūka* of the *Sāṅkṛitya gōtra*, the *Paṇḍita* *Dēvanāga* of the *Vatsa gōtra*, and the *Paṇḍita* *Kānūka*,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravanikara* and *yamalikambali*. The grant (*tāmra*) was written by the *Mahākshapaṭalika Śrīpati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurī*, 'an establishment for pious and learned Brāhmins,' and that such an establishment probably was founded by the king in connection with the temple of the god *Lōlārka*, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kārttikādi* *Vikrama-Samvat* 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of *Vaiśākha*<sup>7</sup> ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhōha puttālā* is also mentioned in the inscription N.

<sup>1</sup> Read °nāy=d.

<sup>2</sup> Read yāvach=chhāsa.

<sup>3</sup> Here follow the same verses as contained in the preceding inscription, only differently arranged.

<sup>4</sup> Read *tāmra-pattakam*.

<sup>5</sup> The two *aksharas* in brackets at first sight look like *śūm*, but the first of the two, *śē*, appears to be altered to *dhā*, and the second probably is *hum* which it clearly is in the preceding inscription.

<sup>6</sup> So this name is also spelt in the inscription N.

<sup>7</sup> This is the *Akshaya-tritīyā*, also the *Trētāyugādī* and a *Kalpādī*.

## EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>1</sup>-śrīmaj-Jayachchandra-dēvō  
 19 vijayī || ||<sup>2</sup> **Kachchhōha**-pattalāyām **Mātāpura**-grāma-nivāsinō nikhila-janapadān=  
 upagatān=api cha rāja-rājñi-yuvarāja-ma[m\*]tri-purōhita-prutihāra-sēnāpati-  
 bhāṇḍāgā-  
 20 rik-ākshapaṭalika-bhishan-naimittik-āntaḥpurika-dūta-karituragapattanākara-  
 sthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dhayaty=ādīśati cha yathā viditam=astu  
 bhavatā[m\*] ya-  
 21 th=ōparilikhita-grāmah sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-gartti-  
 ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmra(mra)-vana-vāṭikā-vitapa-  
 tṛiṇa-yūti-gōchāra-paryantaḥ  
 22 s-ōrddh[v\*]-ādhaś=chatur-āghāta-visu(śu)ddhaḥ sva-simā-paryantas=tritrimsatyadhika-<sup>3</sup>  
 dvādaśasa(śa)ta-samvatsarē Vaisāshē(khē) māsi su(śu)kla-pakshē tṛitīyāyām  
 tithau Ravi-dinē<sup>4</sup> aṅkatō=pi samvat 1233 Vaisāsha(kha)-  
 23 sudi 3 Ravau(vāv=) ady=ēha śrīmad-Vārāṇasyām Gaṇḍāyām snātva  
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitṛi-gaṇāns=tarppayitvā timira-paṭala-  
 pātana-paṭu-mahasam=Ushnarōchisham=upasthā-  
 24 y=Aushadhipati-sākala-sē(śō)kharam samabhyarchhya tribhuvana-trātura-  
 Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām  
 hutvā mātāpitṛōr=ātmanaś=cha punya(nya)-yaśō-bhivṛiddhaya<sup>5</sup>  
 25 asmābhir=gokarṇa-kusalatā-pūta-karatal-ōḍaka-pūrvvakam dēva-śrī-Lōlārkkāya  
 pada[m]<sup>6</sup> 1 Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] 1  
 Sa(śa)rkkarāksha-gōtrāya paṇḍita-śrī-  
 26 Risikāya pada[m] 1 Sa(śa)rkkarāksha-gōtrāya paṇ<sup>7</sup> | śrī-Mītūkāya pada[m] 1  
 Sa(śa)rkkarāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] 1 Va(ba)ndhula-gōtrāya  
 thā<sup>8</sup> | śrī-Visvā(śvā)mitrāya pada[m] 1 Krishṇātrēya-gōtrāya  
 27 paṇ<sup>9</sup> | śrī-Narasi[m\*]hāya pada[m] 1 Va(ba)ndhula-gōtrāya paṇ śrī-Sōṭāya  
 pada[m] 1 Va(ba)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] 1 Sāmkritya-  
 gōtrāya paṇ śrī-Lālūkāya pada[m] 1 Vatsa-gōtrāya paṇ śrī-Dē-  
 28 vanāgāya pada[m] 1<sup>10</sup> . . . . . śrī-Kānūkāya pada[m] 1 pa(ē)vam=  
 ēvē(tē)bhīyō jaya[m]ta-puram kṛit[v]=ā-cha[ndr-ārka[m] yāvach=chhāsanīkṛitya  
 pradattō matvā yathādyamāna-bhāgabhogakara-pravaṇīkara-  
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyuta-samast-ādāyān=ājñāvidhēyibhāya dāsyath=  
 ō(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ ||<sup>11</sup> . . . . .  
 37 . . . . . Likhitam ch=ēdam tāmra(mra)kam mahākshapaṭalika-  
 śrī-Śrīpatibhiḥ || Su(śu)bhām bhavatu || Maṅgalam=astu || ||

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> These signs of punctuation are superfluous.

<sup>3</sup> Read *trayastrimsad-adhika*.

<sup>4</sup> Read *dinē=ūka*.

<sup>5</sup> Read *ddhay=smā*.

<sup>6</sup> Here and below it is difficult to decide whether the sign of *anusvāra* of *padam* is actually engraved in the original.

<sup>7</sup> i.e., here and below, *paṇḍita*.

<sup>8</sup> i.e. *thakkura*.

<sup>9</sup> Originally *paṇ* was engraved.

<sup>10</sup> Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *akshara* which may have been *paṇ*.

<sup>11</sup> Here follow the same verses which are contained in the preceding inscription, only differently arranged.

## No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA-]SAMVAT 1191.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.<sup>1</sup> I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a **single plate**, which is engraved on one face only, and measures about 1' 4" broad by 1'  $\frac{1}{4}$ " high. In the upper part the plate has a ring-hole, about  $\frac{1}{16}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about  $\frac{1}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.<sup>2</sup> To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain Kamalapāla, who had come from Śringarōṭa, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,<sup>3</sup> i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was Sūlhaṇa or Alhaṇa (?). He had a son named Kumāra, 'a jewel at the head of the illustrious Singara family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was Lōhaḍadēva, also called Vatsarāja, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this Mahārājaputra (or Mahārāja's son) Vatsarājadēva, of the Singara family and the Śaṇḍilya gōtra, records that, at the Kanyā-samkrānti, on Tuesday, the 8th tithi of the bright half of Bhādrapada of the year 1191 (given both in words and in decimal figures), after bathing in the Ganges at the Avimukta kshētra of Benares, he granted the village of Āmbāvara in the Rāpaḍī (or Rāvāḍī) district to the Thakkura Dalhūsarman, a son of Brahman and son's son of Vāja, of the Gāḍa family, a Brāhmaṇ of the Vatsabhārgava gōtra with the five pravaraś Bhārgava, Chyāvāna, Āpnāvāna, Aurva and Jāmadagna; and he orders the people concerned to pay to the donee the bhāga, bhūḍakara, kūtaka and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

<sup>2</sup> The commencement of verse 3, also, has been taken from a verse in Gōvindachandra's grants.

<sup>3</sup> Compare the similar term *śrī-paṭṭa* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādī* Vikrama-Samvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-saṁkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

#### TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> || Svasti || <sup>3</sup>Akuṁṭhōtkamṭha-Vaikunṭha-kamṭhapīṭha-luṭhat-karah || (1)  
saṁrambhah<sup>4</sup> surat-ārambhē sa Śriyaḥ śrēyasāstu vah || [1\*]  
Nīramdhrō<sup>4</sup> dṛiḍha-mūla-
- 2 bhṛid=dvijagana-śrī-Kalpaśākhāśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ  
sthīrataraśchhā(chchhā?)yā-phalō=py=akshayaḥ | vamsaḥ sambhṛita-parvva-  
śam(sam)tatir=iha kshō-
- 3 nīsuji<sup>5</sup> sūr[ddha?]ni prō[t\*]tūmga[h\*] kshata-kamṭakō vijayatō śrī-Vam(cham)-  
dradēpō(vō) nripaḥ || [2\*] <sup>6</sup>Tasy=ātma-jō Madanapāla iti kshītindrah<sup>7</sup>  
chūḍāmanir=vijayatō nija-gōtra-
- 4 chamdraḥ | yasy=ābhishēka-kalāś-ōllasitaiḥ pra(pa)yōbbhiḥ prakṛyā(kshā)litam  
kali-rajah-ya(pa)ṭalan<sup>8</sup> dharivyā(tryā)h || [3\*] Tasmād=ajāyata nij-āyata-  
yā(bā)huvalli-va(bam)dh-āti(va)rupya(ddha)-
- 5 nava-rājyagājō narōmdraḥ [1\*] lām(sām)dr-āmpita-drava-much[ām] prabhavo  
gavām yō Gō[v]imḍachamdra iti chamdra iy(v)=ām[v]n(bu)rāsē(śē)h || [4\*]  
Parana(ma)bhātāraka-sa(ma)hārājādhirāja-paramē-
- 6 śvara-<sup>8</sup>sr[i]Kanyakuvjā(bjā)dhīpatya-śrīma[ChCham]<sup>9</sup>dra dēva-pādān udhyāta-  
parambhādyā(tā)ra-ka-mahārājādhidā(rā)ja-parasō(mē)mya(śva)ra-paramamāhēs v a r a -  
śrīMadanapāla-
- 7 dēva-pādān udhyāta-pa[ra]mabhātāraka-mahārājādhirāja-paramēśvara-paramanā hē ś v a r -  
āsvapatigajapatinarapatirājatrayādhipati-vivi-
- 8 dhavidyāvichāraVāchaspati-śrīma[dGō]<sup>10</sup>vimḍachamdradēva-vijaya-rā[jy]c || Api  
cha || <sup>11</sup>Śrīmgarōtāt=samāgatya rāja-patī<sup>12</sup> upārjjitā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5\*] Tasya śla(sū)nu<sup>13</sup>  
bhavē[d=dh]imān mahā-va(ba)laparākramaḥ | <sup>14</sup>Stralhan=ētai(tī) smṛitō nāmā  
<sup>15</sup>varddhayēt-sva-kulōdbhavan || [6\*] Jātaḥ<sup>16</sup> samprati valla-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Śārdūlavikṛīḍita.

<sup>5</sup> Read *nībhujām mārddhani*. The verse, as it stands, contains two sentences: 'there is a family . . . (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

<sup>6</sup> Metre of verses 3 and 4: Vasantatilakā.

<sup>7</sup> Read *śndra-chā*. The *akshara* *ti* of *iti* was originally omitted, and has been inserted afterwards.

<sup>8</sup> Here *nijabhujōpārjita*, which is absolutely necessary, has been omitted.

<sup>9</sup> The *akshara* in brackets is really rather *tram* or *nam*.

<sup>10</sup> The *akshara* in brackets is really not *dgō*, but *pnō*.

<sup>11</sup> Metre of verses 5 and 6: Ślōka (Anushtubh).

<sup>12</sup> Here the rules of *saṁdhi* have not been observed; -*patī* would be correct, by Pāṇini, vi. 1, 127.

<sup>13</sup> Read *śnur=bhavēd*, for *śnur=abhavad*; or *śnur=abhūd*.

<sup>14</sup> Read *Sūlhan* or *Alhan* (?).

<sup>15</sup> Read *varddhayan*.

<sup>16</sup> Metre of verses 7 and 8: Śārdūlavikṛīḍita.



- 10 bhô<sup>1</sup> kshiti-talê putrah **Ku[m]ârô<sup>2</sup>** iti yah gva(sa)tyêna  
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] Karṇṇô<sup>3</sup> jitaḥ | Bhîmam  
dhairyaṅgūṇ-ôdayêna mahatâ kâmy=aushadhîśaḥ mva(sva)yam
- 11 śrîmat-Sîṅgaravamśa-mûrddhani manir-vvamdyah sadâ bhûbhujâm || [7\*]  
Tasy=âbhût=tanayô nay-nika-rasikah<sup>4</sup> dharmmê rataḥ sarvvadâ |<sup>5</sup> śrî(śû)ru(rā)ḥ  
sâhasikah kalamika-rahitaḥ
- 12 khyâtaḥ satâm vallabhaḥ | sat[r\*]ûṇâm<sup>6</sup> bhayadâmbhûshita-karô  
[kha?]<sup>7</sup>dgêvvi[ṇ]âbhair=bhṛisam śrîmal-Lôhaḍadêva<sup>7</sup> châpa-kuśalô  
viraśriramnamditaḥ<sup>8</sup> || [8\*] <sup>9</sup>Udyatpratâpa-tarapi-
- 13 r=iva malinapa(ya)ti kumudavana-śatrûn<sup>10</sup> unmôdatê cha sujanajana-kamalavanam=  
i[va] vikasitânâm | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am<sup>11</sup> śrî-Vatsarâja iti kshitiapati-kathita sa jayati prithivyâm || [9\*]  
Sâm(sâm)dilya-gôtram(trê) Sîṅgar-ânvayê mahârâjaputra-  
śrîVatsarâjadêya(va)ḥ ||<sup>12</sup> Râpa(?)di-<sup>13</sup>
- 15 vishaya [Â]mva(ba)vara-[gr]âma-nivâsinâ(nô)=[kh]ila-janapadân=api va(cha) |<sup>14</sup> [ku]-  
va(?) râja-râjñi-mamtri-purâ(rô)hita-pratîhâr-âkshapaṭaliku-bhishak(g-)-nê(nai)mit t i k -  
ântahpurika-
- 16 dûta-karituragapattanâkarasthânasama[sta]gôkulâdhikâribhubbhashân=<sup>15</sup>vâ(bô) d h a y a t y =  
âdisati cha yathâ |<sup>16</sup> viditam=attu(stu) bhavatâm yath=ôparilikhita-grâmô=yam
- 17 sa-jala-sthala[h\*] sa-lavanâkara[h\*] sa-matsyâkara[h\*] sa-gartî-ôpa(sha)ra[h\*] sa-  
(ma)dhûk-âmpira-<sup>17</sup>vana-vâtikâ-vitapa-tri[ṇa]-pû(yû)ti-gôchara-paryamtaḥ s-  
ô[ddh]âmdhas=<sup>18</sup>va(cha)tur-â[gh]âta-visu(su)dra(ddha)ḥ â(sva)-sîmâ-
- 18 parya[m]taḥ ||<sup>19</sup> samvatsara-sahasraikê(ka) êkata(na)vatyadhika-sat-ânvitê  
Bhâdrapaṭa(da)-su(su)klapaksha<sup>20</sup> aṣṭamyâm Bhô(bhau)ma-vârê<sup>21</sup> samvat  
1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrântô(tau) śrî-Vârâ-
- 19 la(na)syâm<sup>22</sup> svimukta-kshêtrê śrî-Gaṁgâyâm [su]âtvâ vidhivan=mamtra-dêva-  
rshi-bhûta-ma[nushya]-pitri-gaṇâms=cha ta[r\*]payitvâ sûrya[m] sampû[jya]  
Śivasya pûjâm vidhâya mâtâpitrô<sup>23</sup> | âtmama(na)-

<sup>1</sup> This may have been altered in the original to *bhah*, which it should be.

<sup>2</sup> This, of course, is a mistake of the author for *Kumâra* which would offend against the metre.

<sup>3</sup> This was meant to be engraved, but the *akshara* intended for *ṛṇṇô* has probably been altered to *ṛṇṇam* in the original. The following word *jitaḥ* is quite clear, and does not seem to have been altered. If we were to read *Karṇṇam cha yah*, the construction would be correct.

<sup>4</sup> Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see *e.g.* above, p. 100.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read *bhayadô vibhûshita-karah khaḍga-vraṇ-dhikair=bhṛisam (?)*.

<sup>7</sup> Here the case-termination, which would have spoiled the metre, has been omitted.

<sup>8</sup> Read *vira-śrîy-ânamditaḥ*.

<sup>9</sup> Metre, a kind of Âkriti; but the third and fourth Pâdas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called Lôhaḍadêva in the preceding verse, also bore the name Vatsarâja; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

<sup>10</sup> Read *śatrûnam*.

<sup>11</sup> This sign of punctuation is superfluous.

<sup>12</sup> This sign of punctuation is superfluous; read *ôdêvô*.

<sup>13</sup> This may be intended for *Râvadî*.

<sup>14</sup> This sign of punctuation is superfluous. The following *akshara* is very doubtful, and I can only suggest reading *yuvarâja*.

<sup>15</sup> Read *âkripurushân*.

<sup>16</sup> Read *s-ôddh-v-dhah*.

<sup>17</sup> Here one mixes the words *grih-psi*.

<sup>18</sup> This sign of punctuation is superfluous.

<sup>19</sup> This sign of punctuation is superfluous.

<sup>20</sup> Read *ôyam=Avi*.

<sup>21</sup> Read *-Amra*.

<sup>22</sup> Read *pakshê-shṭa*.

<sup>23</sup> Read *pitrôrdîma*.

2 4 6 8 10 12 14 16 18 20 22 24



- 20 ś=va(cha) puṇya-yaśā(śō)-bhivīdū(ddha)y[é] ||<sup>1</sup> Bhārgava-Chyavan-Āpnuvana-Aurvva-Jāmadagny=ēti<sup>2</sup> pañchārsha(rshē)ya-pracha(va)rāya Vachchha(tsa)-bhārgava-gôtrāya Gād-ānvayāya vrā(brā)hmaṇa-Vāja-pautrāya Pra(bra)hma-  
 21 putrāya va(ṭha)kkura-śrī-Dalbūsa(śa)rmmaṇa(ṇē) śāsa(sa)nā(ni)kritya pradattah<sup>3</sup> | matvā yathādiyamāna-[bh]āgabhōgakara-kūdha(ṭa)ka(k-ā)dika[m\*] dāsyath=ēti || Bhavaṃti v(ch)=ātra [sl]ōkāḥ ||<sup>4</sup> Bhūmi[m] yaḥ prati-  
 22 grīhṇāti yaś=cha bhūm[m] praya[chchha]ti | usau(bhan) tau puṇya-karmmaṇau ti(ni)yataṃ svargga-gāmitō(nau) || Śa[m\*]kha[m\*] bhadra-śā(sa)naṃ chchhatra<sup>5</sup> var-āṇyaṃ(śvā) ta(va)ra-yā(vā)han[ā\*]ḥ | bhūmi-dāna[sya] di(chi)hnāni [phala?]-  
 23 m=a(ē)tat=Puraṃdara ||<sup>6</sup> Yasya yaṇya(sya) yadā bhūmi[s=\*] ta[sya] tasya tadā da(pha)laṃ ||<sup>7</sup> Svarṇnamaka gāsakaṃ bh[ū]tēr=apy=ēkam=agula ||(l) hara[n=na]rakam=āpnōti yāya(va)d-āhūtasāmplava[m\*] ||(l)  
 24 Sva-dattā[m\*] para-dattā[m\*] vā yā(yō) harēta vusu[m]dharāṃ |<sup>8</sup> sha[shṭ]ir=vvarpā(rsha)-sahapra(srā)ṇi ti(vi)[shṭh]āyā[m\*] jāyatō kṛimḥ ||(l) Tādāgānāṃ sahabhraśā<sup>9</sup> aśva[m]ēdha-śatēna va(cha) | gnyā(vāṃ) kōṭi-  
 25 pradāna(nē)na bh[ū]mi-haryā(rtā) na su(su)dhyati || Likhitam tāmtrakam=<sup>10</sup> idam tājura<sup>11</sup> | [śr]ī-Nārāyaṇēna pramāṇam=ētē<sup>12</sup> || Svahattāya ||

## No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swāt has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakōri. Shakōri is a hamlet of Manglaur in Swāt, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyāna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it;<sup>13</sup> and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> The *Āitavāgaya Śrauta-sūtra* has *Bhārgava-Chyavan-Āpnavān-Aurvva-Jāmadagny=ēti*.<sup>3</sup> The grants of Gōvindachandra generally have 'dattō matvā.'<sup>4</sup> Metre here and below : Ślōka (Anuṣṭubh).<sup>5</sup> Read *chhattra*.<sup>6</sup> The first half of this verse has been omitted.<sup>7</sup> Read *Svarṇa-ēkam gām=ēkām bhūmēr=apy=ēkam=agulam*.<sup>8</sup> Read *shashṭim vā*.<sup>9</sup> Read *śahasrēna*.<sup>10</sup> Read *tāmtrakam=*, for *tāmtrakam=*.<sup>11</sup> Read *śakṭi-vā*.<sup>12</sup> Read *iti* || *Svahattō=yam* ||.<sup>13</sup> "Oba is 'water' in Pushtu, and *ghat* is 'rock.'"



to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rajubala and Śodāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *śa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is **Sanskrit**, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Pandit who, like Āśvaghoṣa, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *dāhya* is used for *dhyā* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népāl.

#### TEXT<sup>1</sup> OF A.

- 1 अनीत्वा<sup>2</sup> वत संस्कारा उत्पादव्य-  
 2 धर्मिणः [I\*]  
 उत्पद्य ही<sup>3</sup> निरुद्ध्यन्ते तेषा<sup>4</sup>  
 3 व्युपगमसुखम् [II\*]

#### TRANSLATION OF A.

“Alas! Transient are the aggregate constituents (of beings), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss.”

#### REMARK.

This is the famous verse,<sup>5</sup> spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jātaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows :—

अनिच्चा वत संस्कारा उप्पादवयधम्मिनी ।  
 उप्पज्जित्वा निरुद्ध्यन्ति तेषं वृपसमी सुखं ॥

<sup>1</sup> From Major Deane's inked stampages.

<sup>2</sup> Read अनित्वा.

<sup>3</sup> Read हि निरुद्ध्यन्ते.

<sup>4</sup> Read तेषां. The last *akshara* is possibly mutilated.

<sup>5</sup> I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

## TEXT OF B.

- 1 [सर्व]पापस्याकरणं कु[शल\*]-  
 2 स्यो[प]संपदा [I\*]  
 स्वचित्त[व्य]व[दा]नं  
 3 च एतद्बु[द्धा]नु[शासनम्] [I\*]

## TRANSLATION OF B.

“Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha.”

## REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सर्वपापस्य अकरणं कुशलस्य उपसम्पदा ।  
 स्वचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

## TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-  
 2 संवृतः कायेन<sup>2</sup> चैवा[कुश]लम कुर्व[न्] [I\*]  
 ए-  
 3 तास्त्यायिन्कर्मपथा[न्वि]शोद्ध्य<sup>3</sup> [आ]राधये-  
 4 न्मार्गमृषिप्पवेदितम् [I\*]

## TRANSLATION OF C.

“(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages.”

## REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुशलं न कयिरा ।  
 एते तयो कम्मपथे विसोधये आराधये मगं इसिप्पवेदितं ॥

The translator has made it an Upajāti of *Indravamsā* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Outena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kāśyapa.

<sup>1</sup> The bracketed letters are all badly damaged, but just recognisable.

<sup>2</sup> Read कायेन.

<sup>3</sup> This may be meant for एतास्त्यायिन्कर्म<sup>0</sup>. The medial i is detached from the not completely preserved ya.

## No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

By V. VENKATYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as *Pañchapāṇḍavamalai*,<sup>1</sup> i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, *Tiruppāmalai*, is evidently derived from the original name *Tiruppāṇmalai*, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut *Jaina image*, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.<sup>2</sup> On the front face of the rock which overhangs the cave, is engraved the inscription **A**. Farther to the left, but higher up on the same face of the rock is a seated *Jaina figure* with a *chauri* on each side of its head.<sup>3</sup> This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription **B**. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the *Jainas*. "The place has now been taken possession of by the *Musalmāns*, who have several tombs in and around the cave, besides a small *masjid*" near the inscription **B**.<sup>4</sup>

**A.—INSCRIPTION OF NANDIPPOTTARASAR.**

This short inscription is written in very archaic *Tamiḻ* characters<sup>5</sup> and consists of a single sentence in the *Tamiḻ* language, which records that an inhabitant of the village of *Pugaḷālamaṅgalam* caused to be engraved an image of *Ponṇiyakkiyār*, attended by the preceptor *Nāganandin*.<sup>6</sup> *Ponṇiyakkiyār* is the honorific plural of *Ponṇiyakki*, which consists

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzach's *Progress Report* for February to April 1890, p. 1.

<sup>2</sup> A photograph of the group in the cave is given on the Plate facing this page.

<sup>3</sup> See the Plate referred to in the preceding footnote.

<sup>4</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

<sup>5</sup> A facsimile of it is given on the Plate facing p. 142.

<sup>6</sup> A preceptor of the same name is mentioned in a *Vatṭeḷuttu* inscription at *Kaḷugumalai* in the *Tinnevely* district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzach I subjoin the text and translation of this short inscription.

1 Śrī [n\*] [Ā]ṇṇu(nḁ)r Śiṅgaṇan-  
2 di-kkurav-aḍigaḷ mā-  
3 ṇākkar Nāgaṇa-di-kkurav-a-  
4 [ḍi]gṇ! śe[y]vitta ti[ru]mēni [n\*]

"Prosperity! (This) image was caused to be made by the holy preceptor (*gurava*) *Nāganandin*, the pupil of the holy preceptor *Siṃhaṇandin* of *Āṇṇūr*."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.



Fig. 1. Sculpture of Lord Venkateswara, Tirumala, T. N. C.



Fig. 2. Sculpture of Lord Venkateswara, Tirumala, T. N. C.



of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshi*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents Ponniyakki. The male figure standing close to her is perhaps intended for Nāganandin. The village of Puḡalālaimaṅgalam I am unable to identify.

The inscription is dated in the 50th year of Nandippōttaraśar, which is a Tamil form of Nandipōtarāja. This king must have been a Pallava, as his name contains the characteristic epithet *pōttu* or *pōta*,<sup>1</sup> and as the name Nandipōtavarman was actually borne by one of the Pallava kings.<sup>2</sup> As the mention of the 50th year would imply an unusually long reign, it might be assumed *primā facie* that Nandipōtarāja was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the Chālukya-Chōla Kulōttuṅga I. (49 years), the Western Chālukya Vikramāditya VI. (50 years), and the Rāshtrakūṭa Amōghavarsha I. (62 years).

TEXT.<sup>3</sup>

- 1 Nandippōttaraśa[r]kku ay[m]badāvadu Nāga[ṇa]ndi-gura[var]
- 2 [iru]kka Poṇṇiya[k]kiy[ā]r paḡimam koṭṭuvittā[ṇ]
- 3 Pu[ga]lālaimaṅga[la]ttu Maruttuvar magan Nāraṇa-
- 4 ṇ [||\*]

## TRANSLATION.

In the fiftieth (*year*) of Nandippōttaraśar,—Nāraṇa (Nārāyaṇa), the son of Maruttuvar<sup>4</sup> of Puḡalālaimaṅgalam, caused to be engraved an image of Poṇṇiyakkiyār, along with<sup>5</sup> the preceptor (*gurava*)<sup>6</sup> Nāgaṇandi (Nāganandin).

## B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of Rājarāja-Kēsarivarman. In inscriptions later than the 10th year of the reign, the same form of the name, *viz.* with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of Kāndaḷūr-sālai, or of that place and Vēṅgai-nāḍu *etc.* In a few inscriptions with the same beginning, the king's name appears under the form Rājarāja-Rājakēsarivarman. The full name of the king, *viz.* Rājarājakēsarivarman *alias* Rājarājadēva, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of Kāndaḷūr-sālai *etc.*, *i.e.* of the great Chōla king Rājarāja, who ascended the throne in A.D. 984-85.<sup>7</sup> As the

<sup>1</sup> See above, Vol. III. p. 277, note 3.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 146.

<sup>3</sup> From inked estampages, prepared in 1895.

<sup>4</sup> The word *maruttuvar* means 'a physician.' In the present case it seems to be the proper name of a person.

<sup>5</sup> Literally: 'while there is present.'

<sup>6</sup> On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

<sup>7</sup> See above, page 53.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*sāsana*, l. 8) of **Lātarāja Vira-Chôla**, who must have been a tributary of the Chôla king Râjarāja, in whose reign his inscription is dated. He was the son of **Pugaḷvippavar-Gaṇḍa**. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of Kaṇṇaradêva.<sup>1</sup> Another of them was a feudatory of a Chôla king Parakêsarivarman,<sup>2</sup> and the third was the father of Vira-Champa.<sup>3</sup> The name Pugaḷvippavar-Gaṇḍa, i.e. 'the disgracer of vainglorious (kings),'<sup>4</sup> was also an epithet of the Bâṇa king Vijayāditya II.<sup>5</sup> The expression Lātarāja, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from Lāṭa (Gujarāt).<sup>6</sup>

The inscription records that, at the request of his queen, Vira-Chôla assigned to the god of Tiruppāṇmalai (l. 4),—which belonged to Perun-Timiri-nāḍu, a subdivision of Paḍuvûr-kôṭṭam (l. 2),—certain income from the village of Kûraganpāḍi (l. 3). This village is probably identical with the modern Kûrāmbāḍi, 2 miles east from Pañchapāṇḍavamalai. Tiruppāṇmalai is the ancient name of the hill itself, as I have already stated on page 136. Perun-Timiri-nāḍu<sup>7</sup> was called after Timiri, a village 5½ miles south from Arcot. According to other inscriptions, Paḍuvûr-kôṭṭam also included Vellore, Timuvallam and Udayēndiram, and must have thus comprised portions of the modern tālukās of Arcot, Vellore and Guḍiyātam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of Tiruppāṇmalai' (l. 4), the expression *paḷḷichchandam*<sup>8</sup> (ll. 3, 9 and 10) proves that this shrine must have been a Jain one. This might already be concluded from the inscription A., which refers to the image of a Yakshi and to the preceptor Nāganandin. The Yakshis appear to have been worshipped only by the Buddhists and Jainas,<sup>9</sup> and Nāganandin is a Jain name.<sup>10</sup>

The income of the *paḷḷichchandam* at Kûraganpāḍi, which belonged to the shrine at Tiruppāṇmalai, consisted of two items, viz. *karpûravilai* and *anniyāyavāḍaṇḍavirai*. *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of Kûraganpāḍi. *Annīyāyavāḍaṇḍavirai* apparently consists of *anyāya*, 'unlawful,' + *vāḍaṇḍa*, 'the weavers' loom,' + *irai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the Kûram plates of Paramêśvaravarman I. the looms (*tari*) are included among the property owned by the village in common.<sup>11</sup> It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

<sup>1</sup> See above, page 82.

<sup>2</sup> See above, Vol. III. p. 80.

<sup>3</sup> See *ibid.* page 71.

<sup>4</sup> Literally: 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

<sup>5</sup> See above, Vol. III. p. 75.

<sup>6</sup> The word Lāṭa forms part of the names of two villages in the North Arcot district, viz. Lāḍavaram, 4 miles south-south-east of Arcot, and Lāḍambāḍi, 4 miles east of Arni (Āraṇi). An inscription of Saka-Saṁvat 1317 proves that Lāṭa Brāhmanas were settled in the district (*rājya*) of Paḍaivīḍu; see *South-Indian Inscriptions*, Vol. I. p. 82.

<sup>7</sup> According to three inscriptions at Kaṇiyaṇûr (7 miles south of Arcot), this village also belonged to Perun-Timiri-nāḍu, a subdivision of Paḍuvûr-kôṭṭam; see Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>8</sup> See below, page 139, note 6.

<sup>9</sup> See the inscriptions of the Bharat Stûpa, *Ind. Ant.* Vol. XXI. p. 242, and two Jain inscriptions at Tirumalai, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

<sup>10</sup> See above, page 136, note 6.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.<sup>1</sup> The village of **Viḷappākkam**, which is 1 mile south-east of the hill of Pañchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chôla king Râjarâja-Kêsarivarman.

TEXT.<sup>2</sup>

- 1 Svasti śrī<sup>3</sup> [I\*]
- 2 [Kô]v-Irâjarâja-[K]é[sar]iva[n]marku yāṇḍu 8â[va]du Paḍuvûrkk[ô]ṭṭattu=  
[P]perun-Timirinâṭṭu-Ttirupp[ā]ṇmalai-p[pô]-
- 3 gam-[â]giya Kûraga[ṇp]âḍi [i]ṇai-ili pa[l]lichchanda[t]tai ki[l]-p[pa]ṇa[l-âṇ]ḍa  
[I]lâḍar[â]jargaḷ kaṇpûra-vilai ko[ṇḍa] i]-ḍḍha[r]m[ma]n-[k]e-
- 4 ṭṭu-p[p]ôgi[ṇ]ṇad-eṇ[ru] uḍaiyâr-Ilâ[ḍa]râjar Pu[ga]ḷvippavar-[Ga]ṇḍar magu[ṇâ]r  
[Vi]ra-Śôlar Tiru[ppāṇ]malai-[d]ê[va]rai-t[tiruv-a]-
- 5 [di-tto]lu[d=e]ṇun[d=a]ru]li i[r]ukka i[va]r dēv[ī]yâr Ilâḍamah[â\*]dēvi[y]âr  
kaṇpûra-vilaiyum-aṇṇiyâ[ya]-vâvada[ṇḍa]v-i[ḷ]ai[ya]-m[o]-
- 6 ḷind-a[ru]ḷa v[ēṇḍum]=eṇṇu vinṇappañ-jey[ya] uḍai[yâ]r [Vi]ra-Śôlar ka[ṇ]pûra-  
vilaiyum=aṇṇiyâ[ya]-vâvada[ṇḍa]v-i[ḷ]ai-
- 7 [y]u=mo[l]iṇ[ḷ]i[ḷ]ôm=eṇṇu[aru]cheyya<sup>4</sup> Ari[y]ûr kiḷa[vaṇ]-âgi[ya] Vi]ra-Śôlav-  
Ilâḍa-ppêra[r]aiyâ[ṇ-u]ḍai[y]âr [ka]ṇ[m]i[y]ê[y=â]-
- 8 ṇatt[i]y-âgav=i[ḍu]<sup>5</sup> ka[ṇ]pûra-vilaiyum=aṇṇiyâya-[vâ]vada[ṇḍa]v-i[ḷ]aiyu=m[o]l[ḷ]iṇju  
śâsanâñ-choyda-paḍi [I\*] Idn[v-a]-
- 9 Ila[d]u kaṇpûra-vi[l]aiyum-aṇṇiyâya-âvada[ṇḍa]v-i[ḷ]aiyu=m[i]-ppa[l]lichchandattai=  
kkol[v]âṇ Ga[ṇ]ḷgai[y]=i-
- 10 ḍai=[Kkumariy]-i[d]ai=chch[e]yḍâr śe[y]da pâ[va]ṇ=koḷvâr=I[d]uv-al[la]d i-  
ppa[l]lichcha[n]dattai keḍuppâr val[la]va[r]ai
- 11 . . [ṇ]ṇu[va] [I\*] [I]-ddha[r]mat[tai] [ra]kshippāṇ p[ā]da-[dh]â[ḷ]i-y-  
eṇ[ḷ]alai mē[la]ṇa [I\*] Aṇa-[ma]ṇava[r]ka aṇam=alla tu[ṇ]niy-il[ḷ]ai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Râjarâja-Kêsarivarman.

The Lâtarâjas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandaṁ*<sup>6</sup> (in) Kûraganpâḍi, which was enjoyed by (the shrine of) Tiruppāṇmalai in Perun-Timiri-nâḍu, (a subdivision) of Paḍuvûr-kôṭṭam.

(L. 3.) While the lord, the Lâtarâja Vira-Chôla, the son of Puḷaḷvippavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppāṇmalai, his queen Lâtamahâdēvi, thinking: 'this charity (*dharma*)? gets ruined,' made (the following) request:— "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chôla was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

<sup>1</sup> Another explanation of the term *aṇṇiyâvâvadaṇḍavirai* is also possible. It may be analysed into *anydya + dâ + danḍa + irai*. *Avam* means 'a quiver for arrows.' A fine (*danḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

<sup>2</sup> From an inked estampage, prepared in 1890.

<sup>3</sup> These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

<sup>4</sup> Read *aru-oh-ya*.

<sup>5</sup> Read *inda*?

<sup>6</sup> This word means 'land belonging to a Jaina temple'; see *South-Indian Inscriptions*, Vol. II. p. 52, note 2.

<sup>7</sup> This expression appears to refer to the word *paḷlichchandaṁ* in line 3 of the text; compare the words *-ppaḷlichchandattai keḍuppâr* in line 10.



(L. 7.) Thereon **Vira-Chôla-Lâta-péraraiyan**,<sup>1</sup> who was the headman of **Arîyûr**,— with the priest of the lord as executor (*âjñapti*),<sup>2</sup>—assigned the cost of camphor and the tax on unauthorised looms (to the shrine) and drew up this edict (*śāsana*).

(L. 8.) "Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (sins) between the **Gaṅgā** and **Kumari**."<sup>3</sup>

(L. 10.) "Those who, in spite of this, injure this *pallichchandam*, . . . . ."

(L. 11.) "The dust of the feet of one who protects this charity, shall be on my head."<sup>4</sup>

"Do not forget charity; there is no (other) help but charity."<sup>5</sup>

## NO. 15.—JAINA ROCK-INSCRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, PH.D.

**Vallimalai** is a village near **Mēlpādi** in the **Chittûr** talukā of the North Arcot district.<sup>6</sup> **Mēlpādi** itself is situated on the western bank of the **Ponni** river, 6 miles north from **Tiruvallam** in the **Gudiyātam** talukā of the same district. Close to **Vallimalai** rises a rocky hill. A natural cave on its eastern slope contains two groups of **Jaina** images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four **Kanarese** inscriptions, of which the first and third are in the **Grantha** alphabet, and the second and fourth in **Kanarese** characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the **Jaina** cave was (the **Gaṅga** king) **Rājamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.<sup>7</sup> These three inscriptions are labels which give the names of two **Jaina** preceptors whom the two images are meant to represent, and of the founder of the two images, the **Jaina** preceptor **Āryanandin**.

### A.—INSCRIPTION OF RAJAMALLA.<sup>8</sup>

This inscription is written in the **Grantha** alphabet, but in the **Kanarese** language. It consists of two verses in the **Kanda** metre, and records the foundation of the **Jaina** shrine (*vasatî*) in which it is engraved, by king **Rājamalla**, the son of **Raṇavikrama**, grandson of **Śripurusha**, and great-grandson of **Śivamāra**. The record is not dated, nor does it state the dynasty to which **Rājamalla** belonged. As, however, the copper-plate inscriptions of the

<sup>1</sup> i.e. 'the great king of the **Lâta** (servants) of **Vira-Chôla**.' Similar titles of officials are frequently mentioned in the **Tanjore** and other inscriptions.

<sup>2</sup> See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

<sup>3</sup> The expression *Gaṅgaiy-idai=Kkumariy-idai*, 'between the **Gaṅgā** (and) between **Kumari**,' evidently stands for *Gaṅgai=Kkumariy-idai*, 'between the **Gaṅgā** and **Kumari**,' compare above, p. 82 f.

<sup>4</sup> See above, Vol. III. p. 280, and Vol. IV. p. 83.

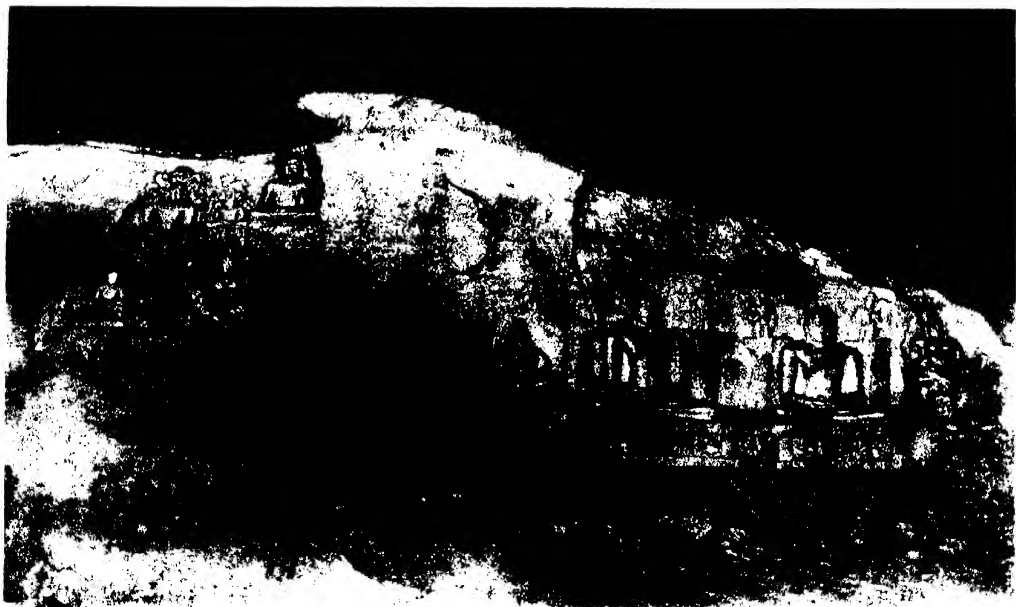
<sup>5</sup> An inscription of **Rājendra-Chôla** at **Kandiyûr** near **Tanjore** (No. 22 of the Government Epigraphist's collection for the year 1895) has the different reading: *ara=maṇavaṛka aram=alladu kai-tādrādē*: "Do not forget charity; what is not charity, will not protect (you)."

<sup>6</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 156.

<sup>7</sup> I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the **Kanarese** alphabet and language. It opens with the two words *svasti hrī*, and records that an image was caused to be made (*mādiida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLIAM.





Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śrīpuruṣa, and his great-grandson Rājamalla,<sup>1</sup> it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rācāmallā,<sup>2</sup> which is dated in Śaka-Saṃvat 899.<sup>3</sup> According to the Âtakûr inscription of Śaka-Saṃvat 872, an earlier Rācāmallā, the son of Ēreyapa, was killed by Bûtuga.<sup>4</sup> Mr. Rice gives Śaka-Saṃvat 792 as the date of a still earlier Rājamalla.<sup>5</sup>

TEXT.<sup>6</sup>

1	Svasti	śrī[h]	[  *]	Śivamār-âtma-jā(ja)-varan=â	pravara-Śrīpuruṣa-nāma-
2	n=âtana	tanayam		bhuvanīśam	Raṇavikraman=avana
3	jamallan=amalinacharitan		[   1*]	Kaṇḍu	gir[i]varaman=â
4	ṇḍalapati			Rājamallan=abhayan=udâram	[ *]
5	priyam			kaṇḍ-konḍân	konḍ=ante
6	sidân	[2*]			vasatiyam=maḍi-

## TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śrīpuruṣa. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,—that lord of the circle of the earth, the fearless (*and*) noble, Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.<sup>7</sup>

B.—INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.<sup>8</sup>

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandiu.

## TEXT.

Śrī • [||\*] Ajjanandi-bhaṭṭārar pra[ti]m[ē] m[ā]d[i]dā[r] [||\*]

## TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image.

C.—INSCRIPTION MENTIONING BANARAYA.<sup>9</sup>

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.<sup>10</sup> It informs us that the image, below which B. and C. are engraved, represents a

<sup>1</sup> Above, Vol. III. p. 177.

<sup>2</sup> *Ibid.* Vol. XIV. p. 76.

<sup>3</sup> *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.

<sup>4</sup> From inked estampages, prepared in 1895.

<sup>5</sup> In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basī* have the meaning of 'a Jaina monastery or temple'; see Mr. Kittel's *Dictionary*, p. 1383.

<sup>6</sup> A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

<sup>7</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

<sup>8</sup> The last word of the inscription, however, is the Sanskrit word *pratimā*, which in Kanarese ought to be *pratime*.

<sup>9</sup> *Ind. Ant.* Vol. VI. p. 102.

<sup>10</sup> *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of **Bānarāya**. The actual name of the **Bānarāya** or 'king of the Bāpa family' is not given. Regarding the Bāpa dynasty, see above, Vol. III. p. 74f.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

## TEXT.

- |   |              |              |       |                        |
|---|--------------|--------------|-------|------------------------|
| 1 | Svasti       | śrī          | [  *] | <b>Bānarāyara</b>      |
| 2 | gurugaḷ=appa |              |       | <b>Bhavanāndi-bha-</b> |
| 3 | tārara       | śishyar=appa |       | <b>Dēvasēna-</b>       |
| 4 | bhaṭārara    | pratimā      | [  *] |                        |

## TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord **Dēvasēna**, who is the pupil of the lord **Bhavanāndi** (**Bhavanandin**), who is the preceptor (*guru*) of **Bānarāya**.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.<sup>1</sup>

This inscription is written in the **Kanarese** alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor **Gōvardhana** and was founded by the preceptor **Āryanandin**, evidently the same person who is mentioned in the inscription B.

## TEXT.

- |   |                            |         |       |                              |
|---|----------------------------|---------|-------|------------------------------|
| 1 | Svasti                     | śrī     | [  *] | <b>Bālachandra-bhaṭārara</b> |
| 2 | śishyar                    |         |       | <b>Ajjanāndi-bhaṭārār</b>    |
| 3 | māḍisida                   | pratime |       | <b>Gōvardha-</b>             |
| 4 | na-bhaṭārār=end-oḍam=avare |         | [  *] |                              |

## TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord **Ajjanāndi** (**Āryanandin**), the pupil of the lord **Bālachandra**; and if you say: "the lord **Gōvardhana**," (*it is*) verily he.<sup>2</sup>

## No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HULTZSCH, PH.D.

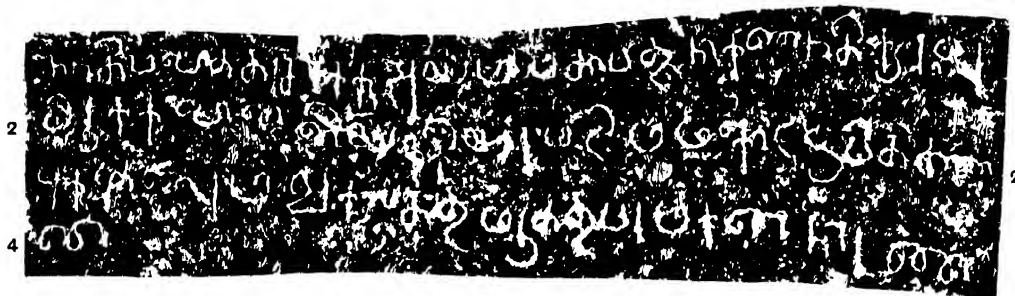
These three copper-plates were lately found in the village of **Kōmarti**, 2 miles south-west of **Narasannapēṭa**, the head-quarters of a tālukā of the **Ganjām** district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures  $7\frac{1}{2}$  to  $7\frac{5}{8}$  inches by  $2\frac{1}{4}$  to  $2\frac{3}{8}$  inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

<sup>1</sup> This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

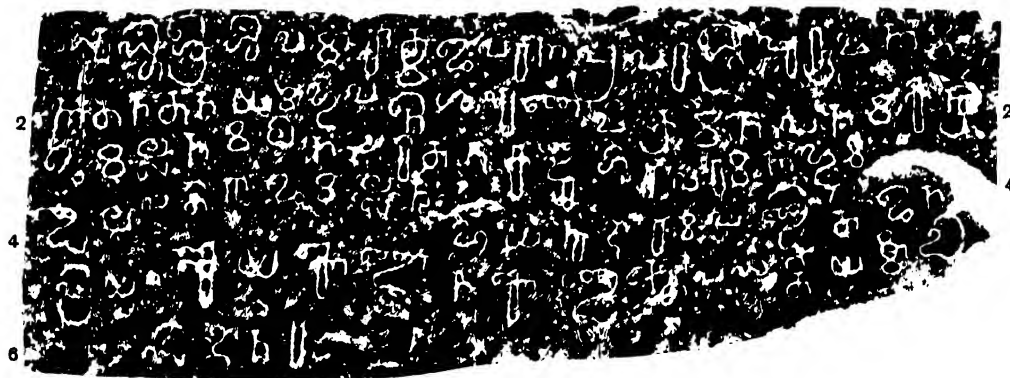
<sup>2</sup> i.e. 'this image represents the preceptor **Gōvardhana**.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

# Rock Inscriptions in the North Arcot District.

Panchapandavainalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.



E. HULTZSCH.

SCALE ONE-TENTH.

Photo. R. I. G. Calcutta.



not yet been cut when I received them; is about  $\frac{3}{8}$  inch thick and about  $3\frac{3}{8}$  inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz.; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman<sup>1</sup> and of the Chicacole plates of Nandaprabhañjanavarman,<sup>2</sup> the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyutapuram plates of Indravarman I.<sup>3</sup>—the oldest dated inscription of the Eastern Gāṅgas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the **numeric symbol** for 'six.' The language is nearly correct **Sanskrit**. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the *Mahārāja* **Chandavarman**, the ruler of **Kaliṅga** (l. 2), in the sixth year (of his reign), on the fifth *tithi* of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāṅgas of Kaliṅga, but still much more closely that of the Chicacole plates of **Nandaprabhañjanavarman**.<sup>4</sup> Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kaliṅg-dhīpati*, i.e. 'lord (of the country) of Kaliṅga,' is applied to the reigning prince. There remains a third point which proves that both Chandavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the **Sālaṅkāyana Mahārāja Vijayanandivarman**,<sup>5</sup> who (1), like Chandavarman,<sup>6</sup> professes to have been 'devoted to the feet of the lord, (his) father' (*bapm-bhañjāraka-pāda-bhaktā*),<sup>7</sup> and who (2) was the eldest son of the *Mahārāja* **Chandavarman**. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chandavarman, the father of Vijayanandivarman, may have been identical with the *Mahārāja* Chandavarman who issued the Kōmarti plates. At any rate, the two Chandavarman must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,<sup>8</sup> would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chandavarman issued the grant, is perhaps identical with the modern **Singupuram**<sup>9</sup> between Chicacole and Narasannapēṭa.

<sup>1</sup> *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palaeography*, p. 135, note 1. They will now probably be in the British Museum.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 48.

<sup>3</sup> Above, Vol. III. p. 128.

<sup>4</sup> See note 2.

<sup>5</sup> See note 1.

<sup>6</sup> See line 1 of the text of the Kōmarti plates.

<sup>7</sup> Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrarathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēngi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

<sup>8</sup> *Madras Journal of Literature and Science*, Vol. XI. p. 302.

<sup>9</sup> Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I p. 9, it is spelt *Singāpuram*.



TEXT.<sup>1</sup>

## First Plate.

- 1 ओ<sup>3</sup> स्वस्ति [॥\*] विजयसिंहपुरात्परमदैवतः<sup>2</sup> वप्पभट्टारकपादभक्तः  
 2 कलिङ्गाधिपतिः श्रीमहाराजा<sup>4</sup> चण्डवर्मा कोहिलूरे सर्वस-  
 3 मवेताकुटुम्बिनः<sup>5</sup> समाज्ञापयत्यस्त्येष ग्रामीन्माभिः<sup>6</sup>  
 4 आत्मनः पुण्यायुर्थ्यशसामभिहृदये<sup>7</sup> आसह-  
 5 स्नांशुशशितारकाप्रतिष्ठमग्र(र)हारं कृत्वा सर्वकर-

## Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसंगीत्राय वाजिस-<sup>8</sup>  
 7 तेयसन्नञ्चचारिणे ब्राह्मणदेवशर्मणे प्रत्तः [१\*]  
 8 तदेवं विदित्वा पूर्वोचितमर्थ्य[१\*]दयोपस्थानं कर्त्त-<sup>9</sup>  
 9 व्यं मेयहिरण्यादि चीपतेय<sup>9</sup> [१\*] भविष्यतश्च राज्ञः<sup>10</sup>  
 10 विज्ञापयति [१\*] धर्मक्रमविक्रमाभ्याम्<sup>11</sup>

## Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता<sup>12</sup> प्रवृत्तक-  
 12 मिदं दानं <sup>13</sup>सद्धर्ममनुपश्यद्भिरेषोयद्भारोनुपालः [१\*]  
 13 अपि चाग्र<sup>14</sup> व्यास(र)गीतात्स्त्रोकानुदाहरन्ति<sup>15</sup> [१\*] बहुभिर्व्वसु-  
 14 धा दत्ता वसुधा<sup>16</sup> वसुधाधिपैः [१\*] यस्य यस्य यदा भूमि-<sup>17</sup>  
 15 तस्य तस्य तदा फलम् [॥\*]

## Third Plate.

- 16 स्वदत्तां पर<sup>18</sup> दत्तां वा यत्न[१\*]द्रक्ष युधिष्ठिर [१\*] महीमहि-  
 17 मतां श्रेष्ठो<sup>19</sup> दाताच्छ्रेयोनुपालनं [॥\*] षष्टिं वर्ष-  
 18 सहस्राणि स्वर्गं मोदति भूमिदः [१\*] आक्षेप्ता  
 19 चानुमत्ता<sup>20</sup> च तान्येव नरके वसेमिति<sup>21</sup> ॥ स्वमुखांश्चा<sup>22</sup> [१\*]  
 20 संवत्सरः षष्ठः ६ चैत्रमासशुक्लपंचमिदिवसः<sup>23</sup> ॥

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read दैवतो.<sup>4</sup> Read °राजशण्ड°.<sup>5</sup> Read °तान्कुटुम्बिनः°.<sup>6</sup> Read °आभिरात्मनः°.<sup>7</sup> Read °उदय°.<sup>8</sup> Read वाजिसनेय°.<sup>9</sup> Read चीपनेयम्.<sup>10</sup> Read राज्ञी.<sup>11</sup> Read °विक्रमाभ्यामन्य°.<sup>12</sup> Read °शासतिः, as above, Vol. III. p. 133, text line 20.<sup>13</sup> Read स्वधर्म°, as Ind. Ant. Vol. XIII. p. 49, text line 11.<sup>14</sup> Read चात्र.<sup>15</sup> Read °गीतात्स्त्रोका°.<sup>16</sup> The plates of Nandaprabhājanavarman read राजानः (vocative) instead of वसुधा.<sup>17</sup> Read भूमिस्तस्य.<sup>18</sup> Read परदत्ता.<sup>19</sup> Read श्रेष्ठ दाना°.<sup>20</sup> Read °मत्ता°.<sup>21</sup> Read वसेदिति.<sup>22</sup> Read स्वमुखांश्चा.<sup>23</sup> Read षष्ठ्यनी.

ॐ नमो भगवते वासुदेवाय ।  
 श्रीकृष्णाय नमः ।  
 श्रीरामाय नमः ।  
 श्रीलक्ष्मणे नमः ।  
 श्रीबाले नमः ।  
 श्रीहनुमान् नमः ।

११ a. १०  
 ६ ८  
 १०

12  
 14  
 16  
 18  
 20

12  
 14  
 16  
 18  
 20

## TRANSLATION.

(Line 1.) Om. Hail! From the victorious (*city of*) **Simhapura**,— the lord of **Kaliṅga**, the glorious **Mahārāja Chaṇḍavarman**, who is a devout worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of **Kōhētūra** :—

(L. 3.) “This village has been given by Us, for the increase of (*Our*) own religious merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the **Brāhmaṇa Dévaśarman**, who is a member of the **Bhāradvāja gōtra** (*and*) a student of the **Vājasaneyā (śākhā)**. Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measured (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules customary from old.”

(L. 9.) And (*the king*) addresses (*the following*) request to future kings :— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities.”

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyāsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own mouth.<sup>1</sup> **The sixth—6—year**; the day of the fifth *tithi* of the bright (*fortnight*) of the month of **Chaitra**.

## No. 17.—ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

This inscription,<sup>2</sup> which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the **Aruḷāla-Perumāl** (Vishṇu) temple at **Kāñchipuram**. Its contents have already been noticed by Mr. Sowell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2". Up to the word *-śrīKulaśekhara* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Raṅganātha inscription of Sundara-Pāṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Palmanābha*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garuḍadhva*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of **Aruḷāla-Perumāl** at **Tiruvattiyūr**,<sup>3</sup> a

<sup>1</sup> Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

<sup>2</sup> No. 34 of the Government Epigraphist's collection for the year 1890.

<sup>3</sup> [This name of ‘Little Conjeevaram’ is derived in inscriptions from *atti*, a Tamil *tadbhava* of the Sanskrit *hastin*, ‘an elephant’; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]



quarter of Kāñchipuram, by the *Mahārāja Ravivarman, alias Saṅgrāmadhira or Kulaśēkharadēva Tribhuvanachakravartin Kōpēriṇmaikonḍāṇ*, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king<sup>1</sup> Jayasimha,<sup>2</sup> who belonged to the family of Yadu and the lunar race and ruled in the Kēraḷa country, and his wife Umādēvi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (i.e. about A.D. 1299-1300), took possession of Kēraḷa (which he ruled as he did his town of Kōḷamba). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōḷas subject to the Kēraḷas, and, at the age of 46 (i.e. about A.D. 1312-13), was crowned on the banks of the Vēgavatī. He then apparently again made war against Vira-Pāṇḍya, defeated him and drove him into the Koñkaṇa and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (i.e. about A.D. 1315-16) that he was at Kāñchi.

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōḷamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kēraḷa country.' As Kūpa-dēśu or Kūpa-rājya, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraḷa,<sup>3</sup> these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraḷa, with Kōḷamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraḷa and over the adjoining countries.<sup>4</sup>

The Vēgavatī on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pālāṇu near Kāñchipuram.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti<sup>7</sup> śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj-āsīd-īha Kēraḷēshu viśhayē nāthō Yadu-kshmābhṛitām ८ jātō=smād=Ravivarmma-bhūpatir=Umādēvyām kumāraś=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh-īva vīrō rasaḥ ८ [1\*]
- 2 \*Kshayan=nītvā sō=yam kali-balam=iv=ārāti-nivahañ=jayaśrīvat kṛtvā nija-sahacharīm Pāṇḍya-tanayām ८ tṛyastrīṇśad-varṣhō yaśu iva yayau Kēraḷa-

<sup>1</sup> In line 6 he is called *Mahārājādhirāja Paramśivara*.

<sup>2</sup> [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Rama Varma of Travancore has published an inscription, dated in the Kōḷamba (Kollam) year 644, of Āḍityavarman, who calls himself an 'ornament of the race (*antaya*) of Jayasimha.' An inscription at Kollam (Quilon), dated in the Kōḷamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vira-Kēraḷavarmanah* [1\*] *ta[th]ā tadvaṃśajātān=cha rājyasya nagarasya cha* [2\*].— E. H.]

<sup>3</sup> Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 84-85, would regard Kūpa-dēśa or Kūpa-rājya as the country around Āṅṅāḷ which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Rājārāja Chōḷa, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the *Kaliṅgattu-Parani* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōtūṅga Chōḷa. (On Kūpa-rājya see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōḷamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

<sup>4</sup> The prince Vira-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 69 ff., has published an inscription of a prince Mārtāṇḍavarman *alias* Vira-Pāṇḍyadēva of Vēṇḍ, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

<sup>5</sup> [See *South-Ind. Inscr.* Vol. II. pp. 345 and 363.]

<sup>6</sup> From an inked estampage, supplied by Dr. Hultzsch.

<sup>7</sup> Metre: Śārdūlavikrīḍita.

<sup>8</sup> Metre: Śikhariṇī.

- padam raraksha svam rāshṭran=nagaram=iva Kōlambam-adhipaḥ ௨ [2\*] Jitvā<sup>1</sup>  
**Samgrāmadhīrō** nṛpatir=adhiranam<sup>2</sup> vidvisham **Vira-Pāṇḍyam**
- 3 kṛitv=āsan **Pāṇḍya-Chōlān**=naya iva tanumān **Kēraḷebhyō**=py=adhinān ௨  
 śhaṭṭhatvārimśad-abdas=taṭa-bhuvī makutaṇ=dhārayan=**Vēgavatyāḥ** kṛidām  
 simhāsana-sthās=chiram=akṛita mahī-kīrtti-vāṇi-ramābhiḥ ௨ [3\*] Kṛitvā<sup>3</sup> **Kēraḷa-**  
**Pāṇḍya-Chōla**=vijayam k[li]pt-ābhishēkōtsavas=samgrām-āpajayēna Ko[m]-
- 4 kapa-gatan=tari **Vira-Pāṇḍyam** ripum ௨ nītvā sphita-balan=tatō=pi vipinān=jitvā  
 diśām=uttarām **Kāñchyām**=atra chaturttham=abdum=alikhat **Samgrāmadhīrō**  
 nṛpaḥ ௨ [4\*] **Ā** Mēror=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ௨  
**Yadukula-sēkhara** ēsha kshōṇīm **Kulasekhara[h]** svayam bubhujē ௨ [5\*]
- 5 Svasti [\*] Śrīḥ [\*] **Chandrakula**=maṅgalapradīpa ௨ **Yādava-Nārāyaṇa** ௨ **Kēraḷadēsa-**  
 puṇyaparīṇama ௨ nāmāntara-Karṇa ௨ **Kūpaka**=sārvvabhauma ௨ kulasekhari-  
 pratishṭhāpita-**Garudādhvaja** ௨ **Kōlambapuravar**=ādhiśvara ௨ **śrīPatma(dma)nābha**·  
 padakamala-paramārādha ௨ prapatarāja-pratishṭhāchāryya ௨ vimatarāja-  
 bandikāra ௨
- 6 dharmmataru-mūlakanda ௨ satgu(dgu)ṇ-ālmkāra ௨ chatuśshashṭīkalā-vallabha ௨  
**Dakṣhiṇa-Bhōjārāja** ௨ **Samgrāmadhīra** ௨ mahārājādhirājaparamēśvara**Jayasimha-**  
**dēva**=nandana-**Ravivarmam**=mahārāja-śrī**Kulasekhara**dēva ௨ <sup>6</sup>Tribhuvānāchchakra-  
 vatti Kōṇēriṇmai-koṇḍaṇ **Kāñchipurattil** **Tiruvattiyūril** niṇṇ=aruḷiya **Arulāla-**  
**Pperumāl**
- 7 kōyil=ttiruppadi Śrīvaishṇavargalukku [11\*] **Perumāl** **Arulāla-Pperumāl**ukku  
 nam pērāl=kkatṭiṇa **Kulasegarai**=śandikku amudupaḍi sāttuppaḍi ulliṭṭa pala  
 vēṇjaṇattukkum Āvaṇi-mādattu eḷund=aruḷa nam pērāl kaṇḍa tirunālukkum  
 tiṅgaṭ=ttirunālukkum amudupaḍi sāttuppaḍi ulliṭṭa vēṇjaṇattukkum  
 tirukkoḍi . . .

## TRANSLATION.

(Verse 1.) Hail! There was here, in the **Kēraḷa** country, a king, an ornament of the **Moon's** family, named **Jayasimha**, a lord of the **Yadu** rulers. As **Kumāra** was born to **Śiva** from the goddess **Umā**, so was born to that prosperous one from **Umādēvi**, at the time when<sup>6</sup> the **Śaka** year was (denoted by the chronogram) **dēhavyāpya** (i.e. 1188), the king **Ravivarmān**, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the **Kali** age, and having taken for his consort, like the fortune of victory, a daughter of the **Pāṇḍya**, when thirty-three years of age took possession<sup>7</sup> of **Kēraḷa** as he had done of fame, and ruled his territory like the town of **Kōlamba**.

(V. 3.) This king **Samgrāmadhīra**, having vanquished in battle the enemy **Vira-Pāṇḍya**, and having, like polity embodied, made the **Pāṇḍyas** and **Chōlas** subject to the **Kēraḷas**, when forty-six years of age, assumed the crown on the banks of the **Vēgavati**, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.<sup>8</sup>

(V. 4.) Having celebrated his coronation festival when he had vanquished the **Kēraḷas**, **Pāṇḍyas** and **Chōlas**, having driven that enemy **Vira-Pāṇḍya**, who after his defeat in battle

<sup>1</sup> Metre: Sragdharā.<sup>2</sup> Read °raṇam vidvisham Vira-Pāṇḍyam.<sup>3</sup> Metre: Śārdūlavikṛīḍita.<sup>4</sup> Metre: Gīti.<sup>5</sup> From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.<sup>6</sup> The original has, literally, 'at the time sharing in the Śaka year *dēhavyāpya*.'<sup>7</sup> The phrase *padam gḍ* appears to be used in the sense of *padam kṛi*; *pada* by itself is synonymous with *sthāna* or *pradēśa*.<sup>8</sup> The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vāṇi-ramā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkaṇa**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchi** wrote his fourth year.

(V. 5.) As far as the **Mêru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's race**, **Kulaśekhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's race**, the **Nārāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraḷa country**, the **Karna** under another name,<sup>1</sup> the **Kūpaka**<sup>2</sup> universal monarch, the establisher of his **Garuḍa-banner** on the (seven) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,<sup>3</sup> the preceptor of preeminence to kings who bow down before him, the imprisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja of the South**, **Samgrāmadhira** (i.e. the one firm in battle), the son of the **Mahārājādhirāja Paramēśvara Jayasimhadēva**, **Ravivarman** the **Mahārāja**, the glorious **Kulaśekhara**<sup>4</sup>, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'<sup>4</sup> (*addresses the following order*) to the **Śrīvaishṇavas** of the sacred shrine in the temple of **Arulāla-Perumāḷ**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchipuram** :—

(L. 7.) [*We have given*] to the lord **Arulāla-Perumāḷ** for the various requirements, including offerings and ornaments, at the daily worship (*samādhi*)<sup>5</sup> of **Kulaśekhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner<sup>6</sup> . . . . .

## NO. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,<sup>7</sup> which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (Vishṇu) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣaṇasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *virudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidviṣam*, l. 2, and *pratiṣṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhu* is doubled in *buddhyasā*, l. 11, and *Garuḍādihvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Patmanābha*, l. 3, *satguṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhyaṣ*, l. 11, and *khaṭṭō*, l. 11.

<sup>1</sup> *Nāmāntara-Karna* apparently is equivalent to *nāmāntara-yuktō Karnaḥ*.

<sup>2</sup> See above, p. 146, note 3.

<sup>3</sup> [The temple at Trivandrum, the capital of Travancore, is dedicated to Padmanābha (Vishṇu), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dēva*. The gold coins which the rulers of Travancore distribute to Brāhmanas at the *tulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayālam legend *Śrī-Patma(dma)nābha*; see the *Madras Journal of Literature and Science* for 1899-94, p. 54 f.—E. H.]

<sup>4</sup> See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

<sup>5</sup> Compare above, Vol. III. p. 98.

<sup>6</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 138.

<sup>7</sup> No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king **Ravivarman**, *alias* **Samgrāmadhira** or **Kulasēkhara****dēva**, and up to the word *-śrīKulasēkharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at Kāñchī, has here been omitted. Verses 5—8, which were composed by **Kavibhūṣaṇa**, then record that the king, after subduing his opponents, worshipped his tutelary deity **Vishṇu** at **Raṅga**, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *paṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of **Ravivarman**, also composed by **Kavibhūṣaṇa**, which does not contain anything to which special attention need be drawn here.

TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī-Jayasimha ity=abhihitas=Sōmānvay-ōttamsakō rāj=āsīd=iha Kēraḷēshu  
vishayō nāthō Yadu-kshmābhritām ८ jātō=smād=Ravivarmanma-bhūpatir=  
Umādevyām kumārū=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iya  
virō rasah ८ [1\*] <sup>3</sup>Kshayan=nitvā sō=yaṁ kali-balam=iv=ārāti-nivahañ=  
jayaśrīvat kṛitvā nija-sahacharim Pāṇḍya-tanayām ८ trayastrimśad-varshō
- 2 yaśa iya yayau Kēraḷa-padum raraksha svati rāshṭran=nagaram=iva  
Kōḷambam=adhipaḥ ८ [2\*] Jitvā<sup>4</sup> Samgrāmadhirō nripatir=adhirajam  
vidvisham<sup>5</sup> Vira-Pāṇḍyam kṛitv=āsau Pāṇḍya-Chōḷān=naya iya tanumān  
Kēraḷēbhyō=py=adhiññau ८ shaṭchatvārimśad-abdas=taṭa-bhūvi mukuṭan=dhārāyan=  
Vēgavatyāḥ kṛidān sūhāsana-sṭha=chiram=akṛita mahi-kirtti-vāṇi-ramābhīḥ ८  
[3\*] <sup>6</sup> Mēror=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ८ Yadukula-sēkhara ८sha  
kshōṇim Kulasēkhara[h] svayam bubh[u]jō ८ [4\*]  
Svasti [1\*] Śrī[h] [1\*] Chandrakula-maṅgalapradīpa<sup>7</sup> | Yādava-Nārāyaṇa |  
Kēraḷadēsa-puṇyaparināma | nāmātara-Karṇa | Kūpaka-sārsvabhāuma |  
kulāsikhari-pratishṭhāpita-Garudaddhvaja | Kōḷambapuravar-ādhiśvara |  
śrīPatma(dma)nābha-padakamala-paramārūdhaka | pra-
- 4 pātārāja-pratishṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda |  
satgu(ḍu)ṇ-ālanikāra | chatushshashṭikalā-vallabha | Dakṣhiṇa-Bhōjarāja |  
Samgrāmadhira | mahārājādhirājaparamōśvaraJayasimhadēvanandana-  
Ravivarmamamahārāja-śrīKulasēkharadēva ८ Kṛitvā<sup>8</sup> durnnaya-vairi-  
nairṇita-samam saṁskāra-saṁsōdhitō ni[drā]nām=adhidēvatān=nirupa-
- 5 mair=abhyarchchya mauly-ādibhiḥ ८ dharmmair=antar=adhisṭhitō sahṇidayais=  
Samgrāmadhirah kṛiti Rāṁgē=smin sumanō-dhivāsam=akarōl=lāsyō niyujya  
trayim ८ [5\*] Labdhā sāgaranēmi-bhūmi-vishayā rantum pratishṭhā yatas=  
tasmai śrī-Kulasēkharō Yadu-patis-trikshatra-chūdāmaṇiḥ ८ Rāṁgē=smin  
Kamalā-sakhāya Harayē ramyām pratishṭhān=dadan
- 6 santah pratyupakurvātō hy=upakṛitāḥ sarvvē kim=atr=ātbbu(dbhu)tam ८ [6\*]  
Bhōpājair=ḷa-Kārttaviryya-Sagarair=yyah pūrvvam=āsīt kṛitah paśchāt  
prauḍhatamō-haram Yadu-patis=tam bhadra-dipōtsavam ८ chakrē Śakra iv=

<sup>1</sup> From an inked estampage, supplied by Dr. Hultzsch.

<sup>2</sup> Metre : Śikharinī.

<sup>3</sup> Read *vidyā* ८.

<sup>4</sup> The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulasēkharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

<sup>5</sup> Metre of verses 5—8 : Śārdūlavikṛitita.

<sup>6</sup> Metre : Śārdūlavikṛitita.

<sup>7</sup> Metre : Śragdharā.

<sup>8</sup> Metre : Giti.



- āsrayas=sumanasām samrāt trayidharma-vid=**Raṅgē**=smin=ruchirāṅka-  
samśrita-Ramā-rōchishṇavē Viṣṇavē | [7\*]
- 7 Samrājām=iva yas=satām samudabhūt=tais=tair=ggupair=mmātri[kā] saisha<sup>1</sup> śrī-  
**Kulaśēkharaś**=satabhishak-tārē sa-kanyā-ravan ८ bhaṭṭēbhyaḥ puratō=tra  
**Raṅga**=nripatēḥ pañchāśatō sākshipaḥ pratyēkam pratihāyanam paṇa-satan=  
dā[t]um pratishthām<sup>2</sup> vyadhāt ८ [8\*] **Kavibhūṣaṇasya** ८
- 8 Svasti<sup>3</sup> [ku]rmmas=trayidharma-[va]rimmaṇē **Ravivarmmaṇē** | rapakarmma-  
[sthi]t-ādharma- . rmma . [rāti]-sarmmaṇō ८ [9\*] [Du]rbalasya balam  
rāj=ēty=ēshā satyā sarasvatī | **Samgrāmadhirō** dharmmasya durbalasya  
balam kal[au] ८ [10\*] Raviś=cha **Ravivarmma** cha d[v]āv=imau tējasā=  
nidhī | ēkasy=ānhi(hni) p[r]atāpa-[śrī]r=aparasya tv=aharnniśam ८ [11\*]  
Kṛishṇaś=cha **Ravivarmma** cha Yaduvamś-ōṭbha(dḥba)vāv=nbhau |
- 9 ēkō gōpavadhū-jāras=svadār-aikaparō=paraḥ | [12\*] **Rājyā**[bhi]shē[kā]-kāmānām  
**Rāvivarmma**-mahīpatō ८ pushp-ābhishēkō bhūpānām=tvat-[pa]dāmbhōja-  
dhāraṇam | [13\*] Guru-kalpadrum-ēndr-ādhyaṇ=dyaṇ karōshi **Ravē**  
mahīm ८ jñātā dātā satām pātā mahatām kin=nu dushkaram | [14\*]  
**Samgrāmadhira** tvad-rājyō chōrō n=āst=iti
- 10 vān=mrishā ८ champaka-dyutisarvasva-chōras=tō vighrahas=svayam | [15\*]  
Dṛishṭvā **Dakshina-Bhōja** tvām parō bibhyati tad=varam ८ para-dārūn=api  
drashṭum bibhēshi tvām hi sarvvadā | [16\*] ēkas=svādu na bhūjīt=ēty=  
ētat kin=na śrutam vachāḥ ८ ēkas=svādu ja[ga]t sarvvam bhūnktshē  
**Yādava**-bhūpatē | [17\*] Kathau=**Dakshina-Bhōja** tvām bruvatē
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadā paschād=vittam yat=ta[n=na]  
buddhyasō | [18\*] Ripū[n]=ēkō jayām=iti rapē mā dṛipya **Yādava** ८  
bāhuḥ khaṭgō(dgō) manō vāji sahāyāḥ kin=na santi tē | [19\*] Prāyō na  
dōsha strī-hatyā rājñām Rāma-sadharmmaṇām ८ sa[tā]m sahacharīm hamsi  
**Ravivarmman**=daridratām | [20\*] Dhanam sarvvan=dadām=iti kathan=tē  
**Yādava**
- 12 vratam ८ brahmāṇḍa-bhāṇḍāgārē=smīn sañch[i]nōsh[i] yaśō-dha[na]m |  
[21\*] <sup>4</sup>[S]ēvyas=tais=tair=ggupair=ēva sēvitum yad=dadās[i] naḥ | ēshā  
**Yadu**-patē satyam=ikshubhakshana-dakshipā | [22\*] **Kulaśēkhara**-bhūpā[ḥ]  
simhāsa[na]ū=jushatv=aya[m] | simhāsana-jushō lōkē sthavarā ēva  
bhūbhṛitah | [23\*] **Samgrāmadhira** ity=ētam=ma-
- 13 ntram pañch-āksharam budhāḥ | [ja]pantō durggaṭiṇ=jitvā prāpnuvanti param  
[ś]jivam | [24\*] Iti **Yādavakīrti**-indōḥ kulāsh=shōḍaśa sūktayah |  
ullāsayantu ku-mudam **Bhūṣaṇē** parvvaṇi sphuṭāḥ [25\*] <sup>5</sup>Atasi-champaka-  
varṇau tulasī-kīrtti-surabhīkṛita-svāṅgau | **Yadu-nāthau** nāthau naḥ kṛitam=  
aparaiś=chittadēva-naradēvaiḥ ८ [26\*]
- 14 **Kavibhūṣaṇasya** ८

## TRANSLATION.

[Up to the word -*śrīKulaśēkharadēva* in line 4 the text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

<sup>1</sup> See *Kāṭikā* on Pāṇini, vi. 1, 134.

<sup>2</sup> Read *pratishthām*.

<sup>3</sup> Metre of verses 9–25: *Ślōka* (Anuṣṭubh). In the fourth Pāda of verse 9 two *akṣaras* are quite effaced.

<sup>4</sup> Originally *dētyas*= was engraved, but the *ś* of the first *akṣara* is effaced, and in the place of it *s* seems to have been engraved.

<sup>5</sup> Metre: *Gīti*.

**Raṅga**, which is purified with holy rites and is full of pleasing works of piety, the wise **Samgrāmadhira** made here an abode of the god, having appointed the three Vēdas for the dance (?).<sup>1</sup>

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (god) Hari, accompanied by Kamalā (Lakshmi), the glorious **Yadu** lord **Kulaśekhara**, the crest-jewel of three lines of kings,<sup>2</sup> gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings Ila, Kārtavīrya and Sagara, that the **Yadu** lord, who is the asylum of the well-disposed as Śakra (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at **Raṅga** for Viṣṇu, resplendent with Lakshmi resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulaśekhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism Śatabhishaj when the sun is in Kanyā, one hundred *paṇas* each to fifty learned men.— By **Kavibhūṣaṇa**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vēdas, . . . the refuge of enemies . . . (')

(V. 10.) That a king is the strength of the weak, is a true saying; **Samgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishṇa** and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of Jupiter,<sup>3</sup> the tree of paradise, and Indra. What is there difficult for the great?

(V. 15.) O **Samgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champakā* flower of all its lustre.

(V. 16.) O you **Bhōja of the South**! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?<sup>4</sup> Alone you enjoy the whole earth, O **Yādava** king!

(V. 18.) How is it, O you **Bhōja of the South**, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yādava**, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like Rāma, incur no guilt by killing women;<sup>5</sup> (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

<sup>1</sup> I do not see the exact meaning of the three last words of the verse, *lasyē niyujya trayām*. The word *adhivēda* (in *sumanōdhivēda*) is said to be synonymous also with *adhivēdsana*, 'the act of causing a divinity to take up its abode in an image.'

<sup>2</sup> Compare *abc. re*, Vol. III. p. 17, verse 30, and note 5.

<sup>3</sup> Jupiter was the teacher of the gods.

<sup>4</sup> See Böhtlingk's *Ind. Sprüche*, 2nd ed., No. 1891: *Ēkaḥ svādu na bhujyeta śkaiśch-drthāna chintayēt śkō na gachchhāt' ardhvānam n-aikaḥ supīśhu jāgrīdyt* ||

<sup>5</sup> See *Raghuvamśa*, xi. 17 ff.

(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulasākhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,<sup>1</sup> overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yadu lords<sup>2</sup> who have the hue of the *atusī* and *champaka* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

#### No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

**Mahēndravāḍi** is a village 3 miles east-south-east of the Sholinghur Railway Station<sup>3</sup> on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kīlvidi, so called because it originally formed the eastern street of Mahēndravāḍi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvêripāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravāḍi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasiṃha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇeśa is cut on one side of a separate boulder.

The inscription is written in the same archaic **Pallava alphabet** as the two cave inscriptions of Gunabhara on the Trichinopoly rock,<sup>4</sup> and consists of a single **Sanskrit** verse in the Kōkilaka metre, each *pāda* of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name **Mahēndra-Vishṇugriha**, i.e. 'the Vishṇu temple of Mahēndra;'

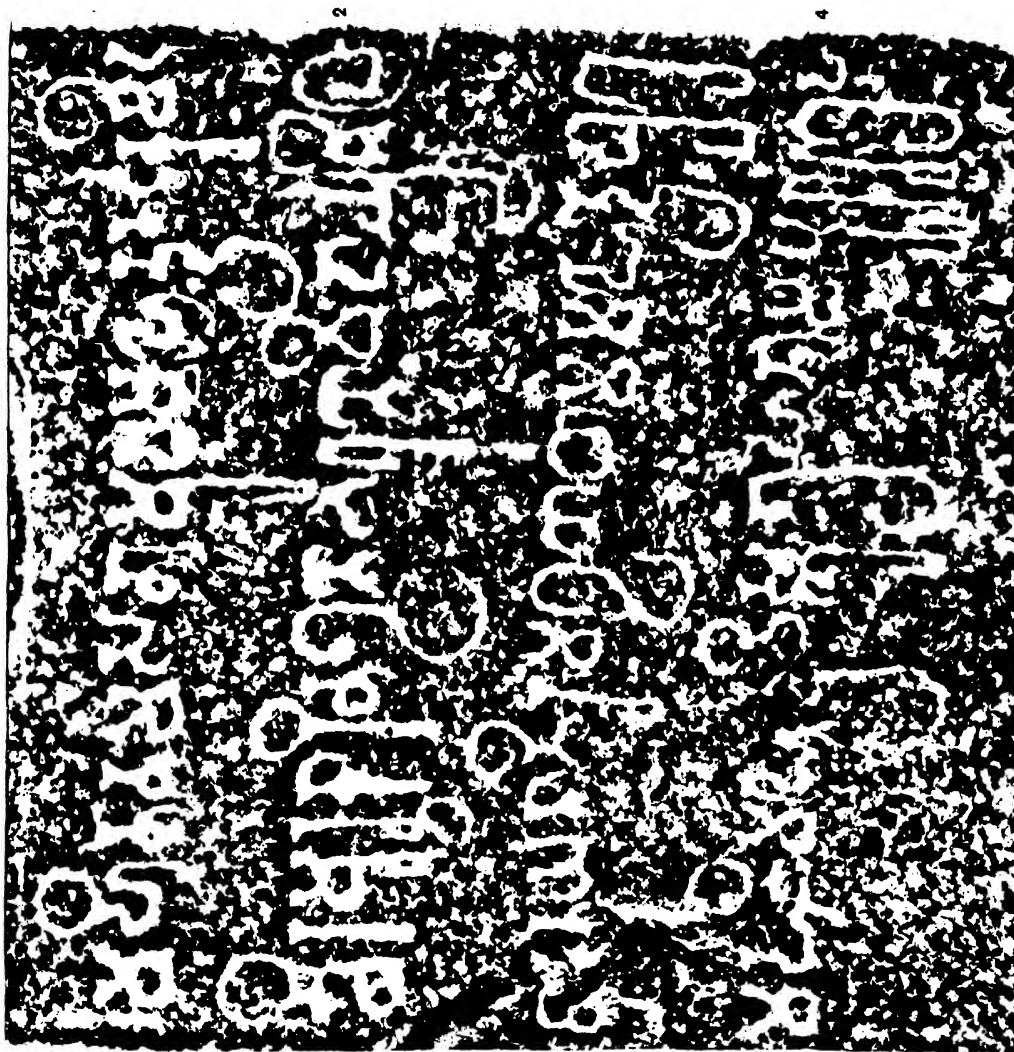
<sup>1</sup> [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

<sup>2</sup> i.e. the god Vishṇu-Krishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

<sup>4</sup> *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.

Mahendravadi Inscription of Gunabhara.



E. HULTSCH.

SCALE ONE-THIRD.

Photo. R. I. O., Calcutta.



that it stood on the bank of the **Mahendra-tatāka**, i.e. 'the tank of Mahendra;' and that it was situated in **Mahendrapura**, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that **Mahendrapōtarāja** was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname **Guṇabhara**, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two **Pallava** kings called **Mahendrarman**, who belonged to the first half of the seventh century of our era.<sup>1</sup> Mr. Venkayya has adduced certain facts reported in the *Periyapurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendrarman I.<sup>2</sup> Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the **Toṇḍai-maṇḍalam**, within which Vallam and Mahendravādi are situated, but also the **Chōla** country, to which Trichinopoly belongs.

TEXT.<sup>3</sup>

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम्]<sup>4</sup>  
 2 स्थिरमुख कारितं गुणभरेण विदार्थ्य शिल[ाम्] [॥\*]  
 3 ज[न]नयनाभिर[र]मगुणधाम महेंद्रपुरे  
 4 मह[ति] महेंद्रविष्णुगृहनाम सुरा[रि]गृहं [॥\*]

## TRANSLATION.

Splitting the rock, **Guṇabhara** caused to be made on (the bank of) the **Mahendra-tatāka** (tank) in the great (city of) **Mahendrapura** this solid, spacious temple of **Murāri** (Vishnu), named **Mahendra-Vishnugriha**, which is highly praised by good people, (and which is) an abode of beauty pleasing the eyes of men.

## No. 20.—SEMRA PLATES OF PARAMARDIDEVA

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra**, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of Shābgarh, a police station in the Sagar district of the Central Provinces, and were presented to the Lucknow Museum by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi**, which divides the first five lines

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 341.<sup>2</sup> Above, Vol. III. p. 277 f.<sup>3</sup> From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>4</sup> Read मिहं. The final m at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akṣura* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is  $\frac{1}{2}$  inch. The characters are the *Nāgarī* of the 12th century A.D. They closely resemble those of the two *Mahōba* inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *puladhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect *Sanskrit*, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many *Prākṛit* or hybrid forms. Thus we have *Chaubhuja* for *Chaturbhuja*; *Vaehchha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikuma* and *Tikava* for *Trivikrama*; *Vasē* for *Vasiṣṭha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishikēsa*; *Salakhane* for *Sallakshana*; *Sōmē* (*Sōmekasya*), probably for *Sōmadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);<sup>1</sup> *Dēū* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhaṇa*, *Pālha*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;<sup>2</sup> and so forth. The spelling of pure *Sanskrit* words is frequently faulty, e.g. in *Parāsara* for *Parāśara*; *Kausika* for *Kauśika*; *Sāmkṛitya* for *Sāṃkritya*; *vaṣundharā* for *vaṣuṃdharā*; *sākhā* for *sākhā*; *ansa* for *aṃśa*; *Yayurvēda* for *Yajurvēda*. The doubling of *chh* into *chchh* is invariably neglected except in a single case, *āchchhēttā* in line 120. There are also some clerical mistakes, e.g. *śrīmanimat* for *śrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an *Anuṣṭubh ślōka* in honour of the *Chandrātrēya* race of princes:—"Victorious is the race of the *Chandrātrēya* princes (sprung from the Moon, the son of *Atṛi*), which resembles the moon (because) it gladdens the universe, is revered by all rulers (or worn on his head by *Śiva*, the lord of the universe), and is brilliant." Next comes a prose passage which refers to *Paramardidēva*:—"In this prosperous (race), radiant through the appearance of such heroes as *Jayaśakti* and *Vijayaśakti*, who were glorified through their victories over their adversaries, there is victorious the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paramardidēva*, an ardent devotee of *Mahēśvara* and lord of the famous *Kālañjara*, who meditated on the feet of (i.e. was the successor of) the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Madana-varmadēva*, who meditated on the feet of (i.e. was the successor of) the illustrious *P. M. P. Prithvivarmadēva*." The king is further described in a *Śārdūlavikṛīḍita* verse:—"First, Brahman created beauty in Cupid, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in *Bṛihaspati*, and truthful speech in (Yama) the son of (his) austerities.<sup>4</sup> Then, when

<sup>1</sup> [In *Gujarāt*, *Gāgā* is a familiar abbreviation for *Gaurīśaṃkara*, and it is possible that *Gāgū* and *Gāgē* may stand for the same word.—G. Bühler.]

<sup>2</sup> [Compare *Palanpur* for *Prahlādanapura*.—G. Bühler.]

<sup>3</sup> The spelling *nsa* for *ṃsa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

<sup>4</sup> [The *Śārdūlavadhā*, ii. 9, shows that we must rather translate:—"and truthful speech in (Yudhiṣṭhira) the son of *Pāpa* (*Dharma*)."—E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,—Brāhmaṇas and other worthy persons,—(*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mēdas and Chandaśas, of the following villages:—

- (1) in the district (*vishaya*) of Vikaura,—(a) Khaṭaudā-dvādaśaka, and (b) Tāṇṭa(?)-dvādaśaka, belonging to Rāḥa, and (c) Hāt-āshtādaśaka, and (d) Sēsai-grāma;
- (2) in the district (*vishaya*) of Dudhai,—(a) Pilikhini-pañchēla, and (b) Itāva-pañchēla;
- (3) in the district (*vishaya*) of Vaḍavāri,—(a) Isarahara-pañchēla, and (b) Uladaṇa, and (c) Kakaradaha;
- (4) in Gōkula,—(a) Nasahahathidaha (?), and (b) Patha:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ādāya*),—entrance into them being forbidden to the irregular soldiers (*chāta*) and the rest, excepting all the following,—the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiā and Jalhuā, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭias, which is connected with the Ajayasāgara (*i.e.* the tank of Ajaya),—have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaiśākha, Saṃvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of kuśa grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Saṃvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tīrtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,—to Brāhmaṇas emigrated from various *agrahāras* of the Bhaṭṭas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śikhās*,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,<sup>1</sup> which are arranged according to their Vēdas and to which are prefixed the abbreviations *dvi*, *i.e.* *divivēdin*; *tri* (or *ti*), *i.e.* *trivēdin*; *chau*, *i.e.* *chaturvēdin*; *a* or *agni*, *i.e.* *agnihōtrin*; *śrō*, *i.e.* *śrōtriya*; *paṇ*, *i.e.* *pandita*; *dā*, *i.e.* *dīkṣita*; *thā*, *i.e.* *thakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.<sup>2</sup> The share<sup>3</sup> which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata*:—"Knowing this, you must bring to these

<sup>1</sup> See the *Alphabetical List* at the end of this paper.

<sup>2</sup> Here probably only a title given to a Brāhmaṇa.

<sup>3</sup> The shares are expressed in *padas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.



(above named persons) the shares (of the crop), enjoyments (*bhôga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhukas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (all) other objects found within their boundaries, and together with the external and internal imposts.<sup>1</sup> And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," etc.

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mâlinî verse:—"The recorder of charitable gifts (*dharmalekhin*) called **Prithvidhara**, a member of the **Vâstavya** race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitâlahâra*) **Pâlhaṇa**."

Our document is thus a confirmation of a former grant by **Paramardidêva's** grandfather and immediate predecessor,<sup>2</sup> **Madanavarmadêva**. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V.S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidêva, [**Vikrama**]-**Saṃvat 1223, Vaiśākha śudi 7, Thursday**, corresponds, according to Professor Jacobi's *Tables*, to **Thursday, the 27th April, A.D. 1167**, the year given being the southern expired year. Our date of Madanavarmadêva, **Saṃvat 1219, Māgha badi 15, Thursday**, corresponds to **the 15th February, A.D. 1162**, which was a **Thursday**, the year being the current year, and the scheme used the *amānta* scheme; the **solar eclipse**, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, **Vāridurga** is probably **Barigar** in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). **Madanapura** is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S. W.). Among the other names I find:—

1. **Vikaura**—Beekore *khurd* and *kullan*, 4-5 miles S. W. of Madanapura.
2. **Khaṭaudâ**—**Khutourea**, S. E. of Beekore.
3. **Sēsai**—**Sajoo** (?), S. E. of Khutourea.
4. **Dudhai**<sup>3</sup>—**Doodhai**, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. **Itâva**—perhaps **Etawah**, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vaḍavâri**—**Berwara**, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladana**—**Ooldana khurd**, 7 miles N. E. of Madanapura, and **Ooldana kulla n**, N. L. 24° 28' and E. L. 78° 53' (*T. A.* sheet No. 70 N. W.).
8. **Patha**—**Putha**, 4 miles E. of Berwara.

<sup>1</sup> [i.e. probably imposts paid by the villagers and strangers or Uparis.—G. Bühler.]

<sup>2</sup> According to the pedigree in the Batêsvâr stone inscription of Paramardidêva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was Yaśôvarman. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> ॥ स्वस्ति । जयत्याज्ञादयन्विष्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां  
वंशश्चन्द्र इवोच्छलः ॥ 'तत्र प्रवर्द्धमाने विरोधिवि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-  
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 र्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानुध्यात-  
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मत्परमहिंदेवो<sup>3</sup> विजयो [।\*]  
सौन्दर्यम्भकरध्वजे जलनिधौ गा-
- 5 श्रीर्यमं दिवोप्यैश्वर्यं<sup>4</sup> धिषणे धियञ्च तपसः सत्याञ्च वाचं सुते । सृष्टा-  
भ्यासवसाहते<sup>5</sup> परिणति<sup>6</sup> निम्नाणशिल्पे ध्रुवं<sup>7</sup> य-
- 6 त्रासौ निरमायनन्यसदृशो धात्रा गुणानां गणः ॥ स. एष दुर्विषहतर-  
प्रतापतापितसकलरिपुकुलः कुलवधूमिव 'वशन्धरात्रिराकुलं
- 7 परिपालयन्नविकलविवेकनिर्मलीकृतमतिः । विकौरविषये खटौडाद्वादशक ।  
तथा राल्हसत्कटांटाद्वादशक । तथा हाटाष्टादशक । तथा स-
- 8 सयोग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-  
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले  
नसहृदयिदह । प-
- 9 य । ग्रामाणामुपगतान्त्राह्मणानन्यांश्च मान्यानिधुक्ताकुटुम्बिकायस्थदूतवैद्यमह-  
त्तराभेदचण्डालपर्यन्तान्मर्त्त्यान्संवीचयति<sup>8</sup> समाम्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः<sup>9</sup> (।) ग्रामाः सजलस्थलाः सस्थावरजङ्गमाः  
स्वसीमावकिन्नाः <sup>10</sup>सावजङ्घा <sup>11</sup>भूतभविष्यवर्त्तमाननिःशेषादायसंहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवद्धतलसीमा । गङ्गुर-  
कुल । देवश्रीसोमनाथ । तथैतत्संवद्धलिङ्गिभ्राजल्लुभ्राकयोर्वडवारि-

• दुवैग्रा-<sup>12</sup>

<sup>1</sup> From ink-impressions supplied by Dr. A. Führer.

<sup>2</sup> Read श्रीमत्पर°.

<sup>6</sup> Read परिणतिं निम्नां°.

<sup>9</sup> Read लिखिता.

<sup>12</sup> Read दुधे.

<sup>4</sup> Read °श्रयं.

<sup>7</sup> Read वसंधरां.

<sup>10</sup> Read सावजङ्घा.

<sup>2</sup> Expressed by a symbol.

<sup>5</sup> Read °वशाहते.

<sup>8</sup> Read संवीचयति.

<sup>11</sup> Read भविष्यहर्त्.

- 12 म । अजयसागरसंवदलटिभानां हलचतुष्टयावक्षिन्ना मदनपुरे भूमिः ।  
एतत्सर्वं 'वह्निक्कल्यास्माभिः सोनसर[स]माधीसे' । सम्बत<sup>१</sup> १२२३  
'वैसाखशुदि ७
- 13 गुरुवारे । पूर्व महाराजाधिराजश्रीमन्मदनवर्धदेवेनास्मत्पितागहेग<sup>२</sup> वारीदुर्ग-  
समावासे सम्बत<sup>३</sup> १२१६ माघवदि १५ गुरुवारे पुण्यतीर्थोद-
- 14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरुं  
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मा-
- 15 तापित्रोरात्मनश्च पुण्ययशोविवृद्धये । नानाभट्टाग्रहारविनिर्गतेभ्यो नानागीचे-  
भ्यो नानाप्रवरेभ्यो "नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्वं चन्द्रार्कसमकालं पुत्र-  
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमिः सम्बन्धे शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [१\*] वीधानेपुत्रचौ ।  
विष्णोः पदमेकम्<sup>४</sup> ॥ उपमन्युगोत्रदि । देव[श]र्मापुत्रदि । केशवस्य  
पदमेकम् । गौतमगोत्रदि ।
- 18 लोहडपुत्रदि । <sup>१०</sup>नीम्वदेवस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि ।  
धांधेकस्य पदमेकम् । [गौ]तम[गो]त्रदि [१\*] गोविंदपुत्रदि ।  
वामनस्य पदमर्द्धम्<sup>११</sup> । <sup>१२</sup>शांक्त-
- 19 त्यगोत्रदि । सीरीपुत्रदि । कुलधरस्य पदमेकम् । <sup>१३</sup>त्रैकायनगोत्रसेनापतिकिल्ह-  
णपुत्रसेनापतिअजयपालस्य पदमेकम् । <sup>१३</sup>त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णात्रेयगोत्रचौ । <sup>१४</sup>नरसिंहपुत्रपं ।  
आनंदस्य पदमेकम् । भरद्वाजगोत्रदि । तीकवपुत्रदि । लाखूकस्य
- 21 पदार्द्धम् । कश्यपगोत्रश्च । देल्हणपुत्रदि । पाल्लिकस्य पदार्द्धम् । भार्गवगो-  
त्रदि । तीकमपुत्रदि । देल्हूकस्य पदार्द्धम् । कृष्णात्रेयगोत्रदि ।  
<sup>१५</sup>लक्ष्मीवरपुत्र-
- 22 दि । सहजेकस्य पदार्द्धम् । गौतमगोत्रदि । पापापुत्रदि । रीसू-  
कस्य पदार्द्धम्<sup>१६</sup> । शाण्डिल्यगोत्रदि । <sup>१७</sup>लक्ष्मीवरपुत्रदि । वाक्कस्य  
पदार्द्धम् । <sup>१८</sup>शांक्त्यगोत्रदि ।

<sup>१</sup> Read वह्निक्कल्या°.<sup>२</sup> Read समावासे.<sup>३</sup> Read संवत्.<sup>४</sup> Read वैशाख.<sup>५</sup> Read पितामहेन.<sup>६</sup> Read संवत्.<sup>७</sup> य looks like शु.<sup>८</sup> Read शाखा°.<sup>९</sup> Read एकम् throughout the inscription.<sup>१०</sup> Read निम्ब°.<sup>११</sup> Read अर्धम् throughout the inscription.<sup>११</sup> Read शांक्त्य.<sup>१२</sup> Read त्रैकायन.<sup>१३</sup> Read °सिंह.<sup>१४</sup> Read लक्ष्मीवर.<sup>१५</sup> Read पदार्धम्.<sup>१६</sup> Read लक्ष्मीवर.<sup>१७</sup> Read शांक्त्य.

- 23 <sup>1</sup>पवणाहपुत्रदि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । गाल्हणपुत्रश्चौ ।  
कान्दूकस्य पदार्धम् । वाभ्रव्यगोत्र(1)पं । आल्हणपुत्रदि । धेल्हणस्य  
पदार्धम् । भ-
- 24 रद्दाजगोत्रदि । पुरुषोत्तमपुत्रदि । हरेः पदार्धम् । भरद्वाजगोत्रदि ।  
अवसरपुत्रचौ [1\*] गौतमस्य पदार्धम् । कश्यपगोत्रदि । नारायण-  
पुत्रचौ । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रदि [1\*] विमलादित्यपुत्रदि । पाल्हूकस्य पदा-  
र्धम् । कृष्णात्रेयगोत्रदि । तीकवपुत्रचौ<sup>2</sup> । देल्हाकस्य पदार्धम् ।  
गौतमगो-
- 26 त्रदि । गयाधरपुत्रचौ । धरणीधरस्य पटार्धम्<sup>3</sup> । वसिष्ठगोत्रदि । <sup>4</sup>जग-  
धरपुत्रचौ । वाल्हूकस्य पटार्धम्<sup>5</sup> । वसिष्ठगोत्रदि । नारायणपुत्र-  
दि । रिसिकस्य प-
- 27 दार्धम् । <sup>6</sup>कौत्सगोत्रदि । जगपुत्रश्च । वाल्हूकस्य पदार्धम् । <sup>7</sup>सौख्यवसगो-  
त्रदि [1\*] गोविन्दपुत्रदि । जाल्हेकस्य पदार्धम् । गौतमगोत्रदि ।  
नागश-
- 28 र्मपुत्रचौ । धरणीवरस्य<sup>8</sup> पदार्धम् । <sup>9</sup>परासरगोत्रदि । लाह[ड]पुत्रदि ।  
पीथूकस्य पदार्धम् । कृष्णात्रेयगोत्रदि । वाल्हेपुत्रदि । ल-
- 29 क्ष्मीधरस्य पदार्धम् । गौतमगोत्रदि । गङ्गाधरपुत्रदि । <sup>10</sup>दा[यी]कस्य  
पदार्धम् । भार्गवगोत्रदि । दामोदरपुत्रदी । मही-

*Second Plate ; First Side.*

- 30 धरस्य पदार्धम् । <sup>11</sup>परासरगोत्रदि । नारायणपुत्रदि । विश्वरूपस्य  
पदार्धम् ॥ <sup>12</sup>कौसिकगोत्रदि । नागशर्मापुत्रदि । दामोदरस्य  
पदार्धम् । <sup>13</sup>वसिष्ठगोत्र-
- 31 दि । दामोदरपुत्रदि । पद्मनाभस्य पदार्धम् । <sup>14</sup>परासरगोत्रदि । विद्या-  
धरपुत्रचौ । पाल्हूकस्य पदार्धम् । कश्यपगोत्रदि । पाल्हूपुत्रदि ।  
वाल्हणस्य पदार्धम् ।

<sup>1</sup> Read perhaps better परिणाह.

<sup>2</sup> Read चौ.

<sup>3</sup> Read पदार्धम्.

<sup>4</sup> Read जगद्धर.

<sup>5</sup> Read पदार्धम्.

<sup>7</sup> Read सौख्यवस.

<sup>6</sup> The *kau* of कौत्स looks like *chaud*.

<sup>8</sup> Read धरणीधरस्य.

<sup>9</sup> Read पराशर.

<sup>10</sup> The *y* in दायीक is badly formed.

<sup>11</sup> Read पराशर.

<sup>12</sup> Read कौशिक.

<sup>13</sup> Read वसिष्ठ.

<sup>14</sup> Read पराशर.

- 32 कृष्णात्रेयगोत्रदि । चतुर्भुजपुत्रदि । दामोदरस्य पदमेकम् । माण्डव्यगोत्रदि ।  
भास्करपुत्रदि । गाल्हेकस्य पदार्धम् । कश्यपगोत्रदि । नारायण-
- 33 पुत्रचौ । वामनस्य पदार्धम् । <sup>1</sup>शांक्त्यगोत्रदि । <sup>2</sup>रिषिपुत्रदि । आल्हेकस्य  
पदार्धम् । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देहुलस्य पदार्धम् ।  
कश्यपगोत्रदि । देव-
- 34 व्रतपुत्रदि । वासुदेवस्य पदमेकम् । कश्यपगोत्रदि । माल्हेपुत्रचौ ।  
देवदत्तस्य पदमेकम् । <sup>3</sup>परासरगोत्रदि । श्रीधरपुत्रदि । रामस्य  
पदमेकम् । कौण्डि-
- 35 ण्यगोत्रदि<sup>4</sup> । देल्लूपुत्र(1)चौ । <sup>5</sup>आल्हूकस्य पदमेकम् । (एक।) वसिष्ठगोत्रदि ।  
श्रीधरपुत्रदि । रील्हूकस्य पदमेकम् । कश्यपगोत्रदि । नाटपुत्रदि ।  
गङ्गाधरस्य पदमेकम् । प-
- 36 रामरगोत्रदि<sup>6</sup> । नाहिलपुत्रदि । देऊकस्य पदार्धम् । वत्सगोत्रदि ।  
गोल्लेपुत्रदि । हरिशर्माणः पदार्धम् । गौतमगोत्रदि । कनसामि-  
पुत्रदि । जैतकस्य पदचतुर्थान्ः<sup>7</sup> । गौ-
- 37 तमगोत्रदि । कदूपुत्रचौ । महिंदस्वामिनः पदार्धम् । कृष्णात्रेयगोत्रदि ।  
माल्हापुत्रदि । लक्ष्मीधरस्य पदार्धम् । कृष्णात्रेयगोत्रदि । माल्हा-  
पुत्रदि । पीथूकस्य पदार्धम् । चन्द्रा-
- 38 त्रेयगोत्रदि । जाडुलपुत्रदि । मनोरथस्य पदार्धम् । कश्यपगोत्रदि ।  
वामनपुत्रदि । नारायणस्य पदार्धम् । <sup>8</sup>वधुलगोत्रदि । वराह-  
पुत्रचौ । रील्हेकस्य पदार्धम् । गौ-
- 39 तमगोत्रदि । कनसामिपुत्रदि । लाखूकस्य पदचतुर्थान्ः<sup>9</sup> । गौतमगोत्रदि ।  
महिंदस्वामिपुत्रदि । पजूनस्य<sup>10</sup> पदचतुर्थान्ः<sup>11</sup> । गौतमगोत्रदि ।  
महिंदस्वामिपुत्रदि [1\*] गोविंद-
- 40 स्य. पदचतुर्थान्ः<sup>11</sup> । वत्सगोत्रदि । कोकापुत्रदि । वासुदेवस्य पदार्धम् ।  
कृष्णात्रेयगोत्रदि । <sup>12</sup>विस्वरूपपुत्रदि । रीसडस्य पदार्धम् । कौत्स-  
गोत्रदि । सोलपुत्रदि । वाक्यस्य पदार्ध-

<sup>1</sup> Read मांक्त्य.<sup>4</sup> Read कौण्डिन्य.<sup>7</sup> Read चतुर्थीशः.<sup>10</sup> Read पजूनस्य.<sup>2</sup> Read ऋषि.<sup>5</sup> *Alhū* looks like *Alhaa*.<sup>8</sup> Read वधुल.<sup>11</sup> Read चतुर्थीशः.<sup>3</sup> Read परासर.<sup>6</sup> Read परासर.<sup>9</sup> Read चतुर्थीशः.<sup>12</sup> Read विश्वरूप.

- 41 म । कश्यपगोत्रदि । देवशर्मपुत्रचौ । <sup>1</sup>आल्हूकस्य पदार्द्धम् । <sup>2</sup>वसिष्ठ-  
गोत्रदि । हरिपुत्रदि । सुभंकरस्य<sup>3</sup> पदार्द्धम् । पाणिनिगोत्रपं ।  
महाणंदपुत्रपं । सर्वधरस्य पदमेक-  
42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम् ।  
कश्यपगोत्रपं । जाडूपुत्रठ । [देवदत्त]स्य पदमेकम् । वसिष्ठगोत्रदि ।  
कामेपुत्रदि । [धि?]डू-  
43 कस्य पदमेकम् । <sup>4</sup>त्रैकायनगोत्रदि । मधुसूदनपुत्रदि । वक्रराजस्य पद-  
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य<sup>5</sup> पदमेकम् ।  
भार्गवगोत्रचौ । ब्र[ह्म]-  
44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । मीहडपुत्रचौ । विद्या-  
धरस्य पदमेकम् । गौतमगोत्रदि । <sup>6</sup>भवणसामिपुत्रदि । देहलणस्य  
पदमर्द्धम् [1] कु[त्स]गो-  
45 त्रदि । सीलणपुत्रदि । वाकूकस्य पदार्द्धम् । भरद्वाजगोत्रदि । हरि-  
पुत्रदि । माधवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । तीकवपुत्रदि ।  
आमदेवस्य पदचतुर्थान्मः<sup>7</sup> [1\*] तथा  
46 भ्रातृवासुदेवस्य पदचतुर्थान्मः<sup>7</sup> । तथा भ्रातृदि । गोविंदस्य पदचतुर्थान्मः<sup>7</sup> ।  
तथा भ्रातृदि [1\*] केशवस्य पदचतुर्थान्मः<sup>7</sup> । भार्गवगोत्रदि [1\*]  
विष्णुपुत्रदि । वासुदेवस्य प-  
47 दार्द्धम् ॥<sup>8</sup> । गार्ग्यगोत्रदि । <sup>9</sup>परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्द्धम् ।  
भार्गवगोत्रच्च<sup>10</sup> । महासाणपुत्रचौ । वाल्मेकस्य पदार्द्धम् । उप-  
मन्युगोत्रदि । ब्रह्म-  
48 पुत्रदि । वावणस्य<sup>11</sup> पदार्द्धम् । भार्गवगोत्रदि । <sup>12</sup>महाशर्मदि [1\*] देवर्षेः  
पदार्द्धम् । कश्यपगोत्रदि । भोगादित्यपुत्रदि । <sup>13</sup>रिषेः पदार्द्धम् ।  
उपमन्युगोत्रदि । <sup>14</sup>रिषि-  
49 पुत्रदि । विश्वरूपस्य पदार्द्धम् । गौतमगोत्रत्रिलोचनपुत्रदि । नामदेवस्य  
पदार्द्धम् । कश्यपगोत्रदि । <sup>15</sup>गोविदपुत्रदि । मधुसूदनस्य<sup>16</sup> पदार्द्धम् ।  
शाण्डि-

<sup>1</sup> *Athū* looks like *Athla*.<sup>4</sup> Read त्रैकायण.<sup>7</sup> Read चतुर्थान्मः.<sup>10</sup> Read दि.<sup>12</sup> Read ऋषेः.<sup>16</sup> Read मधुसूदनस्य.<sup>2</sup> ठ looks like पु.<sup>5</sup> Read शुभंकरस्य.<sup>8</sup> Dele ॥.<sup>11</sup> Probably रावणस्य.<sup>14</sup> Read ऋषि.<sup>3</sup> Read शुभंकरस्य.<sup>6</sup> Perhaps भवणसामि.<sup>9</sup> Read परशु<sup>c</sup>.<sup>12</sup> Probably महाशर्मपुत्र.<sup>15</sup> Read गोविन्द.

- 50 ल्यगोत्रहि । विश्वरूपपुत्रहि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रहि ।  
महीधरपुत्रहि । तीकवस्य पदार्द्धम् । शाण्डिल्यगोत्रहि । विश्व-  
रूपपुत्रहि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रहि । कपिलेश्वरपुत्रहि । प्रभाकरस्य पदा-  
र्द्धम् । भार्गवगोत्रहि । सीरीपुत्रहि । लाहडस्य पदार्द्धम् ।  
दार्ढ्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रहि । वायीपुत्रचौ । केशवस्य पदमेकम् ।  
गौतममोत्रहि । सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढ्य-  
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य<sup>1</sup> पदमेकम् । चन्द्रात्रेयगोत्रहि । सीमदेवपुत्रपं । माल्हूकस्य  
पदमेकम् । धौम्यगोत्रहि । असधरपुत्रहि । वीठुकस्य पदमेकम् ।  
भार्गवगोत्राह<sup>2</sup> । भायिलपु-
- 54 त्रहि । लाखूकस्य पदमेकम्<sup>3</sup> । कश्यपगोत्रहि । सुभाकरपुत्रदी । राल्हू-  
कस्य पदमेकम् । वसिष्ठगोत्रहि । पाणिनिपुत्रहि । गङ्गाधरस्य  
पदमेकम् । चैकायनगोत्रवसू-
- 55 पालपुत्रहि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रहि । गोविंदपुत्रहि [1\*]  
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रव्वि<sup>4</sup> । अल्लणपुत्रहि । विजय-  
सीहस्य पदमेकम् । परास-
- 56 रगोत्रहि । विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रहि ।  
देवेश्वरपुत्रहि । वावणस्य<sup>5</sup> पदार्द्धम् । कश्यपगोत्रहि । नारायणपुत्रहि ।  
जगधरस्य<sup>6</sup> पदार्द्धम् । भा-
- 57 र्गवगोत्रचौ । गांगूपुत्रचौ [1\*] गोविंदस्य पदार्द्धम् । गौतमगोत्रहि ।  
मयसूदनपुत्रहि । देऊकस्य पदार्द्धम् । वीम्यगोत्रहि [1\*]  
रिषिपुत्रहि । पुरुषोत्तमस्य पदार्द्धम् । वसिष्ठगो-
- 58 त्रहि । नारायणपुत्रहि । दिवाकरस्य पदार्द्धम् । वतिष्ठगोत्रहि । राम-  
चन्द्रपुत्रहि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रहि । वासधरपुत्रहि ।  
पाल्हूकस्य पदार्द्धम्<sup>7</sup> । कृष्णात्रे-

<sup>1</sup> Read गौतममोत्र.<sup>2</sup> Read भार्गवगोत्रहि.<sup>3</sup> Read चैकायण.<sup>4</sup> Read विद्याधर.<sup>5</sup> गौ looks like *gpo*.<sup>6</sup> Read वसिष्ठ.<sup>7</sup> Read वसिष्ठ; *shtha* looks like *psha*.<sup>8</sup> Read शुभंकर.<sup>9</sup> Read पदमेकम्.<sup>10</sup> Read दि.<sup>11</sup> Probably रावणस्य.<sup>12</sup> Read मयसूदन.<sup>13</sup> The *shtha* of वसिष्ठ looks like *psha*.<sup>14</sup> This is a corruption of दृषीकेश.<sup>15</sup> Read शुभाकर.<sup>16</sup> Read पराशर.<sup>17</sup> Read जगधरस्य.<sup>18</sup> Read धौम्य.<sup>19</sup> Read पदार्द्धम्.

- 59 यगोत्रदि । जाह्नुपुत्रदि । मवसूदनस्य<sup>1</sup> पदार्द्धम् । <sup>2</sup>गार्ग्ययोत्रदि ।  
<sup>3</sup>परासरपुत्रदि । वेदस्य पदार्द्धम् । <sup>4</sup>पसिष्ठगोत्रदि । गङ्गाधरपुत्रदि ।  
 मवसूदनस्य<sup>5</sup> पदार्द्धम् [1\*] अत्रि-  
 60 गोत्रदि । केशवपुत्रदि । रिसिकेसस्य<sup>6</sup> पदार्द्धम् । शाण्डिल्यगोत्रदि ।  
 चंद्रादित्यपुत्रदि । विद्याधरस्य पदार्द्धम् । कश्यपगोत्रठ । शर्मादि-  
 त्यपुत्ररा । हालस्य पदमे-

*Second Plate; Second Side.*

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।  
 प्रतीहारान्वये रा । जाह्नुपुत्ररा । महिलूकस्य पदद्वयम् । <sup>7</sup>कौमिक-  
 गोत्रमहीपालपुत्रदि । वामदेवस्य प-  
 62 दार्द्धम् । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्द्धम् । <sup>8</sup>ययुर्वेद-  
 चरणे ॥ भरद्वाजगोत्रपं । <sup>9</sup>आनंदपुत्रश्च ॥ पं । देवशर्माणः पदद्वयम्<sup>10</sup> ।  
 भरद्वाजगोत्रश्च । गासलपुत्रदि । ज-  
 63 यशर्माणः पदमेकम् । भरद्वाजगोत्रश्च । गासलपुत्रदि । माल्लूकस्य  
 पदमेकम् । कश्यपगोत्रदि । आल्हणपुत्रश्चग्नि । कुलादित्यस्य  
 पदमेकम् । भरद्वाजगोत्रदि । अस-  
 64 धरपुत्र(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्हणपुत्रदि [1\*]  
 सीमेकस्य पदमेकम् । कौत्सगोत्रपं । पीथनपुत्रदि । असधरस्य  
 पदमेकम् । <sup>11</sup>परासरगोत्रदि । सीमद-  
 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गीतमगोत्रदि । सूपटपुत्रपं । चौभु-  
 जस्य पदमेकम् । गीतमगोत्रचौ [1\*] सुजपुत्रपं । पृथ्वीधरस्य  
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषो-  
 66 त्तमपुत्रपं । गागेकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।  
 विद्यानंदस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।  
 धर्मानंदस्य<sup>12</sup> पदमेकम् । <sup>13</sup>त्रैकायनगोत्र-

<sup>1</sup> Read मवसूदनस्य.

<sup>4</sup> Read पसिष्ठ.

<sup>7</sup> Read कौमिक.

<sup>9</sup> There seems to be a mistake in आनंदपुत्रश्च ॥ पं ।

<sup>11</sup> Read परासर.

<sup>2</sup> Read गोत्र.

<sup>5</sup> Read मवसूदनस्य.

<sup>8</sup> Read ययुर्वेद.

<sup>12</sup> Read धर्मानंदस्य.

<sup>3</sup> Read परासर.

<sup>6</sup> See page 162, note 3.

<sup>10</sup> Read द्वयम्.

<sup>13</sup> Read त्रैकायण.



- 67 सेनापतिअजयपालपुत्रदि । महाराजस्य<sup>1</sup> पदमेकम् । <sup>2</sup>वैकायनगोत्रसेनापति-  
अजयपालपुत्रदि । वक्रराजस्य पदमेकम् । <sup>3</sup>कौसिकगोत्रदी ।  
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगोत्रदि । रुद्रेश्वरपुत्रदि । मालावरस्य<sup>4</sup> पदमेकम् ।  
कश्यपगोत्रदि । जाल्हणपुत्रदि । महि[ध]रस्य<sup>5</sup> पदमेकम् । वत्स-  
गोत्रदि । तील्हूपुत्रपि<sup>6</sup> । सल-
- 69 खण्णकस्य पदद्वयम्<sup>7</sup> । <sup>8</sup>परासरगोत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।  
<sup>9</sup>परासरगोत्रपं । महुलपुत्रपं । कीठणस्य पदमेकम् । <sup>10</sup>वसिष्ठगोत्रदि ।  
गयाधरपु-
- 70 त्रदि । लालिसूपटयो[\*] प[द]मेकम् । वत्सगोत्रदि । सूपटपुत्रदि ।  
वरणीधरस्य<sup>10</sup> पदमेकम् । वत्सगोत्रदी । कमलासनपुत्रदी । गोठस्य  
पदमेकम् । माहुलगोत्रदि । वा-
- 71 क्लिपुत्रदी । मनादित्यस्य पदमेकम् । <sup>11</sup>परासरगोत्रकुणशर्मपुत्रअग्नि ।  
जयशर्मणः पदमेकम् । <sup>12</sup>वसिष्ठगोत्रदि । गासलपुत्रभानिकस्य  
पदमेकम् । भरद्वा-
- 72 जगोत्रदि । कील्हणपुत्रदि । दामोदरस्य पदमेकम् । वसिष्ठगोत्रदी ।  
धानूपुत्रदी । नीलकंठस्य पदमेकम् । <sup>13</sup>शांक्त्यगोत्रदि । <sup>14</sup>लखगादि-  
त्यपुत्रदेऊकस्य पदमे-
- 73 कम । भरद्वाजगोत्रदि । गयाधरपुत्रदि । देवर्षि(1)दि । वावण<sup>15</sup> ।  
दि । वेदू [\*] एषां पदमेकम् । <sup>16</sup>मौदित्यगोत्रदिवेदश्रीमहसूपुत्र-  
श्रोत्रियमीलूकस्य पदार्धम् ।
- 74 कश्यपगोत्रपं । सुरीत्तमपुत्रदि । लक्ष्मीधर । दि । धरणीधर । तथा  
दि । देवशर्मपुत्रदि । गागू । एषां पदमेकम् ।  
वत्सगोत्रदिवेदश्रीअजैपुत्रदि<sup>16</sup> । ऊहडस्य पदार्धम् ।
- 75 भरद्वाजगोत्रदि । देवशर्मपुत्रदि । नरीत्तमस्य पदार्धम् । कश्यपगोत्रदि । पाल्हण-  
पुत्रदि । गाल्हणस्य पदार्धम् । <sup>17</sup>परासरगोत्रदि । असधरपुत्रदि । पीथनस्य  
पदार्धम् ॥

<sup>1</sup> Read महाराजस्य.<sup>4</sup> Read मालाधरस्य.<sup>7</sup> Read द्वयम्.<sup>9</sup> The *shtha* of वसिष्ठ looks like *ptha*.<sup>11</sup> Read पराशर.<sup>13</sup> Read सांक्त्य.<sup>16</sup> Probably <sup>0</sup>दिवेदिश्री.<sup>2</sup> Read वैकायण.<sup>5</sup> Read महीधरस्य.<sup>8</sup> Read पराशर.<sup>12</sup> The *shtha* of वसिष्ठ looks like *vu*.<sup>14</sup> Read लखणादित्य.<sup>17</sup> Read पराशर.<sup>3</sup> Read कौशिक.<sup>6</sup> Read पं.<sup>10</sup> Read धरणीधरस्य.<sup>15</sup> Probably रावण.

- 76 गौतमगोत्रदि । व[स्त्र]पुत्रदि । पीठुकस्य पदार्द्धम् । भरद्वाजगोत्रदि ।  
पवणाहपुत्रदि । सूठस्य पदार्द्धम् । <sup>1</sup>उपमन्यगोत्रदि । नाटेपुत्रपं ।  
श्रीधरस्य पदार्द्धम् । भरद्वाजगो-
- 77 त्रदि । आल्हणपुत्रदि । नारायणस्य पदार्द्धम् । <sup>2</sup>परासरगोत्रदि । ब्रह्म-  
पुत्रदि । भाभूकस्य पदार्द्धम् । वत्सगोत्रदि । लक्ष्मीधरपुत्रपं ।  
जाल्हूकस्य पदार्द्धम् । भरद्वाजगोत्रदि । म-
- 78 हीधरपुत्रदी । महाधरस्य<sup>3</sup> पदार्द्धम् । शाण्डिल्यगोत्रपं । गागीपुत्रदी ।  
जागूकस्य पदार्द्धम् । भार्गवगोत्रदि । हरिदत्तपुत्रदि । सीरीकस्य  
पदार्द्धम् । <sup>4</sup>कौशिकगोत्रदि । सोमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्द्धम् । अत्रिगोत्रदि । नारायणपुत्रदि ।  
जाहडस्य पदार्द्धम् । अत्रिगोत्रदि । नारायणपुत्रदि । धरणी-  
धरस्य पदार्द्धम् । भरद्वाजगोत्रदि । लखनण-<sup>5</sup>
- 80 पुत्रदि । जाल्हूकस्य पदार्द्धम् । <sup>6</sup>कौण्डिन्यगोत्रदि । श्रीधरपुत्रदि । मधु-  
कस्य पदार्द्धम् । <sup>7</sup>वीक्षायनगोत्रदि । पाल्हूपुत्रदि । दामरस्य  
पदार्द्धम् । <sup>8</sup>परासरगोत्रदि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्द्धम् । <sup>9</sup>परासरगोत्रदि । पद्माकरपुत्रदि ।  
विद्याधरस्य पदार्द्धम् । <sup>10</sup>कौण्डिन्यगोत्रदि । दिवाकरपुत्रदि । भास्क-  
रस्य पदार्द्धम् । शांडिल्यगो-
- 82 त्रसीमेश्वरपुत्रदि [1\*] शिवादित्यस्य पदार्द्धम् ॥ <sup>10</sup>कस्यपगोत्रदि । केशवपुत्रदि ।  
चक्रस्वामिनः पदार्द्धम् । कौशिकगोत्रदि<sup>11</sup> । गोहडपुत्रदि [1\*] वीकयस्य  
पदार्द्धम् ॥ वत्सगोत्रश्री [1\*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्द्धम् । <sup>12</sup>कौशिकगोत्रगोहडपुत्रदि<sup>1</sup> । माल्हूकस्य पदार्द्धम् ॥  
<sup>13</sup>कस्यपगोत्रविस्वरूपपुत्रदि । दिवाकरस्य पदार्द्धम् ॥ व[त्स]गोत्रकी-  
र्तिधरपुत्रदि । सांगमस्य पदार्द्धम् ॥ <sup>14</sup>परासरगोत्रसीमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्द्धम् ॥ <sup>15</sup>कस्यपगोत्रसूल्हणपुत्रदि [1\*] लालिकस्य  
पदार्द्धम् ॥ गौतमगोत्रजयसर्म्मपुत्रदि<sup>16</sup> [1\*] भावसर्म्मणः<sup>17</sup> पदार्द्धम् ॥  
<sup>18</sup>परासरगोत्रदि । भास्करपुत्रदि । वाल्हूकस्य पदार्द्धम् ॥

<sup>1</sup> Read उपमन्यु.<sup>4</sup> Read कौशिक.<sup>7</sup> Read वीक्षायन.<sup>10</sup> Read कस्यप.<sup>13</sup> Read कस्यपगोत्रविस्वरूप.<sup>16</sup> Read ०शर्म.<sup>2</sup> Read पराशर.<sup>5</sup> Read लखण.<sup>8</sup> Read पराशर.<sup>11</sup> Read कौशिकगोत्रदि.<sup>14</sup> Read पराशर.<sup>17</sup> Read ०शर्मणः.<sup>3</sup> Read महीधरस्य.<sup>6</sup> Read कौण्डिन्य.<sup>9</sup> Read कौण्डिन्य.<sup>12</sup> Read कौशिक.<sup>15</sup> Read कस्यप.<sup>18</sup> Read पराशर.

- 85 'मौद्रिल्यगोत्रहि । तीकमपुत्रत्रि । धरणीधरस्य पदार्धम ॥ 'कौशिकगोत्र-  
हि । वील्हूपुत्रपं । केशवस्य पदार्धम ॥ 'कोशिकगोत्रहि [1\*] पाल्हू-  
पुत्र[हि] । जल्हेकस्य पदार्ध । भारद्वाजगोत्रहि । 'सुभंकर-
- 86 पुत्रहि [1\*] देवेश्वरस्य पदार्धम ॥ 'कश्यपगोत्रहि [1\*] धरणीधरपुत्रहि ।  
नारायणस्य पदार्धम<sup>5</sup> ॥ मौनसगोत्रहि । नारायणपुत्रहि । विद्याधरस्य  
पदार्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्धम ॥
- 87 गौतमगोत्रदेवशर्मपुत्रहि । जाल्हूकस्य पदार्धम ॥ 'साकृत्यगोत्रति ।  
महेश्वरपुत्र(1)हि [1\*] गा[गू]कस्य पदार्धम ॥ भरद्वाजगोत्रठ ।  
माधवपुत्रठ । लाहडस्य पदमेकम । 'परासरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रहि । वत्सपुत्रहि ।  
महेश्वरस्य पदार्धम । कश्यपगोत्रहि । नागशर्मपुत्रहि । विद्या-  
धरस्य पदार्धम । मौद्रिल्यगो-
- 89 त्रहि । 'रिषिपुत्रहि । दामरस्य पदार्धम<sup>9</sup> । कृष्णात्रेयगोत्रहि । सोनड-  
पुत्रहि । रासलस्य पदार्धम । शाण्डिल्यगोत्रति ।  
<sup>10</sup>मालावरपुत्रति । वाल्हेकस्य पदार्धम् । जीव-
- 90 न्तायनगोत्रहि । <sup>11</sup>सुभादित्यपुत्रपं । देल्हस्य पदार्धम । शाण्डिल्यगोत्रति ।  
आल्हीपुत्रति । माल्हेणस्य पदार्धम । शाण्डिल्यगोत्रति । आल्ही-  
पुत्रति । साल्हेणस्य पदार्ध-
- 91 म । कश्यपगोत्रत्र । श्रीधरपुत्रत्र । यशोधरस्य पदार्धम । भारद्वाजगो-  
त्रहि । माढूपुत्रहि । रील्हूकस्य पदार्धम । <sup>12</sup>लौगाक्षगोत्रहि ।  
गोपतिपुत्रहि । पीथूकस्य प-
- 92 दार्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्धम । भर-  
द्वाजगोत्रहि । माढूपुत्रहि । देजकस्य पदार्धम् । भार्गवगोत्र-  
हि । [ग • पुत्र]-<sup>13</sup>

<sup>1</sup> Read मौद्रिल्य.<sup>2</sup> Read कौशिक.<sup>3</sup> Read सुभंकर.<sup>4</sup> Read कश्यप.<sup>5</sup> Read पदार्धम्.<sup>6</sup> Read साकृत्य.<sup>7</sup> Read परासर.<sup>8</sup> Read ऋषि.<sup>9</sup> Read पदार्धम्.<sup>10</sup> Read मालाधर.<sup>11</sup> Read सुभादित्य.<sup>12</sup> Read लौगाक्ष.<sup>13</sup> The lower portion of the last four *aksharas* is gone. The two first may be *Gdgé*, *Gámge*, or *Gdgú*; the *anusvāra* may be an accidental dot.

2 4 6 8 10 12 14 16 18 20 22 24 26 28



## Third Plate.

- 93 [ची?] कुलधर<sup>1</sup> । ची । लाखणपुत्र[ची] । जयागंद । तथा भ्रातृ-  
आनंद<sup>2</sup> । तथा पुत्रमाधव । <sup>3</sup>विष्णुवृद्धिगोत्रची । लाहडपुत्रहि ।  
सीमेश्वर । <sup>4</sup>परासरगोत्रची । गोविंद-
- 94 पुत्रची । पजून । दर्भिगोत्रहि । गोसेपुत्रहि । वासुदेव । तथा भ्रातृ-  
वाल्हण<sup>5</sup> । दर्भिगोत्रहि । गोधणपुत्रमारायण<sup>6</sup> । दर्भिगोत्रहि ।  
गल्हेपुत्रहि । आनंद ।
- 95 गौतमगोत्रति । सीलिपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-  
पुत्रति । देवधर । गर्गगोत्रहि । पीथनपुत्रहि । कूके ।  
<sup>7</sup>वंपुलगोत्रहि । सीलिपु-
- 96 त्रसाल्हे । उपमन्युगोत्रहि । श्रीपालपुत्रहि । साल्हे । कश्यपगोत्रति ।  
वीठुपुत्रति । मालाधर । गौतमगोत्रति । देवधरपुत्रति ।  
सतानंद<sup>8</sup> । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गौतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनम-  
गोत्रहि । <sup>9</sup>खल्हेणपुत्रहि । सांतट<sup>10</sup> । भरद्वाजगोत्रहि । <sup>11</sup>हिरा-  
दित्यपुत्रहि । कुंडण । कौत्सगोत्र(1)-
- 98 हि । उत्तरादित्यपुत्रहि । साभू । भरद्वाजगोत्रहि । देल्हेणपुत्रहि ।  
दैवे<sup>12</sup> । कश्यपगोत्रदी । लाहडपुत्रहि । मालाधर । <sup>13</sup>शांकल्य-  
गोत्रहि । लक्ष्मीधरपुत्रवेदशर्म [\*]
- 99 वत्सगोत्रदी । सोटेपुत्रहि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।  
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [\*] सीमे । वत्सगोत्र-  
हि । राघवपुत्रहि । रिसि-<sup>14</sup>
- 100 केश । तथा भ्रातृहि । गयाधर । गर्गगोत्रहि । रामपुत्रपं । गदा-  
धर । भरद्वाजगोत्रपं । <sup>15</sup>कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।  
सीमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे-<sup>16</sup>

<sup>1</sup> The first *akshara* looks like *tró*; possibly to be read *śrô*. The *akshara ku* is badly formed and looks like *puđ*. With this name begins a separate list, comprising the names of 82 persons.

<sup>2</sup> Read आनन्द.

<sup>3</sup> Read परासर.

<sup>4</sup> Read बन्धुल.

<sup>5</sup> Perhaps राहडण.

<sup>6</sup> Read शतानन्द.

<sup>7</sup> Read सांभट.

<sup>8</sup> [Compare the modern रयधौ.—G. Bühler.]

<sup>9</sup> Read सांकल्य.

<sup>10</sup> The *akshara śha* looks like *pha*.

<sup>11</sup> Read विष्णुवृद्धि. The *akshara shya* looks like *shya*.

<sup>12</sup> Perhaps राहडण.

<sup>13</sup> Read शतानन्द.

<sup>14</sup> Read हिरादित्य.

<sup>15</sup> See page 162, note 3.

<sup>16</sup> Read यशदीव.

<sup>17</sup> Read नारायण.

<sup>18</sup> Read सूरडण.

- 101 वपुत्रपं । अजौ । <sup>1</sup>शांक्त्यगोत्रचौ । माल्लूपुत्रचौ [1\*] गोविंद ।  
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । <sup>2</sup>परासरगोत्रति ।  
रुद्रपुत्रति । कीत् । कश्यपगोत्रदि । चक्रस्वामि-
- 102 पुत्रदि । आमदेव । <sup>3</sup>परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-  
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । <sup>4</sup>शांक्त्यगोत्रचौ ।  
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1\*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रदि । सीधनपुत्रथो ।  
लाहड । मौनसगोत्रथो । रासलपुत्रदि । नारायण । कृष्णात्रेय-  
गोत्रदि । निम्बरथपुत्रदि । वेदू ।
- 104 कश्यपगोत्रदि । गयाधरपुत्रदि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।  
देदे । जातूकर्णगोत्रदि । मूपटपुत्रदि । राजे । <sup>5</sup>कौसिकगोत्रति ।  
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 <sup>6</sup>कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । <sup>7</sup>कौसिकगोत्रथ । देव-  
धनपुत्रदि । श्रीकर । <sup>8</sup>कौसिकगोत्रदि । दिनकरपुत्रदि ।  
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । <sup>9</sup>शांक्त्यगोत्रदि । वाळूपुत्रदि । केशव । वसे-  
गोत्रति । महादेवपुत्रति । पदुमे । गर्गगोत्रठ । आभट-  
पुत्रगै । लोलिक । भरद्वाजगोत्र-
- 107 दि । आल्हणपुत्रदि । राल्लू<sup>10</sup> । कश्यपगोत्रति । वत्सराजपुत्रति ।  
स्वांभू । मौहल्यगोत्रदि । रुद्रपुत्रति । सीजं । गर्गगोत्रदी ।  
माघपुत्रथ । शकुनादित्य । भरद्वाजगोत्र-
- 108 पं । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-  
द्वाजगोत्रपं । विद्याधरपुत्रपं । वाळू । वसिष्ठगोत्रदि । जागर्षि-  
पुत्रकील्हण । (एक 1) वसिष्ठगोत्रमहे-
- 109 श्वरपुत्रदि । राम । गीतमगोत्रदि । दामोदरपुत्रदि । माल्लू । जीव-  
न्तायनगोत्रदि । जयद्रथपुत्रपं । दाऊ । गीतमगोत्रदि । लक्ष्मी-  
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्लेपुत्रचौ ।  
भद्रेश्वर । वसिष्ठगोत्रदि । <sup>11</sup>दागोदरपुत्रचौ । वल्ल । <sup>12</sup>कृ-  
ष्णात्रेयगोत्रदि । जयसीहपुत्रचौ । जाग-

<sup>1</sup> Read सांक्त्य.<sup>2</sup> Read पराशर.<sup>3</sup> Read सांक्त्य.<sup>4</sup> Read कौशिक.<sup>5</sup> Read कौशिक.<sup>6</sup> Read कौशिक; kau looks like paud.<sup>7</sup> Read सांक्त्य.<sup>8</sup> Read चौ.<sup>9</sup> Rāthā looks like Rāthya.<sup>10</sup> Read दामोदर.<sup>11</sup> The ष in कृष्ण looks like प.

- 111 धि । गीतमगोत्रदि । माधवपुत्रकुले । उपमन्युगोत्र(1)नागशर्मापुत्ररतन ।  
भरद्वाजगोत्रदि । आल्हणपुत्रदि । ताल्लू । भरद्वाजगोत्रदि ।  
गङ्गाधरपुत्रदि । अस-
- 112 धर । भार्गवगोत्रश्च । जयद्र[थ]पुत्रति । धर्मधर । कश्यपगोत्रदेद-  
पुत्रदि । आमदेव । भरद्वाजगोत्रहरिपुत्रदि । महेश्वर । वंधुलगो-  
त्रमीलेपुत्रदि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति<sup>1</sup> धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रदि । देवधर ।  
एवं ब्राह्मण ८२ एषां <sup>2</sup>समांसत्वे पदत्रिचत्वारिंशदाङ्कतोपि<sup>3</sup>  
पद ४३ कश्यप-
- 114 गोत्रपं [1\*] गोविंदपुत्रदि । देकु<sup>4</sup> । <sup>5</sup>[श]ांक्त्यगोत्रदि । बहुधरपुत्रदी ।  
आमदेव । गीतमगोत्रश्च । रा[म]पुत्रचौ । कूके ।  
भरद्वाजगोत्रपं । केशवपुत्रपं [1\*] विद्याधर [1\*]
- 115 (व) [1\*] देवीमदी । जाहडपुत्रदी । नागशर्मा । गीतमगोत्रठ ।  
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां <sup>6</sup>समांसत्वे  
<sup>7</sup>पदपङ्कतोपि पद ६ <sup>8</sup>परासरगोत्रदि । महा-
- 116 शर्मापुत्रपं । नामशर्मा । <sup>9</sup>परासरगोत्रदि । वील्हणपुत्रदि । जयशर्मा<sup>10</sup> ।  
कृष्णात्रेयगोत्रदेदिपुत्रधर्माणंद । <sup>11</sup>परासरगोत्रजयशर्मापुत्र(1)हरिशर्मा ।  
एषां पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम्<sup>12</sup> । तदेता-  
न्यामानमीषां समन्दिरप्राकारान्सनिर्गमप्रवेशान्समर्वांशनेल्लुकपोससणा-<sup>13</sup>
- 118 <sup>14</sup>समधूकादिभूरुहान्सवनश्वभिनिधानान्सलोहाद्याकरान्सगोकुलानपरैरपि सीमा-  
न्तगतैव्वस्तुभिः<sup>15</sup> सहितान्सवाह्याभ्यन्तरादायान<sup>16</sup> भुञ्जानानां क-
- 119 पंतां<sup>17</sup> कषयतां दानाधानविक्रयं वा कुर्वतां न केनचि[त्का]चिदाधा कत्त-  
व्या<sup>18</sup> । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभायं <sup>19</sup>परिहरीणी-  
यमिदञ्चास्मद्दानमना-

<sup>1</sup> Read भरद्वाजगोत्रनारायण.<sup>2</sup> Read समांश°.<sup>3</sup> Read शदङ्कतो.<sup>4</sup> Read देकु.<sup>5</sup> Read सांक्त्य.<sup>6</sup> Read समांश°.<sup>7</sup> Read षडङ्कु°.<sup>8</sup> Read पराशर°.<sup>9</sup> Read शर्म.<sup>10</sup> Read पराशर.<sup>11</sup> Read तव्यम्.<sup>12</sup> Read सनेल्लुकपोससणा°.<sup>13</sup> Read चष.<sup>14</sup> Read सीमान्तगतैव्वस्तुभिः.<sup>15</sup> Read दायान्.<sup>16</sup> Read कषयतां कषयतां.<sup>17</sup> Read कर्तव्या.<sup>18</sup> Read परिहरीणी°.



- 120 क्खेमनाहार्यश्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्षश्च<sup>1</sup> ।  
षष्टिं वर्षसहस्राणि<sup>2</sup> स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता  
च तान्येव नरके वसतः<sup>3</sup> ॥
- 121 'सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः<sup>5</sup> । पालकश्चानुमन्ता च  
स्वर्गं गच्छति मानवः ॥ स्वदत्तां परदत्ता<sup>7</sup> वा यो हरेत वशुन्ध-  
राम<sup>8</sup> । स विष्ठाया<sup>9</sup> क्रिमिर्भूत्वा पि-
- 122 तृभिः सह मज्जीति ॥ सर्व्वनिताग्भाविनः पार्थिवेन्द्राभूयो भूयो याचते  
रामभद्रः । सामान्यीयं धर्मसेतुर्नृपाणां काले का[ले] पालमीयो<sup>10</sup>  
भवन्निरिति ॥
- 123 स्वहस्तीयं राजश्रीपरमर्दिदेवत्य<sup>11</sup> मतम्भम । <sup>12</sup>विरचितशुभकम्प्रीनामवास्तव्यवंश्यः  
सकलगुणगणानां वेश्म पृथ्वीधराख्यः । आलखदभनि-<sup>13</sup>
- 124 पालस्यान्नया धर्मलेखी <sup>14</sup>स्फुटललितनिवेशैरचरेस्ताम्बपट्टम<sup>16</sup> ॥ उत्कीर्णश्च  
पितलहारपाखणनेति ॥ मङ्गलम्भहाथीः ॥ य ॥

## APPENDIX.

## A.—List of Names of Gôtras.

Atri, ll. 59, 68, 79 (twice).

Bâbhravya, l. 23.

Bandhula, ll. 38, 95, 112.

Baudhâyana, l. 80.

Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62  
(twice), 63 (twice), 64, 65, 71, 73, 75, 76  
(twice), 77, 79, 87, 91, 92, 95, 97, 98, 100,  
102, 105, 106, 107, 108 (twice), 111 (twice),  
112 (twice), 113, 114. Bhâradvâja, ll. 85,  
86.Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47,  
48, 50, 51, 53, 56, 78, 92, 112.

Chandratrêya, ll. 37, 53, 66 (twice).

Darbhi, l. 94 (three times).

Dârdhyachyuta, ll. 51, 52.

Dhâumya, ll. 52, 53, 57.

Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47,  
59.Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38,  
39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84,  
87, 96, 97, 109 (twice), 111, 114, 115.  
Gôtama, ll. 25, 95.

Jâtûkarna, l. 104.

Jivantâyana, ll. 89, 109.

Kâsyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33  
(twice), 34, 35, 38, 41, 42, 48, 49, 54, 55,  
56 (twice), 60, 62, 63, 68, 74, 75, 82, 83,  
84, 86, 88 (twice), 91, 92, 96, 98, 99, 100,  
101, 104 (twice), 107, 109, 110, 112, 113.

Kâtyâyana, l. 102.

Kaundinya, ll. 34, 80, 81.

Kansika, ll. 30, 61, 67, 78, 82, 83, 85 (twice),  
104, 105 (three times).

Kautsa, ll. 27, 40, 64, 97.

Krishnatrêya, ll. 20, 21, 25, 28, 32, 37 (twice),  
40, 58, 89, 103, 110, 116.<sup>1</sup> Read उक्तं च.<sup>2</sup> Read भूमि.<sup>3</sup> Read दत्ता.<sup>4</sup> Read पालनीयी.<sup>5</sup> Read अलिखदभनि.<sup>6</sup> Read सहस्राणि.<sup>7</sup> Read शुविः.<sup>8</sup> Read वसुधराम.<sup>9</sup> Read विष्ठायां कृमि.<sup>10</sup> Read कर्मो.<sup>11</sup> Read इवस्य.<sup>12</sup> Read स्फुट.<sup>13</sup> Read वसेत्.<sup>14</sup> Read स्वर्गं गच्छति.<sup>15</sup> Read विष्ठायां कृमि.<sup>16</sup> Read कर्मो.<sup>17</sup> Read पट्टम्.

Kutsa, ll. 44, 58.  
 Laugākshi, l. 91.  
 Māhula, l. 70.  
 Māṇḍavya, l. 32.  
 Maudgalya, ll. 73, 85, 88, 107.  
 Mauna, ll. 86, 97, 103 (twice).  
 Pāpini, ll. 41, 42.  
 Parāsara, ll. 28, 30, 31, 34, 35, 55, 64, 69  
 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,  
 101, 102, 115, 116 (twice).  
 Sāṅkṛitya, ll. 18, 22, 33, 72, 87, 98, 101, 102,  
 106, 114.

Śāṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90  
 (twice), 96, 100.  
 Sauśravasa, l. 27.  
 Sāvanya, l. 99.  
 Traikāyaṇa, ll. 19 (twice), 43, 54, 66, 67.  
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.  
 Vasē, l. 106.  
 Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54,  
 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.  
 Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83,  
 99 (twice), 104.  
 Vishṇuvṛiddha, l. 93.

## B.— List of Names of Men.

Ābhata, l. 106.  
 Abhinanda, l. 66 (twice).  
 Ajai, l. 74.  
 Ajau, l. 101.  
 Ajayapāla, ll. 19, 20, 67 (twice).  
 Āhana, ll. 23, 33, 55, 63, 77, 107, 111.  
 Ālhi, l. 90 (twice).  
 Ālhū, l. 108. *Gen.* Ālhūkasya, ll. 35, 41.  
 Āmadēva, ll. 45, 102, 112, 114.  
 Ānanda, ll. 20, 62, 93, 94.  
 Apatapāla, l. 55.  
 Asadhara, ll. 53, 63, 64, 75, 111.  
 Avasara, l. 24.  
 Bahudhara, l. 114.  
 Bāhula, l. 24.  
 Bahuladēva, l. 51.  
 [Bhābhū], *Gen.* Bhābhūkasya, ll. 77, 84.  
 Bhadrēśvara, l. 110.  
 Bhānika, l. 71.  
 Bhāskara, ll. 32, 52, 81, 84.  
 Bhavaṇasāmi (perhaps Bhuvana?), l. 44.  
 Bhāvaśarman, l. 84.  
 Bhāyila, l. 53.  
 Bhōgāditya, l. 48.  
 Bōdbānē, l. 17.  
 Brahman, ll. 43, 47, 77, 110.  
 Chakrasvāmin, ll. 82, 101.  
 Chandrāditya, l. 60.  
 Chaturbhūja, l. 32.  
 Chaurbhūja, l. 65.  
 Chhītū, l. 101.  
 Dāmara, ll. 80, 89.  
 Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110.  
 Dātū, l. 109.  
 [Dayā], *Gen.* Dāyikasya, l. 29.

Dēda, l. 112.  
 Dēdā, ll. 104, 108.  
 Dēdi, l. 116.  
 Dēhula, l. 33.  
 Dēlha, l. 90.  
 [Dēlhā], *Gen.* Dēlhākasya, l. 25.  
 Dēlhaṇa, ll. 21, 44, 98.  
 Dēlhū, l. 35. *Gen.* Dēlhūkasya, l. 21.  
 Dēū, ll. 97, 114. *Gen.* Dēūkasya, ll. 36, 57,  
 72, 92.  
 Dēvadatta, ll. 34, 42.  
 Dēvadhana, l. 106.  
 Dēvadhara, ll. 95, 96, 113.  
 Dēvahara, l. 105.  
 Dēvanābha, ll. 87, 104.  
 Dēvarshi, ll. 48, 73.  
 Dēvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.  
 Dēvavrata, l. 33.  
 Dēvēśvara, ll. 56, 86.  
 Dēvīsa, l. 115.  
 [Dhāndhē], *Gen.* Dhāndhēkasya, l. 18.  
 Dhānū, l. 72.  
 Dharaṇīdhara, ll. 26, 28, 70, 74, 79, 85, 86,  
 101, 102, 103, 113.  
 Dharmadhara, l. 112.  
 Dharmānanda, l. 66. Dharmānanda, l. 116.  
 Dhēlhaṇa, l. 23.  
 Dinakara, l. 105.  
 Divākara, ll. 58, 81, 83.  
 Gadādharma, l. 100.  
 Gāgē, ll. 78, 92 (?). *Gen.* Gāgēkasya, l. 66.  
 Gāgū, ll. 43, 74, 92 (?). *Gen.* Gāgūkasya,  
 l. 87.  
 Gālhaṇa, ll. 23, 75.  
 Galhē, l. 94.

[Gálhê], *Gen.* Gálhêkasya, l. 32.  
 [Gálhû], *Gen.* Gálhûkasya, l. 80.  
 Gâmê, l. 100.  
 Gaṅgâdhara, ll. 23, 29, 35, 54, 59, 95, 99  
 (twice), 111.  
 Gâṅgû, ll. 57, 102.  
 Gâsala, ll. 62, 63, 71.  
 Gantama, l. 24.  
 Gayâdhara, ll. 26, 69, 73, 100, 104, 115.  
 Gôdhara, l. 94.  
 Gôhaḍa, ll. 82, 83.  
 Gôlhê, ll. 36, 110.  
 Gôpati, l. 91.  
 Gôsê, l. 94.  
 Gôṭha, ll. 70, 86.  
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,  
 114.  
 Hâla, l. 60.  
 Hari, ll. 24, 41, 45, 104, 112.  
 Haridatta, l. 78.  
 Haridhara, l. 99.  
 Hariśarman, ll. 36, 116.  
 Hirâditya, l. 97.  
 Hiranya, l. 99.  
 Jâdû, l. 42.  
 Jagaddhara, ll. 26, 56.  
 Jâgarshi, ll. 108, 110.  
 Jagasiha l. 101.  
 Jagê, l. 27.  
 [Jâgû], *Gen.* Jâgûkasya, l. 78.  
 Jâhḍa, ll. 59, 61, 79, 115.  
 Jâhula, l. 38.  
 [Jaitê], *Gen.* Jaitêkasya, l. 36.  
 Jaitanâbhû, l. 88.  
 Jâlhaṇa, l. 68.  
 [Jâlhê], *Gen.* Jâlhêkasya, ll. 27, 33.  
 Jâlhû, l. 52. *Gen.* Jâlhûkasya, ll. 77, 87.  
 Jayadratha, ll. 109, 112.  
 Jayânanda, l. 93.  
 Jayaśarman, ll. 62, 71, 84, 116 (twice).  
 Jayasiha, l. 110.  
 Kadû, l. 37.  
 Kamalâsana, l. 70.  
 Kâmê, l. 42.  
 Kanâditya, l. 106.  
 Kanusâmi, ll. 36, 39.  
 [Kândû], *Gen.* Kândûkasya, l. 23.  
 Kapilêśvara, l. 51.  
 Kêśava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,  
 102, 106, 114.

Kilhaṇa, ll. 19, 72, 108.  
 Kirtidhara, l. 83.  
 Kîrtinâbha, l. 104.  
 Kiṭhaṇa, l. 69.  
 Kôkâ, l. 40.  
 Kṛishṇa, ll. 100, 113.  
 Kṛishṇaśarman, l. 71.  
 Kûkê, ll. 95, 114.  
 Kuladhara, ll. 19, 93.  
 Kulâditya, l. 63.  
 Kulê, l. 111.  
 Kûlhaṇa, l. 112.  
 Kumâraśarman, l. 96.  
 Kuṇḍaṇa, l. 97.  
 Lâhaḍa, ll. 28, 51, 86, 87, 93, 98, 103.  
 Lakhana, l. 79.  
 Lâkhana, l. 93.  
 Lâkhanâditya, l. 72.  
 [Lâkhû], *Gen.* Lâkhûkasya, ll. 20, 39, 50, 54.  
 Lakshmîdhara, ll. 21, 22, 28, 37, 47, 61, 74,  
 77, 98, 108, 109.  
 Lâlê, ll. 70, 110. *Gen.* Lâlêkasya, l. 84.  
 Lôhaḍa, l. 18.  
 Lôlika, l. 106.  
 Mâdhava, ll. 45, 87, 93, 111.  
 Mâdhû, ll. 91, 92.  
 Madhuka, l. 80.  
 Madhusûdana, ll. 43, 49, 57, 59 (twice).  
 Mâgha, l. 107.  
 Mahâdêva, l. 106.  
 Mahâpanda, ll. 41, 42.  
 Mahârâja, l. 67.  
 Mahâsâna, l. 47.  
 Mahâsarman, ll. 48, 67, 115.  
 Mahasû(?), l. 73.  
 Mahêśvara, ll. 87, 108, 112.  
 Mahîdhara, ll. 29, 50, 68, 77, 78, 88.  
 [Mahilû], *Gen.* Mahilûkasya, l. 61.  
 Mahindasvâmin, ll. 37, 39 (twice).  
 Mahîpâla, l. 61.  
 Mahula, l. 69.  
 Mâlâdhara, ll. 68, 81, 89, 96, 98.  
 Mâlâ, l. 37 (twice).  
 Mâlhaṇa, ll. 69, 90.  
 Mâlhê, l. 34.  
 Mâlhû, ll. 101, 109. *Gen.* Mâlhûkasya, ll.  
 53, 63, 33.  
 Manâditya, l. 71.  
 Manôratha, l. 38.  
 Manu, l. 105.

[Mîlû], *Gen. Mîlûkasya*, l. 73.  
 Nâgaśarman, ll. 27, 30, 88, 111, 115, 116.  
 Nâhila, l. 36.  
 Nâmadêva, l. 49.  
 Narasiṃha, ll. 20, 62.  
 Nârâyana, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61,  
 77, 79 (twice), 86 (twice), 94, 103, 113.  
 Narôttama, l. 75.  
 Nâṭa, l. 35.  
 Nâṭê, l. 76.  
 Nilakapṭha, l. 72.  
 Nimbadêva, l. 18.  
 Nimbaratha, l. 103.  
 Padmākara, ll. 80, 81.  
 Padmanâbha, l. 31.  
 Padmasvâmin, l. 103.  
 Padumê, l. 106.  
 Pajjûna, ll. 39, 94.  
 Pâlhara, ll. 64, 75.  
 [Pâlhê], *Gen. Pâlhêkasya*, l. 21.  
 Pâlhû, ll. 31, 80, 85. *Gen. Pâlhûkasya*, ll. 25,  
 31, 58.  
 Pâṇini, l. 54.  
 Pâpâ, l. 22.  
 Parâsara, l. 59.  
 Paraśurâma, l. 47.  
 Paripâha (? Pavaṇâha), ll. 23, 76.  
 Pîthana, ll. 52, 64, 69, 75, 95.  
 [Pîthû], *Gen. Pîthûkasya*, ll. 28, 37, 50, 82, 91.  
 Pîthuka, l. 76.  
 Prabhākara, l. 51.  
 Prithivîdhara, l. 65.  
 Purushôttama, ll. 24, 57, 65, 109.  
 Râgbava, l. 99.  
 Raidhê, l. 98.  
 Râjê, l. 104.  
 [Râlhê], *Gen. Râlhêkasya*, l. 92.  
 Râlhû, l. 107. *Gen. Râlhûkasya*, l. 54.  
 Râma, ll. 34, 100, 109, 114.  
 Râmachandra, l. 58.  
 Râsala, ll. 89, 103.  
 Ratana, l. 111.  
 Ratnêśvara, l. 68.  
 Râvaṇa, ll. 48, 56, 73.  
 [Rîlhê], *Gen. Rîlhêkasya*, l. 38.  
 [Rîlhû], *Gen. Rîlhûkasya*, ll. 35, 91.  
 Rîsaḍa, l. 40.  
 Rîshî, ll. 33, 48 (twice), 57, 89.  
 Rîsika, *Gen. Rîsikasya*, l. 26.  
 Rîsikêsa, ll. 52, 60, 99.  
 [Rîsû], *Gen. Rîsûkasya*, l. 22.

Rudra, ll. 101, 107.  
 Sâbhû, l. 98.  
 [Sahajê], *Gen. Sahajêkasya*, l. 22.  
 Sahâraṇa, l. 104.  
 Śakunâditya, l. 107.  
 [Salakhaṇê], *Gen. Salakhaṇêkasya*, l. 68.  
 Sâlhapa, ll. 90, 97, 108.  
 Sâlhê, l. 96 (twice).  
 Sâṅgama, l. 83.  
 Sântata (? Sâmbhaṭa), l. 97.  
 Śarmâditya, l. 60.  
 Sarvadhara, l. 41.  
 Śatânanda, l. 96.  
 Sîdhana, l. 103.  
 Sîhada, l. 44.  
 Sîlapa, l. 45.  
 Sîlê, l. 95 (twice), 112.  
 [Sîlû], *Gen. Sîlûkasya*, l. 64.  
 Sîrî, ll. 19, 51. *Gen. Sîrîkasya*, l. 78.  
 Sîô, l. 107.  
 Śivâditya, l. 82.  
 Sôla, l. 40.  
 Sômadatta, l. 64.  
 Sômadêva, ll. 53, 78.  
 Sômarâja, l. 20.  
 Sômê, ll. 99, 100. *Gen. Sômêkasya*, l. 64.  
 Sômêśvara, ll. 82, 83, 93.  
 Sônaḍa, l. 89.  
 Sôtê, l. 99.  
 Śrîdhara, ll. 34, 35, 76, 79, 80, 91.  
 Śrîkara, l. 105.  
 Śrînivâsa, l. 65.  
 Śrîpâla, l. 96.  
 Śubhâditya, l. 90.  
 Śubhākara, l. 54.  
 Śubhanîkara, ll. 41, 43, 52, 85.  
 Sûdha, l. 76.  
 Sûhila, l. 110.  
 Suja, l. 65.  
 Sûlhapa, ll. 84, 97.  
 Sûpata, ll. 65, 70 (twice), 104.  
 Surôttama, l. 74.  
 Svâmbhû, l. 107.  
 Tâlhû, l. 111.  
 Thânû, l. 102.  
 [Thêḍû (?)], *Gen. Thêḍûkasya* (?), l. 42.  
 Tikama, ll. 21, 85.  
 Tikava, ll. 18, 20, 25, 45, 50, 102.  
 Tîlhû, l. 68.  
 Trîlôchana, ll. 49, 55.  
 Udayanâbha, l. 105.

- Ūhaḍa, l. 74.  
 [Ūlhô], *Gen.* Ūlhêkasya, l. 85.  
 Ūttarâditya, l. 98.  
 Vâchchha, ll. 22, 40, 106.  
 Vachchharâja, ll. 43, 67.  
 Vâchchhila, l. 70.  
 Vâchchhû, l. 108. *Gen.* Vâchchhûkasya, ll. 27, 45.  
 Vâlhaṇa, ll. 31, 94.  
 Vâlhô, l. 28. *Gen.* Vâlhêkasya, ll. 47, 89.  
 [Vâlhô], *Gen.* Vâlhêkasya, ll. 26, 56, 84.  
 Vâmadêva, ll. 61, 82.  
 Vâmana, ll. 18, 33, 38.  
 Varâha, l. 38.  
 Vâsadhara, l. 58.  
 Vasô, l. 76.  
 Vâsudêva, ll. 34, 40, 46 (twice), 58, 94, 115.  
 Vâsuki, l. 67.  
 Vasûpâla, l. 54.  
 Vatsa, l. 88.  
 Vatsarâja, l. 107.  
 Vâû, l. 97.  
 Vâyî, l. 52.  
 Vêda, l. 59.  
 Vêdaśarman, l. 98.  
 Vêdû, ll. 73, 103.  
 Vidyâdhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.  
 Vidyânanda, l. 66.  
 Vijayasîha, l. 55.  
 Vîkaya, l. 82.  
 Vilhaṇa, l. 116.  
 Vilhû, l. 85.  
 Vimalâditya, l. 25.  
 Vishṇu, ll. 17, 46.  
 Vishṇuśarman, l. 105.  
 Viśvarûpa, ll. 30, 40, 49, 50\* (twice), 83.  
 Viṭhu, l. 96. *Gen.* Viṭhukasya, l. 53.  
 Yajñadhara, l. 44.  
 Yaśôdêva, l. 100.  
 Yaśôdhara, l. 91.

## No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

By E. W. WEST, PH.D.; ENGLAND.

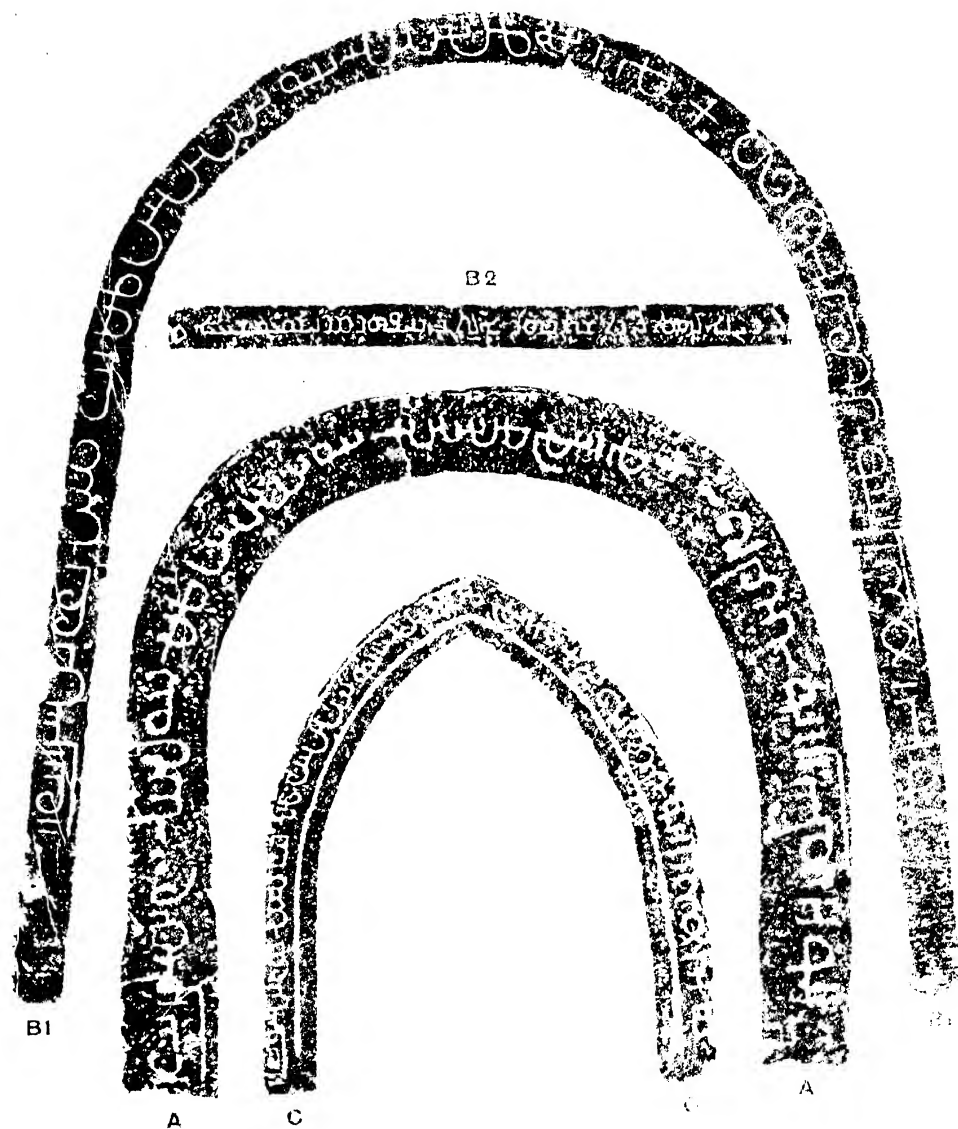
A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Haug of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapalli Church at Kôṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kôṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

The **Mount Cross** was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards: all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the Elephanta cave,

# Inscriptions Around Obverse of Shell Bells



E. HULTZSCH

SCALE: ONE EIGHTH.



## INSCRIPTIONS AROUND CROSSES.

In an ornamental semicircular arch overhead, springing from the capitals of the column, these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in the down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *upwards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, to read from the same point of view as the longer portion which appears as an upper line and a shorter line below it.

The smaller **Kôttayam** Cross differs in ornamentation, and stands upon a higher pedestal. The arch is curved downwards, instead of upwards; the bird hovers above the Cross, but the panel has no ornamental border, and the arch is pointed. The inscription appears identical with that at the Mount, and is similarly situated and divided. The larger Cross at the same church, in addition to the Pahlavi, has also an old Syriac inscription under the arch, and the arch is semicircular.<sup>1</sup>

Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them from a photograph of the Mount Cross; they were therefore at liberty to suggest a few alterations of the letters to suit their views of the meaning of the inscription. But now that before us three original versions of the Pahlavi inscription, in the shape of two ink impressions of each of two originals and one of the third, we are compelled to adhere strictly to the impressions wherever they all agree, and to confine our speculations to the several readings of the Pahlavi words whose forms are thus so well ascertained.

As has been already noticed that, though the Pahlavi appears to be arranged in a single line on the sides of the Cross, the inscription is really divided into two unequal portions by a cross and dash. This dash is developed at Kôttayam into a shape like an hour-glass, or a 8, laid upon its side; but this can hardly be read as any combination of Pahlavi characters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This reading is therefore the most probable, and it also best suits the apparent meaning of the inscription.

The inscription is not altogether free from uncertainty, but the most probable reading of it at the **Mount** is as follows<sup>2</sup> :—

### TEXT.

ham-ich	Meshikhâ-i	avakhshây-i	madam-afrâs-ich	khâr	bâkhar
y	mûn	bun	dardo	dend	dend

### TRANSLATION.

Whom the suffering of the selfsame Messiah, the forgiving and upraising, (*has*) offering<sup>3</sup> the plea whose origin (*was*) the agony of this."

<sup>1</sup> The inscription on the Pahlavi, the latter a series of inscriptions on St. Thomas' Mount. B1 and B2. The inscription on the larger Cross at Kôttayam is also a series of inscriptions on the same Mount.

<sup>2</sup> The following special peculiarities in transliterating Pahlavi, require attention. — None of the unaccented vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter is expressed by a vowel sound, or is part of a contraction; thus *o* is written like *o*, like *u* like *u*, and *a* is part of a contraction. When the word is itself vocalized, those special italics, of course, are not used. The Roman letters are used for 'bringing forth.'



The variations of the Kōṭṭayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke of *avakhshdy* appears to turn to the right, and in the case of the smaller Cross it is further angled downwards, so as to alter the reading into *avakhshdy-ich*, 'both forgiving.' The last letter of *madam-afrās-ich* is also doubled in both versions at Kōṭṭayam, so as to alter the reading into *madam-afrās-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kōṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bēn*, 'within,' in which *b* is written like *d*. The meaning of *bēn sūr-zāy* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed on reading the second word as *amen*, or *āmen*, assuming that the curve in the last downstroke was a defect. But the syllable *mā* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *āmen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *man-ich* 'even the same,' which is a common Pahlavi word. The word *sūr-zāy*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *ben*, 'origin, beginning,' is always written *bē* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kōṭṭayam.

Under the larger Cross at Kōṭṭayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14—'Gloria fiat in me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

יֵי דֵי לֹא נִהוּא לִי דִאֲשַׁתְּבַּהֵר אֵלֶּא אֲנִי בִּזְכִּיפָה דְּכִרְנִי אִישׁוּעַ מְשִׁיחָא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with Gal. vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be gathered from the forms of the letters. The oldest peculiarities are in the shapes of *sh* (in *Meshaheš*) and *t* or *d* (in *bākhto* and *dardo*), and in the mode of connection of *ch* with a following *m* in *ham-ich* and *madam*, this connection being with the *ch* and not with the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiarity occurs in JRAS. Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82—83, and the inscription with *m* in No. 52. All the peculiarities can be found in the Kaphor Pahlavi, dated 10th October and 24th November 1009, and 30th October 1021; and also in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Emperor, dated 10th October 1021, and 10th November 1021, the ninth century.

## No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, PH.D.

**Kil-Muttugūr** is a village in the Guḍiyātam tālukā of the North Arcot district, about  $2\frac{1}{2}$  miles north of the Virūchhipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in **Mukkuḍūr** (A.) or **Mukkuttūr** (B. and C.),—the modern Kil-Muttugūr. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

## A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.<sup>1</sup> Below it is a bas-relief on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hāṁsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.<sup>2</sup>

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākāḍi plates.<sup>3</sup> The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,<sup>4</sup> where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeḷuttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.<sup>5</sup> The letters *f*, *ḍu*<sup>6</sup> and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jaṭilavarman.<sup>7</sup>

The inscription is dated in the 18th year of the reign of 'the king, the victorious **Narasimhavarman**.'<sup>8</sup> The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,<sup>9</sup> and the goose (*hāṁsa*) is said to have been the device on the banner of the mythical Gaṅga king Kōṭṭakani.<sup>10</sup> As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

<sup>1</sup> A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

<sup>2</sup> See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

<sup>3</sup> *South-Indian Inscriptions*, Vol. II. No. 73.

<sup>4</sup> In *paḍiṇeṭṭāraḍu*, l. 2, and *maṇṇi-um*, l. 5.

<sup>5</sup> Above, Vol. III. No. 11.

<sup>6</sup> In *yāṇḍu*, l. 2, and *koḍuttōm*, l. 7.

<sup>7</sup> *Ind. Ant.* Vol. XXII. p. 69 ff.

<sup>8</sup> An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 134.

<sup>9</sup> *Ind. Ant.* Vol. VI. p. 101.

<sup>10</sup> See *South-Indian Inscriptions*, Vol. II. p. 35, note 6.

The inscription records the gift of some land and of a house at Mukkuḍūr to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.<sup>1</sup>

1	Śrī	[*]	Kō	<sup>2</sup> viṣeya-Naraśiṅgaparumaṅku
2	yāṇḍu		paṇiṇettāvaḍu	Śaṇm[ā]du-
3	raṇ	tam=aḍi	Vārandara-Śāttaiyaṇārkkū	Mu-
4	kkuḍūr	avaruḍai[ya]	puṇ-pulamun=naṇ-pala-	
5	mum	avar=iruṇḍa	maṇai-um <sup>3</sup>	[pā] <sup>4</sup> pu <sup>5</sup>
6	śeydad=onṇu			kai-nūriṇ=poy-
7	du	piramadāyaṇ=koḍuttē	[*]	I-
8	du	kāttār	[kā]ṇ=mūlav=en=	
9	[ra]lai	[*]	Ara=ma[ra]vaṅka	[I*]

## TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious **Narasimhavarman**,—having immersed in water (poured over our) hand one (coin) made of [6] *paṇam*,<sup>5</sup> we gave to Vārandara-Śāttaiyaṇār, a worshipper of Śāṇmātura (Kārttikēya),<sup>6</sup> as a *brahmadāya*, his dry land and wet land and the house in which he resided (at) **Mukkuḍūr**. The feet of those who protect this (gift), shall be on my head.<sup>7</sup> Do not forget charity!<sup>8</sup>

## B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,<sup>9</sup> which is set up to the left of the inscription A., bears, in bas-relief, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *śrī* (l. 1). The type is the same as in the Tirukkalukkuṅgam inscription of Parāntaka I.<sup>10</sup>

The inscription is dated in the 29th year of the reign of 'king Parakēsarivarman, the conqueror of Madirai (Madhurā),' i.e. of the Chōla king Parāntaka I.,<sup>11</sup> who ruled from about A.D. 900 to 940.<sup>12</sup> It records the death of a warrior, who was killed after he had recovered some cattle which the Perumāṇaḍigaḷ had seized at Mukkuṭṭūr. By 'the Perumāṇaḍigaḷ' we have probably to understand one of the kings of the Western Gāṅga family, who are known to have borne the title *Perumāṇaḍi*.<sup>13</sup>

<sup>1</sup> From inked stampages, prepared in 1896.

<sup>2</sup> Read *viṣaya* (i.e. *vijaya*).

<sup>3</sup> Read *maṇaiyū*, and compare *Ind. Ant.* Vol. XXII. p. 63 f.

<sup>4</sup> This symbol is perhaps an archaic form of the figure '6.'

<sup>5</sup> This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

<sup>6</sup> Regarding this custom see above, Vol. III. p. 255, note 3.

<sup>7</sup> See above, p. 140, note 4.

<sup>8</sup> See *ibid.* note 5.

<sup>9</sup> A photograph of this slab is reproduced on the upper half of the plate facing this page.

<sup>10</sup> Above, Vol. III. No. 38, B.

<sup>11</sup> See *South-Indian Inscriptions*, Vol. I. p. 1.

<sup>12</sup> See *ibid.* p. 381.

<sup>13</sup> See Dr. Fleet's *Kānarese Dynasties*, 2<sup>nd</sup> ed. p. 307 A. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.





## TEXT.

1	Śr[i]	[i*]	Madirai	ko-	7	[kol]la	mi[t]-
2	ḍa	kô=Pparakēsaripaṇ-			8	[tu=p]patt[ā]-	
3	maṇṇ-iyāṇḍ-irubatto-				9	[ṇ].	Vadu[na]-
4	ṇba[d]āvadu	Perumāna-			10	[v]āraṇ	
5	ḍigālāṇ=Mukku-				11	[Va]radan=T[ā]-	
6	[t]tūr	ṭu=k-			12	[u]ḍaṇ	[l*]

## TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakēsarivarman who conquered Madirai,—when cattle were lifted<sup>2</sup> (at) Mukkuṭṭūr, by the Perumāṇaḍigal—Vadu[nav]āraṇ [Va]radan T[ā]ḍaṇ, having recovered (them), fell.

## C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables *śrī* (l. 1) and *[ṇ]ma* (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaḷukkuṇṇam inscription of Parāntaka I.<sup>3</sup> In these two documents, however, the letters *ṇ*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

## TEXT.

1.	Śrī	[i*]	7	Mukkuṭṭūr	Ku-
2	Madirai.	ko-	8	māra-[Na]ndai	Puḷa-
3	ṇḍa	kô=Ppara-	9	[la]ppaṇ	pu-
4	kēsariva[ṇ]maṇṇu	y[ā]-	10	li	kutti-
5	ṇḍu	muppattu-ira[ṇ]-	11	na	karaṇṇā-
6	ḍāvadu	[i*] Vaḍa-karai	12	ḍu	[l*]

## TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakēsarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Puḷa[la]ppaṇ of Mukkuṭṭūr, (a village) on the northern bank (of the Pālāṅgu river).

<sup>1</sup> Read *mark=iyāṇḍ=*.

<sup>2</sup> The expression *ṭu=kkoḷḷa*, 'to lift cattle,' is used also in the two Ambūr inscriptions, No. 23 below.

<sup>3</sup> Above, Vol. III. No. 38, B.

## No. 23.—TWO TAMIL INSCRIPTIONS AT AMBÜR.

By E. HULTZSCH, PH.D.

Ambür is a town of 10,000 inhabitants in the Vēlūr tāluka of the North Arcot district,<sup>1</sup> and a station on the Madras Railway. The temple of Nāgēśvara in the town contains an inscription of Kulōttunga-Chōla; one of the Hoysala king Vīra-Vallāla; and one of the Vijayanagara king Rājasēkhara, the son of Mallikārjuna (dated Śaka-Saṃvat 1390 expired, Sarvadhārin). In the Kāṅgarottikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a bas-relief, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaṅkattuvarāyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kil-Muttugūr inscription of the 32nd year of Parāntaka I.<sup>2</sup> The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuḷamba had organized against Āmaiyūr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapādi.<sup>3</sup> Āmaiyūr, i.e. 'the tortoise village,' is an old form of the name Ambūr. Just as the village of Udayēndiram,<sup>4</sup> it is said to have been situated in Mēl-Aḍaiyāru-nāḍu, a subdivision of the district of Paḍuvūr-kōttam.

As stated before, the son and the nephew of a certain Akalaṅkattuvarāyar fell in the affray. The name Akalaṅkattuvarāyar corresponds to the Sanskrit Akalaṅka-Yuvarāja.<sup>5</sup> He was the chief of the Koṇḍar<sup>6</sup> of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatuṅga-Vikramavarman.'

A king named Nripatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.<sup>7</sup> This Nripatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bāhūr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

<sup>1</sup> See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

<sup>2</sup> Above, No. 22; C.

<sup>3</sup> See above, p. 82, note 4.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 382.

<sup>5</sup> Compare the Kaśākkūdi plates (*South-Indian Inscriptions*, Vol. II. No. 73), where *tuvarāja* in the Tamil portion (text line 106) corresponds to *yuvārāja* in the Sanskrit portion (text line 103).

<sup>6</sup> These are perhaps identical with the *Koṇḍakkāḍar*, a caste of fishermen.

<sup>7</sup> *Lists of Antiquities*, Vol. II. p. 30 f.







hasen. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishnu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Āngiras, Bṛhaspati, Śaṅkya, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born Vimala, Koṅkanika and other kings (v. 7). After Vimala *etc.* had gone to heaven, Dantivarman, a devout worshipper of Vishnu, became king (vv. 8 and 9). The son of Dantivarman was Nandivarman (v. 12). His queen, named Śaṅkhā, was born in the Rāshtrakūṭa family (v. 13). Their son was Nripatuṅgaḍēva (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō vijaya-Nripatuṅgavarman*, and contains further particulars about the villages granted. In the usual *captatio benevolentia* of future kings (v. 31), the donor is styled king Nripatuṅgavarman, the worshipper of the lotus-feet of Vishnu. The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nripatuṅga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchi.<sup>1</sup> Besides, the Bāhūr plates mention among Nripatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Kaṅga, who is believed to have been the ancestor of the Western Gaṅga kings.<sup>2</sup> According to the same plates, Nripatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchi, of whom we possess epigraphical records.<sup>3</sup> Dantivarman, however, is, like Nripatuṅga, a name peculiar to the Rāshtrakūṭas.<sup>4</sup> In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō vijaya-Nripatuṅga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.<sup>5</sup> As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parantaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājārāja, and as the type of Nripatuṅgavarman's stone inscriptions is decidedly more archaic than that of the Chōlas, it is necessary to place the reign of Nripatuṅgavarman before Parantaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Orissa, the ruler of Kāñchi.<sup>6</sup> This Dantiga is perhaps identical with Nripatuṅga's grandfather Dantivarman.<sup>7</sup> Nripatuṅga is known to have been the surname of three Pallava kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).<sup>8</sup> As the Bāhūr plates state that the Pallava king Nripatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather it may be assumed that Śaṅkhā, the mother of the Pallava king Nripatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nripatuṅga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the grandfather of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nripatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nripatuṅgavarman's father and grandfather, Nandivarman and Dantivarman. The latter

<sup>1</sup> See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

<sup>2</sup> See *ibid.* p. 360.

<sup>3</sup> See *ibid.* pp. 344 f. and 363 f.

<sup>4</sup> Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

<sup>5</sup> There is an inscription of the 21st year in the Virattānēśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 105), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālguḍi in the Trichinopoly tāluka (No. 102).

<sup>6</sup> *Ibid.* vol. XI. p. 127.

<sup>7</sup> This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

<sup>8</sup> See the Table facing p. 54 of Vol. III. above.

has left a record in the Vaikuntha-Perumāḷ temple at Kāñchi.<sup>1</sup> The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.<sup>2</sup> Two other kings to whose names the two Tamil words *kō viśaiya*<sup>3</sup> are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kampavarman*<sup>4</sup> and *kō viśaiya-Narasimhavarman*. The Kil-Muttugūr inscription of the latter<sup>5</sup> bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nripatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Paṇḍya, but also of Koṅkaṇi, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchi came to an end with Nandivarman, the opponent of the Western Chālukya king Vikramāditya II.; that *Narasimhavarman*, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, *Dantivarman* and *Nandivarman*, were the contemporaries of the Rāshtrakūṭa kings Govinda III. and Amoghavarsha I.; and that Nandivarman's son, *Nripatuṅgavarman* or *Nripatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.<sup>6</sup>

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of Nripatuṅga-Vikramavarman in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king Prithivipati I. fought with the Rāshtrakūṭa king Amoghavarsha I.<sup>7</sup> If I am correct in supposing the latter to have been a contemporary of Nripatuṅga-Vikramavarman, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king Prithivipati I.

A.—First Stone.

TEXT.<sup>8</sup>

1	Śrī <sup>9</sup>	[*]	Kō	viśaiya-[Niru*]-
2	pa]toṅga-Vikkirama[pa][ru]*-			
3	[ma][r*][k]ku			yāṇḍ-irubattā[rāva*]-
4	du	Paḍuvūr-kkōṭṭattu		[M]ō-
5	l-Adaiy[ā*]ru-nāṭṭu			Āmaiūr
6	mēl	Nuḷamban		paḍaiy
7	vandu	tōru=kkolḷa		Piru-
8	di-Gaṅgaraiyar	sōvagar		Poruna-
9	[ga]r-Agara-Kkoṇḍa-kkāvidi			Akalāṅkat-
10	tuvarāyar	[ma]gaṇ	Śaṇaṇ talarā viṇḍ[u]	pattān <sup>10</sup> [l*]

TRANSLATION.

Prosperity! In the twenty-sixth year (of the reign) of the king, the victorious Nripatuṅga-Vikramavarman,— when the army of the Nuḷamba attacked Āmaiūr, (a village)

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

<sup>2</sup> *ibid.* Vol. I. Nos. 148, 124 and 125.

<sup>3</sup> Other instances in which the word *viśaiya* is prefixed to the name of a king, are the Pallava princes *viśaiya-Skandavarman* and *viśaiya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅḷi king *viśaiya-Nandivarman* (above, p. 148, note 1).

<sup>4</sup> Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

<sup>5</sup> See above, page 177.

<sup>6</sup> See above, page 180.

<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 381.

<sup>8</sup> From inked estampages, prepared in 1896.

<sup>9</sup> The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *śrī* and *viśaiya* in the first line, and between *to* and *aga* in the second line.

<sup>10</sup> This word is written below the line.

Ambur Inscriptions of Nripatunga-Vikramavarmān.



SCALE ONE-ELEVENTH.

Kil-Muttugur Inscription of Narasimhavarman.



SCALE ONE SIXTH.



in **Mél-Adaiyāru-nādu**, (a subdivision) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Śapaṇ**, the son of **Akalaṅkattuvarāyar**, (who was) the chief of the **Koṇḍar** of **Perunagar-Agaram** (and) a servant of **Pirudi-Gaṅgaraiyar**, not relaxing (in fight), fell and died.

## B.—Second Stone.

## TEXT.

1	Kō		visaiya-Niru-
2	patoṅga-Vikkiramāpa-		
3	ruma[r*]kku		yāṇḍ-iruba-
4	tārāyadu		Paḍuvū-
5	r-kkōṭṭattu		Mél-A-
6	ḍaiy[ā]ru-nāṭṭu		Āmai[y][ūr*]
7	mēl	Nūlambaṇ	[pa][ḍaiy*]
8	vandu	toṇu=kkolla	[P]i[rudi-Ga*]-
9	ṅgaraiyar	śévagar	Akalaṅkattu*]-
10	varāyar	maruṅṅaṇ	Ma[s]i[lu]
11	[n]i	Vēḍaṇ	Kaliyirāma[n] pattiṇ   *

## TRANSLATION.

In the twenty-sixth year (of the reign) of the king, the victorious **Nripātuṅga-Vikramavarman**,—when the army of the **Nūlamba** attacked **Āmaiūr**, (a village) in **Mél-Adaiyāru-nādu**, (a subdivision) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Kalirāma**, a hunter (**Vēḍaṇ**) . . . . . (and) a nephew of **Akalaṅkattuvarāyar**, (who was) a servant of **Pirudi-Gaṅgaraiyar**, [fell].

## No. 24.—NADAGAM PLATES OF VAJRAHASTA;

ŚAKA-SAMVAT 979.

By G. V. RAMAMURTI; PARLAKIMEDI.

These plates were discovered about two years ago at **Nadagām**, a village in the **Narasannapēṭa tāluka** of the **Gauṇjām** district, by one **Sanku Appanna**, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some **Jāṅgams**, a sect of **Śaivas**, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through **Mr. Weir**, the Collector of **Gauṇjām**, to **Dr. Hultsch**, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of five copper-plates, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about  $8\frac{1}{2}$ " by 4" and has a hole to the proper right, through which a ring passes. This ring is about  $\frac{1}{2}$ " thick and about  $4\frac{1}{8}$ " in diameter. It had not yet been cut when the plates were sent to **Dr. Hultsch**. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant,  $1\frac{1}{2}$ " long and 1" high, with the figures of a conch-shell and a *chauri* to its proper right, the figures of a sword and an

\* According to the Tamil dictionaries, *kāṇḍi* usually means 'a minister' or 'an accountant'.

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.<sup>1</sup> Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows:—

57

. . मी । मञ्जामात्रे द-

58 एनायकस[†\*]मयाय दत्तम् । मयपांगुसामियेनेशपं . . स-

59 नस्तनवर्त्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kāliṅga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalīṅgam,<sup>2</sup> some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are:—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *m* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ē* symbol, and also the *ā* from the *i* symbol. (3) *ṛ* is distinguished from *l* by the absence of the top line on the former; but *ṛ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṛṇa* in line 12 and *la* just above it in line 11. (4) The forms of *ṇa* in line 10; of *ṇha* in line 9, *ghā* in line 38, and *ṇghā* in line 35; of *ṇkha* in line 7 and *khyān* in line 34; of *mbha* in line 42 are to be noted. (5) *ñcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ñchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.<sup>3</sup>

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *h* throughout, as also the doubling of a consonant after the exception to it being *rthi* in ll. 21 and 23, and the use of the nasals *ñ* and *ṇ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *śśīnā* (l. 44); *ś* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhāśvara* (l. 45); and *ś* for *sh* in *paṭṭakōśv-ālimpanti* (l. 42).

<sup>1</sup> Unlike the seal of the Parālakimeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

<sup>2</sup> About 20 miles from Parālakimeḍi in the *Āṇḍra* district; see the last three paragraphs of this introduction.

<sup>3</sup> Sanskrit Pandits of this part of the country may be heard to pronounce *jñā* as *gñā*. Compare above, Vol. III. p. 220.

The letter *v* is doubled before *y* in *navy*, *as cha* (l. 38), while *j* is used for *jj* before *vi* in *samujjula* (ll. 8 and 26).

This inscription records a grant of land to one **Paṅgu-Sāmaya** (i.e. Sāmaya?) (l. 56) by **Vajrahasta**, a prince of the Gāṅga family, who styled *Paramamāhīśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Trikalingādhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**<sup>1</sup> (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the Śāka year 970, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālguna, corresponding to the 4th March A.D. 1058<sup>2</sup> (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gōvinda-dvādaśī**,<sup>3</sup> an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*viśhaya*) of **Ērada**<sup>4</sup> and constituted into a separate district, which was named the **Vēlpūrā-viśhaya** after its chief village, **Vēlpūra**. Nothing is recorded of the donee except the names of his parents, **Śrīkaṇṭha-Nāyaka** and **Vēdavi**, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or **Dhili**?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. Sāmaya is there spoken of as “my son-in-law, the **Danḍanāyaka S[ā]maya**.” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kōluvartanī**.<sup>5</sup>

The inscription also records another date, even more important than the one given above, namely the date of Vajrahasta's installation ceremony (verse 8): the Śāka year 960 (expired), while the sun was in **Vṛishabha**, (the moon) in the **Rōhiṇī-nakshatra**, in the **Dhanur-lagna**, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, **Bahudhānya**, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of **Anantavarman-Chōḍagaṅga**,<sup>6</sup> is important as it gives us a certain, reliable landmark in the chronology of the Gāṅgas; and it is besides the earliest known date of this dynasty. The *Parlakimeḍi* plates of Vajrahasta's time published by Professor Kielhorn (above, Vol. III. p. 220) are not dated, but are referred, on palaeographical grounds, to the period of this very king Vajrahasta.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the Gāṅga kings, their royal insignia, and their devotion to the god Śiva, established, under the name of **Gōkarnasvāmin**, on the top of Mount Mahēndra.<sup>7</sup> Then follows a genealogy tracing the descent of Vajrahasta, who issued the charter, from one **Guṇamahārṇava** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

<sup>1</sup> See the last paragraphs of this introduction for my identification of **Kaliṅganagara**.

<sup>2</sup> **Kaṇḍapalli Chulāmayya Sāstri Gāru**, a learned astronomer of **Lukulām** in the (tañjām district, kindly calculated for me the English equivalents of the Śāka dates mentioned in this inscription.

<sup>3</sup> The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: फाल्गुने शुक्लद्वादश्यां कृष्णस्य च दिवाकरे । नक्षत्रे सूर्यसुते जीवे कामुकसंस्थिते ॥ पुष्ये च बवसंयुक्ते श्रीमने भाद्रपदे । जीविन्द्रवादश्यां प्रोक्ता देवानामपि दुर्लभा ॥

<sup>4</sup> [The *Ērada-viśhaya* is mentioned in an inscription at **Śrīkūṛṇam** (No. 324 of 1896).—E. H.]

<sup>5</sup> [Mr. H. Krishna Sastri suggests that, as *kōla* is a synonym of *vardha*, *Kōluvartanī* may be the same as *Vardhavartanī*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at **Mukhalingam** (Nos. 185, 186 and 220 of 1896).—E. H.]

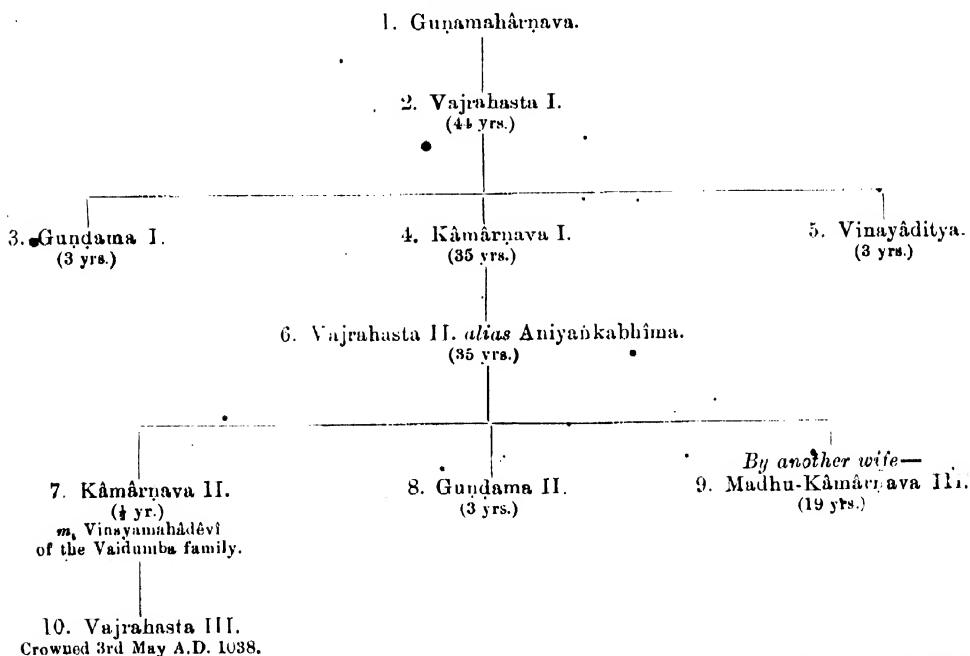
<sup>6</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>7</sup> Lines 1 to 13; see also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of **Anantavarman's** grant of Śāka-Samvat 1008; *Ind. Ant.* Vol. XVIII. p. 162 f.



formerly divided under the rule of five indepe<sup>ndent</sup> kings (verse 1).<sup>1</sup> Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, Vajrahasta II., whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, *Aniyāṅkabhīma* (l. 22). Verses 10 and 11 of this inscription, extolling Vajrahasta III., the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śāka-Samvat 1040.<sup>2</sup> It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nadagām plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



<sup>1</sup> Anantavarman's grant of Śāka-Samvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍī) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmī, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kaliṅga countries . . . . Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍī-vishaya; to Mārasimha, the Sôḍā-maṇḍala; and to Vajrahasta (I.), the Kaṭṭaka-vartanī;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍī, Sôḍā and Kaṭṭaka-vartanī continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambavalli and Sôḍa, two villages in the Parākīmeḍi Zamindari, may be identified with the chief towns of two of the provinces named above.

<sup>2</sup> *Ind. Ant.* Vol. XVIII. p. 168.





In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of **Anantavarman**, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāṅgas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṃvat 1040 professes to trace the genealogy of the Gāṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kalingas (*i.e.* the country of Kalinga) from Balāditya, the then ruler;— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārhava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṃvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārhava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (his brother's son), who are said to have preceded Guṇḍama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇḍama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."<sup>1</sup> Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of Kalinganagara, a town mentioned in all the copper-plate inscriptions of the Eastern Gāṅgas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kalinga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamindārī of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named Mukhalingam<sup>2</sup> on the left

<sup>1</sup> In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

<sup>2</sup> The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1889-94, p. 68 ff.



bank of the Vamśadhārā. Here are three temples dedicated to Śiva under the names **Madhukēśvara**, **Bhimēśvara** and **Sômēśvara**.<sup>1</sup> The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasannapēṭa tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukēśvara** and **Aniyaṅkabhimēśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarman-Chōḍagaṇḍadēva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: *Kāliṅga-āvanī-nagarē śrīman-Madhukēśvarāya Śrēṣṭhāya* and *Kāliṅga-dēśa-nagarē śrīman-Madhukēśvarāya dēvāya* in Sanskrit verses; *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarāna vīṭi śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called **Nagara** or **Kāliṅga-(dēśa-)nagara**, i.e. "the **Nagara** of the **Kāliṅga** (country)."<sup>2</sup> There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: **Gōvinda-kānana**, **Jayantapura**, **Madhukēśvara** and **Mukhaliṅgam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree; hence the name **Madhukēśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Saṃvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) **Kāmārṇava I.**, the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (*Rājadhāni*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god Īśa in the *liṅga* form, to which he had given the name of **Madhukēśa**, because it was produced from a *madhūka* tree" (l. 61 f.). As stated above, this temple still exists at **Mukhaliṅgam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyaṅkabhimā** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyaṅkabhimēśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhaliṅgam** is a corruption of **Mohaliṅgam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-liṅgam*. The Telugu Brāhmaṇas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face.'<sup>3</sup> From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhaliṅgam** and **Nagarakatakam** (literally, 'a royal residence in **Nagara**') and by the ruins between them represents the ancient capital of **Kāliṅga**.<sup>4</sup>

<sup>1</sup> Sômēśvara's temple may have been built by Sōmāya, the person in whose favour the present grant was made, provided that *Sōmayā* is a mistake for *Sōmayā*.

<sup>2</sup> A few weeks ago I found in the **Madhukēśvara** temple a stone inscription of **Anantavarmanadōva**, which records a grant issued 'from **Kāliṅganagara**.' The occurrence of this name at **Mukhaliṅgam** itself confirms my identification.

<sup>3</sup> This is suggested to me by Mr. S. Rāmāyā, B.A., of Parlākimeḍi.

<sup>4</sup> I do not here enter into a discussion of the question whether **Kāliṅganagara** was founded by **Kāmārṇava II.** or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of Kalinganagara. .

TEXT.<sup>1</sup>*First Plate.*

- 1 श्रीं स्वस्ति [॥\*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिण्यसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्<sup>3</sup> विमलविचाराचारपुण्यशलिलप्रक्षालित-<sup>4</sup>
- 4 कलिकालकल्मषमघीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणै-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेरभगवतो<sup>5</sup> गोकर्णस्वामि-
- 7 नः प्रसादात्मसादितैकशङ्खभेरीपञ्चमहाशब्दधवलच्छ-<sup>6</sup>
- 8 त्रहेमचामरवरवृषभलक्ष्मणसमुज्ज्वलसमस्तसाम्राज्यम-<sup>7</sup>
- 9 हिन्नामनेकस[म\*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-<sup>8</sup>

*Second Plate; First Side.*

- 10 लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहोभुजां ग[॥\*]-
- 11 ज्ञानामन्वयमलङ्कारिणोविणोरिव<sup>10</sup> विक्रमाक्रान्तधराम-
- 12 [ण्ड\*]लस्य गुणमहार्णवमहाराजस्य<sup>11</sup> पुत्रः ॥ पूर्व भूपतभूर्विभु-<sup>12</sup>
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा<sup>13</sup> भु-
- 14 ज्वलातामेक<sup>14</sup> एव स्वयम् [॥\*] एकीकृत्य विजित्य<sup>15</sup> सत्कनिव-
- 15 ह्वान्<sup>16</sup> श्रीवज्रहस्तयतुष्टत्वारिंशतमत्युदोरचरित-<sup>17</sup>
- 16 : सर्वामरक्षीसमा<sup>18</sup> ॥ [१\*] तस्य तनयो गुणमराजा<sup>19</sup> वर्षत्रयमपा-
- 17 लयत महोम् ॥ तदनुजः कामार्णवदेवः पञ्चत्रिंशतमद्वका-<sup>20</sup>
- 18 न् ॥ तस्यानुजो विनयादित्य[॥\*] समास्तिष्ठ[॥\*] ॥ ततः कामार्णवाज्जाते<sup>21</sup>

<sup>1</sup> From the original plates.<sup>2</sup> Denoted by a symbol.<sup>3</sup> Read गोत्राणां. म् is denoted here by an *anusvāra* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.<sup>4</sup> Read °शलिलप्रक्षालित°.<sup>5</sup> Read °भगवतो.<sup>6</sup> Read °शब्दधवलच्छ°.<sup>7</sup> Read समुज्ज्वल.<sup>8</sup> Read °लक्ष्म.<sup>9</sup> Read °लिङ्गितोतुङ्ग°.<sup>10</sup> Read °विणोरिव.<sup>11</sup> The engraver first wrote रि for रा and then erased the i.<sup>12</sup> Read °भूपतिभिर्विभज्य.<sup>13</sup> Read पराक्रमा.<sup>14</sup> Read °ज्वालातामेक.<sup>15</sup> Read शत्रु.<sup>16</sup> Read °ह्रीवज्रहस्तयतु°.<sup>17</sup> Read °दार.<sup>18</sup> Read °रक्षीसमाः.<sup>19</sup> Read गुणमराजो वर्ष°.<sup>20</sup> Read °मद्व°.<sup>21</sup> Read °ज्जाते.

## Second Plate ; Second Side.

- 19 जगतीकल्पभूहः । योराजद्राजितः<sup>(ः)</sup>च्छावी वज्रहस्तीवनी-  
 20 पतिः ॥ [२\*] <sup>1</sup>प्रश्नीदन्मदगन्धलुब्धमधुपय्यालीढगण्डान्गज-<sup>2</sup>  
 21 न्नर्थिभ्यः<sup>3</sup> समदासहसमतुलो यस्यागिनामगणी[:\*]<sup>4</sup> [1\*] सः<sup>(ः)</sup> श्री-  
 22 माननियङ्गभीमनृपतिर्गार्गा<sup>5</sup>ङ्गान्वयीतंसकः<sup>6</sup>  
 23 पञ्चतिंशतमदकान्गमभुनक्वे<sup>(ः)</sup> [४\*]<sup>7</sup> स्तुतः पार्थि-  
 24 वेः<sup>8</sup> ॥ [३\*] तदगस्तुः<sup>9</sup> स रराज सन्तनासमस्त्रमसासमतारि-<sup>10</sup>  
 25 मणलः [1\*] मापात<sup>11</sup> कामाण्णवभूपतर्भुव<sup>12</sup> समद्विमानहंस-  
 26 र्मा समुज्ज्वलः<sup>13</sup> ॥ [४\*] तदनु तदनुजम्भो<sup>14</sup> चत्तजम्भोपमानी गण-<sup>15</sup>  
 27 नधिरन[व]द्या गण्डमख्यो मदा सः [1\*] सकलमदमनक्षत्री-<sup>16</sup>

## Third Plate ; First Side.

- 28 णि वर्षाणि धात्रीवल्लयमलघुतेजोनिर्जितारातिचक्रः<sup>17</sup> ॥ [५\*] त-  
 29 तो हेमातुरसस्य<sup>18</sup> मधुकाम[र्]णवो नृपः ॥० यवति<sup>19</sup> स्मावनी-  
 30 मतामब्दामकाण्णवोशतैम्<sup>20</sup> ॥०॥ [६\*] अथ वज्रहस्तनुपकर-<sup>21</sup>  
 31 ग्रसुतादखिलगुणिकना[ग्र\*]गण्यकामाण्णवाल्कीन्द्रप्र-  
 32 ग्यमानावदातशभकीर्त्तेः<sup>22</sup> ॥ श्रिय<sup>23</sup> इव <sup>24</sup>वेदुस्वान्वय-  
 33 पयःपयोनिधिसमद्वायाच्च<sup>25</sup> [1\*] यः समजनै<sup>27</sup> विनयमहा-  
 34 दव्याः<sup>28</sup> श्रीवज्रहस्त इति तनयः ॥ [७\*] वियदृतुनिधिसंख्यां याति  
 35 <sup>29</sup>शाकाब्दसङ्के दिनकुपुषुस्य<sup>30</sup> राहिणीभ सलग्ने [1\*] धनुषि च . सि-  
 36 तपक्षे सूर्यवारे तृतीयां<sup>31</sup> युजि सकलधरित्रीं रक्षितुम्<sup>32</sup>

<sup>1</sup> Read प्रश्नीत°.<sup>2</sup> Read °मयणीः.<sup>3</sup> Read °योत्तसकः.<sup>4</sup> Read पार्थिवः.<sup>5</sup> Read श्रंतनोस्त्रसः समन्ताच्छमितारिमण्डलः.<sup>6</sup> Read °भूपतिर्भुवं समृद्धि°.<sup>7</sup> Read गुणनिधिरनघयो गुण्यमाख्यो मुदा.<sup>8</sup> Read चक्रः.<sup>9</sup> Read °मतामब्दानेकाग्रविंशतिम्.<sup>10</sup> Read शुभ.<sup>11</sup> Read समुद्भ°.<sup>12</sup> Read शाकाब्द.<sup>13</sup> Read तृतीयायुजि.<sup>14</sup> Read लुब्ध.<sup>15</sup> Here space is left for the insertion of गर्गा.<sup>16</sup> Read पञ्चतिंशतमदकान्गमभुनक्पृथ्वी.<sup>17</sup> Read तदगस्तुः.<sup>18</sup> Read समुज्ज्वलः.<sup>19</sup> Read °रसस्य.<sup>20</sup> Read °शुपवरा°.<sup>21</sup> Read श्रिय.<sup>22</sup> Read समजनि.<sup>23</sup> Read दिनक्रति हषभख्ये राहिणीभे सलग्ने.<sup>24</sup> Read रक्षितुं.<sup>25</sup> Read °नाजानर्थिभ्यः समदाकाहसम°.<sup>26</sup> Read °जम्भा चित°.<sup>27</sup> Read सकलमिदमरक्षणीणि वर्षाणि.<sup>28</sup> Read यवति.<sup>29</sup> Read °गीयमाना°.<sup>30</sup> Read वेदुस्वा°.<sup>31</sup> Read देव्याः.

122.

ii b.

W. GRIGGS, PHOTO-LITH



28 लि व द्या ल व म वा व ल य म ल द्यु त लि म त न त म त र क शी 28  
 ना दि मा तु न स स्यु म पु का म लु वा म य धा म व ति स व व म  
 30 म म म वा म को लु वा शाने ॥ ० ॥ वा श व ज द म म य क 30  
 श म ना द म ल म ल ज म आ लु वा म म म म म म म म म म  
 32 म 32  
 म  
 34 म 34  
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 36 म 36

38 म 38  
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 40 म 40  
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 42 म 42  
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 44 म 44

46 म 46  
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 48 म 48  
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 50 म 50  
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 52 म 52  
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 54 म 54

## Third Plate; Second Side.

- 37 याभिपिक्तः<sup>1</sup> ॥ [८\*] न्यायेन<sup>2</sup> यच्च सममाचरितुं तिवर्गे<sup>3</sup> मार्गे-  
 38 ण रक्षाति<sup>4</sup> मदीमहितप्रतापे [1\*] नव्याधयश्च<sup>5</sup> नरघाश मरा-  
 39 पद्वश्च शशत्पजा भुवि भवन्<sup>6</sup> विभूभमर्त्यः ॥ [९\*] व्याप्ते ग[1\*]ङ्गकुणौ-<sup>7</sup>  
 40 त्तमस्य यशसा<sup>8</sup> दिक्कवाले शशिप्रधातामलिनेन<sup>9</sup> य-  
 41 स्य भुवनः<sup>10</sup> प्रज्ञादसम्यादाग<sup>10</sup> [1\*] <sup>11</sup>सिन्द्रैरैरभिसान्द्रपङ्कप-  
 42 टलौ<sup>12</sup> कुम्भस्थलीपटकेखालिम्पन्ति<sup>13</sup> पुनः पनाश्च<sup>14</sup> हरि-  
 43 तामाधारणा<sup>15</sup> वारणान<sup>16</sup> ॥ [१०\*] अनुरागेण गुलिनी<sup>17</sup> यस्य वच्चीमुखा-  
 44 जयोः<sup>18</sup> [1\*] आशीने<sup>19</sup> श्रीसरस्वत्यावनुकले वैराजतः ॥०॥ [११\*] कलि-  
 45 ङ्गनगरात्परममाहेस्वरपरमभट्टारकमहाराजाधिरा-<sup>20</sup>

## Fourth Plate; First Side.

- 46 जत्रिकलिङ्गाधिपतिश्रीमद्वज्रस्तुदेवः<sup>21</sup> कुशली समसामात्य-<sup>21</sup>  
 47 <sup>22</sup>प्रमखजनपदान्समाह्वय समान्नापयति [1\*] विदितमस<sup>23</sup> सवत-  
 48 म् । एरदविषये<sup>24</sup> ॥ वेल्पूरगामम<sup>25</sup> । नुम्मुका । <sup>26</sup>वावुडाम् । वल्लुरम ।  
 49 अर्णगो . . [त्येम्भिम्वा]<sup>27</sup> । कीनूरन । पोदुरु<sup>28</sup> वाडाम् मृरिंगाम्  
 कनम-  
 50 रम्प देवरमचिकीडम । गुद्रपी [1\*] एतन<sup>29</sup> द्वादश ग्रमन<sup>29</sup>  
 51 (॥) वेल्पूराविषयेत्रूम्भिकिकत्वा<sup>30</sup> चतुःशोमावच्छिन्न<sup>31</sup> सत-  
 52 लस्थलं सर्वपोडाविवर्जित<sup>32</sup> आचन्द्रार्कचितिसमकालं याव-  
 53 न्मातापित्रोरात्मनः पुण्ययशोवृद्धये अजगिरिनिधिशकं-  
 54 ष्टे<sup>33</sup> (१) फ[1\*]लानामलपत्रे (१) द्वादश्यामादित्यवारे । [कि]लिनिवासिनः

<sup>1</sup> Read योभिपिक्तः.<sup>4</sup> Read रक्षाति मदी.<sup>6</sup> Read भवन् विभूतिमत्यः.<sup>9</sup> Read प्रवीता.<sup>12</sup> Read पटकेः.<sup>15</sup> Read माधीरणा.<sup>18</sup> Read सुखाजयीः.<sup>20</sup> Read माहेस्वर.<sup>25</sup> Read मसु भवताम्.<sup>26</sup> Read वावु.<sup>29</sup> Read यामान्.<sup>32</sup> Read वर्जित.<sup>2</sup> Read न्यायेन.<sup>5</sup> Read निर्व्याधयश्च निरघाश मलापहाश.<sup>7</sup> Read कुलौ.<sup>10</sup> Read संपादिना.<sup>13</sup> Read केशी.<sup>16</sup> Read एणान्.<sup>19</sup> Read आशीने श्रीसरस्वत्यावनुकले विराजतः.<sup>21</sup> Read समसामात्य.<sup>22</sup> Read प्रमख.<sup>23</sup> Read विषये.<sup>24</sup> Read वा.<sup>27</sup> Read विषयतिनामकौल्य ?<sup>30</sup> Read शाकाष्टे.<sup>3</sup> Read तिवर्ग.<sup>8</sup> Read दिक्कवा.<sup>11</sup> Read सैन्द्रैरैरति.<sup>14</sup> Read पुनश्च.<sup>17</sup> Read गुणिनी.<sup>20</sup> Read प्रमख.<sup>23</sup> Read यामान्.<sup>26</sup> Read एतान्.<sup>29</sup> Read सोमावच्छिन्नः सजलस्थलः.

## Fourth Plate; Second Side.

55 अयितनाख्यस्य पुत्रः (1) श्रीकण्ठनायकः । तस्य भार्या वेदधी । तयो-

56 : संज्ञात[र\*]य पांगुसामयाय <sup>1</sup>ताम्बशासनं कृत्वा (1) वेङ्गुराविषय<sup>2</sup>

57 प्रदत्तम्<sup>3</sup> । कोलुवर्त्त[नि]विषये<sup>4</sup> [नुगिल]ग्र[र\*]म[\*] प्रदत्त[\*] ॥

## TRANSLATION.

(Line 1.) Om. Hail! The son<sup>5</sup> of the *Mahārāja* *Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as *Vishṇu* by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (*-like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage, who belonged to the *Ātrēya* *gōtra*; who had the stains of the impurities of the *Kali* age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia*, *viz.*) the unique couch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chaurī* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarnasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the *Three Kālīngas*,—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,—after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for three years; his younger brother, king *Kāmārṇava*, for thirty-five years; (*and*) his younger brother, *Vinayāditya*, for three years.

(V. 2f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial *tree* on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),—this glorious king *Aniyanṅkabhima*, the crest-jewel of the *[Gā]ṅga* race, enjoyed the earth for thirty-five years, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṁtanu* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for half a year.

(V. 5.) Then, his younger brother, named *G[u]ṇ[d]ama*, who resembled *Cupid*, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for three years, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for nineteen years.

<sup>1</sup> Read ताम्ब.

<sup>2</sup> Read वेङ्गुराविषयः.

<sup>3</sup> Read प्रदत्तः.

<sup>4</sup> Read षट्पत्तनीविषये.

<sup>5</sup> This word refers to *Vajrahasta* in verse 1 below.

(L. 30.) Now, to Kāmārpava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (*i.e.* 960),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rōhiṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are daubing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.<sup>1</sup>

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and mouth (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramahatthāraka, the Mahārājādhirāja, the lord of the Three Kaliṅgas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Êrada, (*viz.*) the village of Vēlpûra, Trummukā, Vappudām, Vallurama, Arṇagô . . . . [tpommimbā], Kônûrana, Poduru, Vādām, Mûringām, Kanamarampa, Dēvaremachikidāma (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpûrā,—(*this*) district of Vēlpûrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),— (*i.e.* 979),—in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,—to Pāṅgu-Sāmaya, born by his wife Vēdavi to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kôluvarta[ni] was granted.”

## No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,<sup>2</sup> some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapuram in the Golugonda taluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gōdāvari

<sup>1</sup> The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

<sup>2</sup> I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.

district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapuram, when they were secured by the Karanam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about  $7\frac{1}{2}$ " broad by  $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about  $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures  $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gôdâvari plates of the Rājā Prithivimūla, published with a photo-lithograph in the *Journal As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols<sup>1</sup> for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prākṛit words, as in line 23 where we have *gāra* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *sainvassarambuḥ* for *sainvatsarāḥ* in line 26.<sup>2</sup> Of Sanskrit words not found in the dictionaries our text offers *bahusuvarṇa*,<sup>3</sup> l. 4, *yādhyā* (?), l. 5, and *prādhīrājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled<sup>4</sup> before a vowel in *Vishṇukunḍinām=ēkāśaś-*, l. 2, and that the word *Tryāmbaka* is spelt *Triyāmbhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a Mahārāja Vikramēndravarman [II.], who was the eldest son of the Mahārāja Indrabhaṭṭārakavarman, grandson of Vikramēndravarman [I.], and great-grandson of the Mahārāja Mādhavarman, of the family of the Vishṇukunḍins. From his residence at Lenduḷūra, Vikramēndravarman, who meditated on the feet of the holy lord of Śrīparvatā, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of Rēgonṇam, which was south-east of the village of Rāvireva on the bank of the Krishṇabennā, i.e. the river Kṛishṇā, in the Nat[ri]paṭi district, to (the) Sōmagiriśvaranātha (temple) of Tryāmbaka (Śiva). Nothing further is said about the donor himself; of his ancestors, Mādhavarman is stated to have celebrated many sacrifices;<sup>5</sup> Vikramēndravarman [I.] (through his mother) was connected with the Vākātas; and Indrabhaṭṭārakavarman is eulogized for his warlike exploits.

The name Vishṇukunḍin has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

<sup>1</sup> Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chamvak plates of the Vākāta Mahārāja Pravaraśūna II.; *Gupta Inscr.* Plate xxxiv.

<sup>2</sup> See p. 197, note 2.

<sup>3</sup> This word is often met with in inscriptions.

<sup>4</sup> Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 143, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

<sup>5</sup> See the description of the Vākāta Mahārāja Pravaraśūna I., above, Vol. III. p. 260, which is very tame compared with what we have here. Mādhavarman is stated to have celebrated even *puruṣamēdhas* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīsāila in the Karnūl district, I believe that the word survives in Vinukonḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīsāila and 50 miles south of the river Krishnā, and that this Vinukonḍa, which is reported to be a place of great antiquity, was really the capital of the Vishnukunḍins.<sup>1</sup> I also would identify the donor's father, Indrabhaṭṭārakavarman, with the Indrabhaṭṭāraka, to nproot whom, as we learn from lines 17-20 of the Gōdāvarī plates of the Rājā Prithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratka.<sup>2</sup>

The place Lendulūra from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,<sup>3</sup> the Dendaloor of the map, a village on the ruins of the city of Vēngī, about 5 miles north-east of Elūru (Ellore) in the Ellore tāluka of the Gōdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show<sup>4</sup> that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the Vākāta (or Vākātaka) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palaeography of the inscription that would militate against it.

TEXT.<sup>5</sup>

## First Plate.

- 1 Ōm<sup>6</sup> svasti [||\*] Vijaya-Lendulūra-vāsakād=bhagavataḥ Śrīparvata-  
2 svāmi-pādānuddhyātō <sup>7</sup>Vishnukunḍinām=ēkādaś-āśvamōdh-āvabhrit-ā.<sup>8</sup>

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukonḍa*, 'the sky-hill,' is a corruption of *Vishnukunḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukonḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

<sup>2</sup> *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Prithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratka* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

<sup>4</sup> Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadagalli plates of the Pallava Sivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsi plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 28; and the Dudia plates of the Vākātaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausāri plates of the Gujarāt Chalukya Pulakēśārāja of [Chēdi-]Sāmvat 490=A.D. 738, *Vienna Oriental Congress, Arian Section*, p. 230; the Āntṛōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śilāditya (VII.) Dhruvabhūta of [Valabhi-]Sāmvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the Mahārāja Vināyaka-pāla of [Harsha-]Sāmvat 188=A.D. 794 (P), *Ind. Ant.* Vol. XV. p. 140.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read 'kunḍindm=.

<sup>8</sup> Read *āvaś-ṛitā-d-*; the word *avabhṛitā* is frequently written *avabhṛita* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jugadka(tka)lmashasya kratu-sahasra-yājina[h\*] sarvāmēdh-āvāpta-  
 4 sarvvabhūta-svārājyasya bahusuvarṇa-paundarika-purushamēdha-

*Second Plate; First Side.*

- 5 .vājapēya-yūdhya<sup>1</sup>(?)-shōdasi-rājasūya-prādhīrājya-pr[ā\*]jāpaty-ā-  
 6 dy-anēka-vividha-prithu-guru-vara<sup>2</sup>-śata-sahasra-yājina[h\*] kratuvar-ānushthā-  
 7 <sup>3</sup>tādhishtā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-  
 8 nmaṇḍala-vimala-guru-pri(pri)t h u - k s h i t i p a t i <sup>4</sup> - m a k u ṭ a - m a n i - g a [ṇa]-

*Second Plate; Second Side.*

- 9 [n]ikar-āvanata-pādayuglasasya Mādhavavarmma[h\*] pranaptā  
 10 Vishṇukunḍi-Vākāta-vaiśa-dvay-ālarikṛita-janmanah śrī-Vikramēndravarmma-  
 11 ṇa[h\*] priya-naptā spu(sphu)ran-niśita-nistriṃśa-prabh-āvabhāvi(sit)-āsēsha-  
 jagannmaṇḍa-  
 12 l-ādhishtī(shthi)tasya \* bhr[ū]bhaṅgakara-vinirdhūta-samagra-dāyādasya<sup>5</sup> anēka-cha-

*Third Plate; First Side.*

- 13 turddanta-samara-saṃghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-  
 14 viniryāpita-ghaṭik-āvāpta-punya-saṃchayasya satata-bh[ū]mi-gō-  
 15 kanyā-hiranyu-pradāna-pratilabdha-punya-jīvit-ōpabhōgasya pa-  
 16 rama[mā\*]hēśvarasya mahār[ā\*]jasya <sup>6</sup>śrī-Indrabhaṭṭāarakavarmma[h\*] priya-

*Third Plate; Second Side.*

- 17 [jyē]shthā-putrō garishtha(shthah) śaiśava ēva sakala-nripagaṇ-ālarikṛita-  
 18 sya<sup>7</sup> \* samyag-udhy[ā\*]rōpita-sakala-rājyaabhāra[h\*] paramamāhēśvarō  
 19 mahārāja[h\*] śrī(śrī)māu=Vikramēndravarmma<sup>8</sup> ōvam-ājñāpāyati [i\*] Nat[ri?]patyām  
 Kṛi-  
 20 shṇabe[nnā]<sup>9</sup>-taṭē Rāvirēva-gr[ā\*]masya dakṣiṇa-pūrvvasyām diśi Rēgo-

*Fourth Plate; First Side.*

- 21 nṛan-nāma \* grāma[h\*] sakala-jaga[t\*]traya-nūthasya śiśuśasi-kar-āyadā-  
 22 ta-subhrikṛita-jatāmakuṭasya<sup>10</sup> bhagavatas-Triyambha(mba)kasya bhavatē  
 23 Sōmagirēśvarānāthāya<sup>11</sup> dattam(ttah) [i\*] Rājñā<sup>12</sup> vachanād=gāravēn=ājñā[m] k[ā]-  
 24 rayiti [i\*] Kaśchid=ēnam=pālāyati sō Rudra-lōkō dōva-gaṇā[ṇa]<sup>13</sup>.

<sup>1</sup> Yūdhya is no word, and yūthya or yūpya would yield no satisfactory meaning.

<sup>2</sup> Before vara one misses a word like yajña or kratu.

<sup>3</sup> Read n-dhishthita-pratishthita, or only na-pratishthita.

<sup>4</sup> Originally kshitipiti and māni was engraved.

<sup>5</sup> Read <sup>9</sup>dasy=ānēka.

<sup>6</sup> Read śr. Indra.

<sup>7</sup> This akshara may have been struck out in the original; read <sup>9</sup>kṛitish samyag.

<sup>8</sup> Read <sup>9</sup>varmma=aitam.

<sup>9</sup> This is what seems to have been originally engraved; but the akshara in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Kṛishṇabennā*, and this probably is intended here. See also above, Vol. III. p. 95.

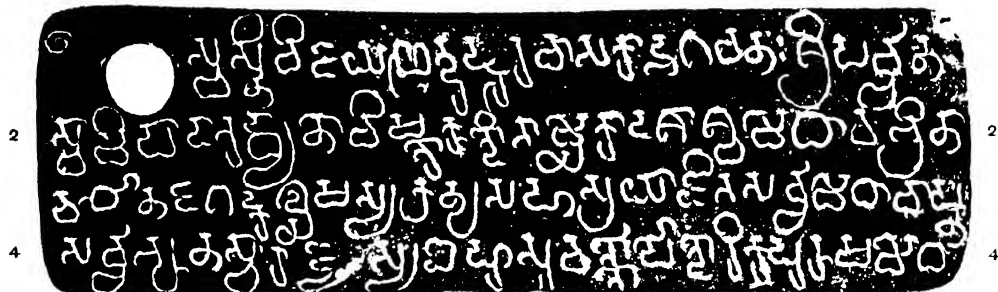
<sup>10</sup> Originally <sup>9</sup>fiya was engraved.

<sup>11</sup> Read *Śc. nagirivaranāthāya*.

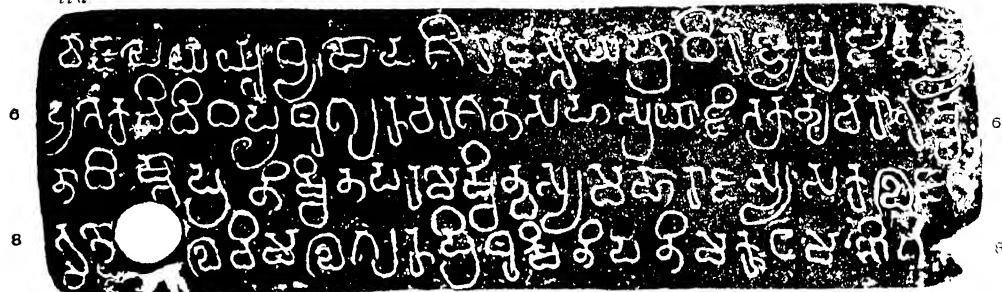
<sup>12</sup> The Sanskrit words which the writer is thinking of, apparently are *rdjñō vachanasya gauravēn=ājñām kārāyita* (for *kuryāta* or *kurāta*); compare above, Vol. III. p. 262, l. 23, *kārāyita* for *kārāyit*. The commencement of the next sentence would properly be *yaḥ kaśchid=ēnam pālāyati* &c.

<sup>13</sup> This correction may have been made in the original already.

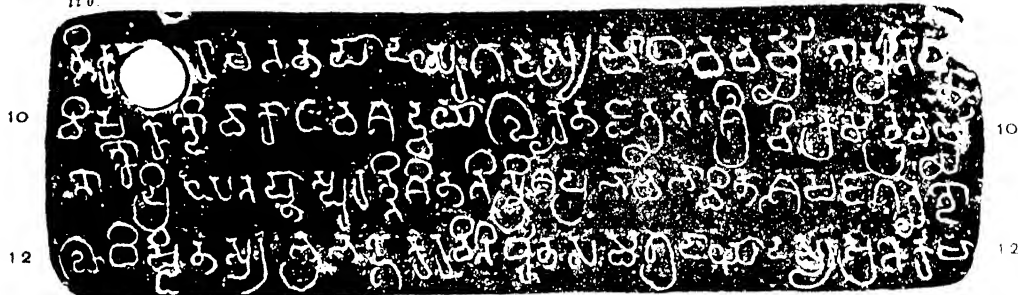
i.



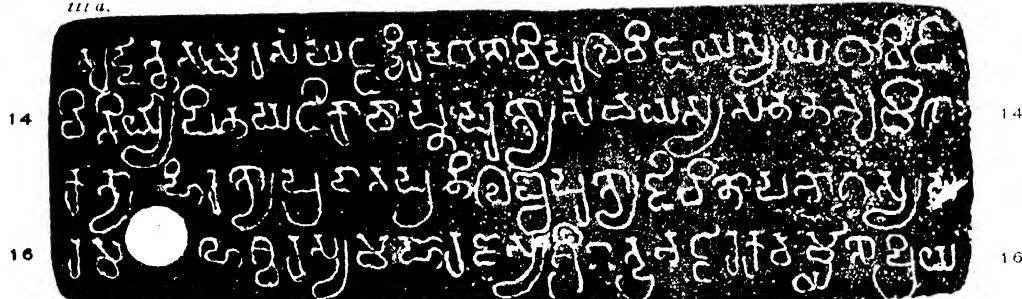
ii a.



ii b.



iii a.





iii b.

18

20

18  
20

18

20

iv a.

22

24

22  
24

22

24

iv b.

26

28

26  
28

26

28

v.

30

32

30  
32

30

32

## Fourth Plate; Second Side.

25	kôti-sa(śa)ta-sahasrêṇa	svarggina <sup>1</sup>	sukha[m]	môdati	[  *]	Vi[ja]-
26	yarâjya-samvassarambul <sup>2</sup>	10	mâsa-pakkaṁ	8	gihmâ	5
27	<sup>3</sup> Bahubhir=vvasudhâ	datt[â]	bahubhiś=ch=ānupālita		[ *]	yasya
28	yasya	yadâ	bhûmin(mis=)	tasya	tasya	tadâ phalam
						[  *]

## Fifth Plate.

29	Sva-datt[â*]m	para-datt[â* m	vâ	yô	harêti(ta)	vasundharâm	[ *]
30	shashṭim	varsha-sahasrâṇi	narakô	pachyatê	dhruvam		[  *]
31	Gâvô <sup>4</sup>	bhumi	tathâ	bhâryâ	akramya	hara	mâ nayâ
32	srâvayanti	râjânâm	•brahmahutyâ	cha		lipyati	

## TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorious **Īndulûra**, he who meditates on the feet of the holy lord of Śrīparvata<sup>5</sup> (and belongs to the family) of the **Vishṇukunḍins**,<sup>6</sup>—the great-grandson of the **Mahârāja Mâdhavavarman** who washed off the stains of the world by his ablutions after eleven *aśvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvârṇa*, *paunḍurika*, *purushamêdha*, *vâjapêya*, *yâulhya* (?), *shôḍaśin*, *râjasūya*, *prâddhirâjya*, *prâḥapatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,—the dear grandson of the glorious **Vikramêndravarmān** whose birth was embellished by the two families of the **Vishṇukunḍins** and **Vâkâṭas**,—the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the **Mahârāja**, the glorious **Indrabhaṭṭarakavarman**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,<sup>7</sup> who acquired a store of merit

<sup>1</sup> The sense intended is that of *svargiṇḍm sukham=anubhavati*.

<sup>2</sup> I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulu*, 'the years,' in line 6 of the Anamkond inscription of the **Mahâmāṇḍalâvara** Rudradêva of the Kâkatiya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *saṁvatsaramulu* in line 27 of the Telugu inscription of Sômesvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varushamulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-saṁvatsarê 10 grîshma-pakshê 8 [divasê] 5*; compare above, Vol. III. p. 262, l. 28.

<sup>3</sup> Metre : Ślôka (Anushṭubh); and of the following verses.

<sup>4</sup> I have not found this verse elsewhere, and am unable to give the correct text of it.

<sup>5</sup> Compare with this the commencement of the copper-plate inscription of the **Mahârāja Vijayanandivarman**, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêṅṅṭpurâd-bhagavach-Chitrarathasvêmi-pâdânuddhyâtô*.

<sup>6</sup> The Genitive case *Vishṇukunḍindm* cannot well depend on the word *mahârâjâḥ* in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, —a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambândm* in line 4 of the Dêvâgare plates of the **Mahârâja** Mṛigêśavarman, and in line 5 of the Halî plates of the king Ravivarman, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakêṭṭdm* of those plates.

<sup>7</sup> The compound, so translated here, cannot be properly dissolved.

by emptying<sup>1</sup> water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,<sup>2</sup>—the devout worshipper of Mahêśvara (Śiva), the *Mahārāja*, the glorious *Vikramēndravarmān*, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named *Rêgonṣam*, in *Nat[ri?]paṭi* on the bank of the *Kṛishṇabennā*, in a south-eastern direction of the village of *Râvirêva*, has been given to the *Sômagirîśvaranâtha* (*temple*), belonging to the holy *Tryambaka* (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rudra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

#### No. 26.—GANJAM PLATES OF PRITHIVIVARMADEVĀ.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

This inscription<sup>3</sup> is on three copper-plates, which were received by Dr. Hultsch from Mr. C. J. Weir, I.C.S., Collector of the *Gañjām* district. It is not known when and where they were originally found. The size of the plates is about  $7\frac{1}{2}$ " broad by  $3\frac{3}{4}$ " high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{3}{8}$ ". The characters are *Nāgarī*, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.<sup>4</sup> They include a final form of *t*, which is five times employed in lines 16 and 17.<sup>5</sup> The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant instead of *s* (as in *śamādīśati* for *samādīśati*, l. 11) and twice instead of *śh* (in *viśaś* for *viśayāś*, l. 8, and *puruśai* for *purushaiḥ*, l. 33); *śh* twice for *ś* (as in *śhatki* for *śakti*, l. 3) and three times for *s* (as in *śhutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasūnka* for *śasūnka*, l. 1) and once for *śh* (in *manuśya* for *manuśhya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

<sup>1</sup> I find no authority for thus translating *viniryāpita*, but cannot suggest any other meaning for the original passage.

<sup>2</sup> Compare, e.g., the Nāsik inscription of Ushavadāta, who gave wives to eight Brāhmaṇas at the holy *śrīṭha* of Prabhāsa; *Archæol. Survey of Western India*, Vol. IV. p. 99.

<sup>3</sup> It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

<sup>4</sup> This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

<sup>5</sup> The sign of *vīrdma* is not used in the text.

<sup>6</sup> Compare my remarks on the India Office plate of *Vijayarājadēva*, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadēva's** son, the devout worshipper of **Mahēśvara** (Śiva), the *Mahārājādhirāja Paramēśvara Paramabhāṭṭāraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kōlāhala**,<sup>1</sup> . . . the *Mahārāja Prithivivarmadēva*, who had obtained a store of merit by worshipping the lotus-feet of the holy lord **Gōkarnēśvara**, dwelling on the summit of mount **Mahēndra**,<sup>2</sup> and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all **Kaliṅga**. From his residence at **Śvētka** (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the **Ja[nō]ra vishaya** to the *bhāṭṭaputra*<sup>3</sup> **Śubhāmkara**, (a **Brāhmaṇa**) of the **Vatsa gōtra**, who was a student of the **Vājasaneyā Vēda**, belonged to the **Kāṇva śākhā**, and had the fivefold *pravara* **Bhārgava**, **Chyāvāna**, **Āpnavāna**, **Aurva** and **Jāmadagna**,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.<sup>4</sup>—The inscription was written by the *samudhivigrahin*, or minister of peace and war, **Sāmanta**, engraved by the *brazier* **Sāmanta-Svayambhu**, and furnished with a seal (? *lāñchita*)<sup>5</sup> by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of **Kōlāhala**<sup>6</sup> has been identified by Mr. Rice with the modern **Kōlār** in the east of **Mysore**.

#### TEXT.<sup>7</sup>

##### First Plate.

- 1 Om<sup>8</sup> svasti [||\*] Śvētk<sup>9</sup>-ādhishtānād=bhagavataḥ sacharācha[ra\*]-gurō<sup>10</sup> | sakalaśasā(sā)ṅka-śēkhara ?[sya]<sup>11</sup> | [sth]i-
- 2 ty-utpati(tti)-pralaya-kāraṇa-hētoḥr=<sup>12</sup>Mahēndrāścha(cha)la-śikhara-nivāśi (si)naḥ śrīmad-Gōkanē(rpō)<sup>13</sup>
- 3 śvara-bhāṭṭārakasya | charapakamal-ārādhan-ā- | vātpa(pta)-punya(nya)nicayaḥ  
<sup>14</sup>śatkitraya-prakarsh-ānuraṇḍi(ṇji)-
- 4 t-ā- | svēśēśha-sāmanta-chakra[h\*] śva(sva)bhuja-va(ba)la-<sup>15</sup>parākram-ākraṇta- | sakala-Kaliṅg-ādhirājō(jyaḥ) pa-

<sup>1</sup> This is a hereditary title; see p. 200, note 1.

<sup>2</sup> It will be seen that some of these phrases are borrowed from the inscriptions of the earlier **Gaṅga** kings; compare e.g. above, Vol. III. p. 221.

<sup>3</sup> Literally 'the son of a learned **Brāhmaṇa**,' formed on the analogy of *rājaputra*, and used here and in other inscriptions from Orissa as a title of respect.

<sup>4</sup> Some of the more uncommon terms in the formal part of the grant occur in the **Katak** plates of **Mahābhavagupta** and **Mahāśivagupta**, and in the **Buguḍa** (**Gaṇjām** district) plates of **Mādhavarman**; see the notes on p. 200 f.

<sup>5</sup> See the same term above, Vol. III. p. 42, note 3.

<sup>6</sup> For a fanciful explanation of the name see the **Puri** (**Jagannāth**) plates of the **Gaṅgavāṃśa** king **Nṛsiṃha-dēva** IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

<sup>7</sup> From impressions supplied by Dr. Hultsch.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> These two *akṣaras* are clear in the impressions and cannot be read differently.

<sup>10</sup> Read -gurōḥ; all the signs of punctuation up to the middle of line 11 are superfluous.

<sup>11</sup> In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śakāka-chūddamanēḥ* of cognate inscriptions.

<sup>12</sup> Read -hētoḥ; of the two words *kāraṇa* and *hētu* one is superfluous.

<sup>13</sup> The *akṣara* d-Gō is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *d*. The god here named *Gōkarnēśvara-bhāṭṭāraka* is usually called *Gōkarnasūdan*.

<sup>14</sup> Read -*śakti*. Compare *avātpa* for *avātpa* in the immediately preceding compoṇd. In an unpublished copper-plate inscription from the **Gaṇjām** district I find similarly *bhōtkanyaṃ* for *bhōktanyaṃ*, and *śtārya* for *śtārya*.

<sup>15</sup> Originally *pārd* was engraved.

- 5 ramamâhêśvarô mâtâpitri-pâdânudhyâtô mâ(ma)ha(hâ)râjâdhirâja-  
paramêśva(śva)rah(râ-)paramabha-  
6 t[ā]raka- | Gaṅgāmalakulatilaka- | <sup>1</sup>śrīKôlāulapurapattanakasyah-kavalya-<sup>2</sup>  
7 varayaghośha- | mahārājah(ja-)śrī-Prithivivarmmadêva[h\*] kuśalī | śrī-  
Mahindrava-  
8 rmmadêva-shutah<sup>3</sup> | Ja[nô?]ra-visaô<sup>4</sup> || yathâkâl-âdhyâsih<sup>5</sup> mâhâśâmantâ- |  
śrîsha-<sup>6</sup>  
9 mânta- | râjanaka-râjaputra(h-tra-)kumârâtmâ-utpari<sup>7</sup>-danḍanâyaka- | vishayapati-  
10 grâmapati<sup>8</sup> | anyâś=cha châṭa-bhaṭa-vallabhajâtiyâ<sup>9</sup> | janapadânâ râtrakuṭa-  
kuṭu-  
11 mvinâ | sânavâjikaḥ | yathârhi(rhañ) mânayati vô(bô)dhayati śa(sa)mâdisha(śa)ti |  
Vidita-

*Second Plate; First Side.*

- 12 m=astu bhavatâ<sup>10</sup> êtad-vishaya-śamandha-grâmô yah grâma-dvayamḍol=[i]ti nâma ||  
13 sajalasthalâranya<sup>12</sup> chatuḥśimôpalakshitaḥ | bhaṭtaputra-Śu-  
14 bha[īn]karâya | <sup>13</sup>Vâjasēna-charapâya | <sup>14</sup>Kanva-sâkhâya <sup>15</sup>Vachha-gôtrâya  
15 <sup>16</sup>itya tēshâm=adivâs=tēshâm | pañchârishaya-pravarô bhavati | Bhârgavaḥ  
Chya-  
16 van-Âpnôvâ- | n-Aurva-Jâmadagn=êti | Jamadagnivat d-Urvava-  
17 t | d=Apnavanavat | Chyavanavat Bhṛiguvat | ta-pravarâya | ih=êva  
18 vishuka(va)-saṅkrânyâ<sup>17</sup> mâtâpitrôr=âtmanas=cha | pany-âpivirdhayô<sup>18</sup>  
19 yathâ saliladhârâ-purasarçṇâ<sup>19</sup> | chandrârka-sthiti- ||

<sup>1</sup> For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial u and for ha are similar in this inscription, the *Kôldûla* of the text most probably is a mistake for *Kôldhala*. On *Kôldhalapura* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the *Ānūgas* 'Kôldâla' (or *Kovâḍla*-or *Kuvalâla*-) *puravarâdhara* e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gôkarnasvâmin the Gaṅgas owed the kettledrum (*bhêrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

<sup>2</sup> Originally *kamvalya*- was engraved.

<sup>3</sup> Read -*utô*; the compound so ending should properly have been placed before *mahârâjâdhirâja* in line 5.

<sup>4</sup> Read -*vishayâ*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

<sup>5</sup> Read -*âdhyâsinô*.

<sup>6</sup> Read *mahâśâmantâ-śâmantâ*.

<sup>7</sup> Read *kumârâtmâ-ôparika*.

<sup>8</sup> Read *patn=anyâś=cha*.

<sup>9</sup> Read *jâtiyâ=janapadân=râshtrakûṭa-kuṭumbinah* *śamadvikân*.—*Śamadvika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *rdjavallabha* for the *vallabha* of the present inscription.

<sup>10</sup> Read *bhavâtâm* | *êtad-vishaya-sambaddha*-(t); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasēna-cha* in line 14 is engraved over another passage that has been effaced.

<sup>11</sup> The signs of punctuation up to the end of line 19 are superfluous.

<sup>12</sup> Read *anyâś=chatuḥśimôpalakshitô*.

<sup>13</sup> Read *Vâjasânâ*-or *Vâjasana*.—The reading *Vâjasēna*- we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

<sup>14</sup> Read *Kânva*.

<sup>15</sup> Read *Vatsa*.

<sup>16</sup> The following passage I take to be intended for: *ihâ tēshâm*= (for *tasya*) *adivâsah* (for *ihâ nirdvîsîn*) | *tēshâm* (for *tasya*) *pañchârishêya-pravarô bhavati Bhârgava-Chyâvan-Âpnâvân-Aurva-Jâmadagn=êti* | *Jamadagnivat=Urvavad=Apnavanavach=Chyavanavad=Bhṛiguvat* | *tat-pravarây=êh=atva*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6. — *Pañchârishêya-pravarah* is evidently intended also by the *yatvârishêya-pravarah*, "the Yâtvârîshêya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

<sup>17</sup> Read -*saṅkrânyâ*.

<sup>18</sup> Read *pany-âbhivirdhayê*, and omit the following *yathâ*.

<sup>19</sup> Read -*purâṣuram*.

*Second Plate ; Second Side.*

- 20 samākalam<sup>1</sup> sakarikṛitya prativarsha[īn] ru(rū)pya-palāni chatvāri  
 21 dēyani<sup>2</sup> | ēvaṁ pratipāditō=śmā(smā)bbir=yatām(taḥ)<sup>3</sup> | śāsana-darśa-  
 22 nād=dharmma-gaurav[ā\*]d=asmā(sma)d-gaurav[ā\*]ch=cha na kēnachit=paripanthinā  
 bha-  
 23 vitavya[m\*] || Tathā cha dharmma-śā[stṛc\*]shu paṭhyatō || Vahnubhi\* vasu-  
 24 dhā datā | rājāna Sagar-ādibhi [i\*] yasya yasya yodā bhumi bhu-  
 25 mi | tasya tasya tadā phalam |(II) Shadāsiti-sahasrānā[īn]  
 26 yōjanānā vasu[īn]dharā | ahō punyāya kātyaya svarg[ō]

*Third Plate.*

- 27 gāma-pradāinō |(II) Mā bhud-vaḥ phala-sainkā vā | para-du[t.ō]-  
 28 ti pārarthivā | sva-dānāt-phalam-ānanyā | para-dat-ātip[ā]-  
 29 lanō |(II) Bhumin yaḥ pratigrihṇātī | ya cha bhumi prayachhati |  
 ubhau ttō  
 30 punya-karunānau | niyatō svarga-gāminau |(II) Sva-datā para-datām=vā yō  
 31 harēti vasundharā [i\*] sa viśṭhāyā kṛimi bhutvā pitṛibhi saha pachyatō |(II)  
 Iti<sup>5</sup>  
 32 kamalādāl-āmvuvindu-lōlā[īn] śrīyam=anuchintya manusya-jivitañ-cha [i\*] sukala-  
 33 m=idam udāhritam vudhvā na hi pūrasai para-kirtayō vilōpyā |(II)  
 Likhitañ-cha<sup>6</sup>  
 34 sandhivigrahi-śrī-Sāmantēna | Utkirnañ-cha<sup>7</sup> śrī-Sāmanṭa-Svayambhu-kānsarē-  
 35 na<sup>8</sup> | Lāñchhitāñ-cha<sup>9</sup> śrī-mā(ma)hādēvyā | <sup>10</sup>Uṇyāksh[i]ram=adhikāksharam=  
 vā tat-ta-  
 36 ch=chharva pramāṇam=iti ||

## No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

## A.—Trivandrum inscription of the time of Gōḍa-Mārtāṇḍa.

This inscription<sup>11</sup> is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

<sup>1</sup> Read *samakālam=akartikṛitya*. Compare above, Vol. III. p. 45, l. 40.

<sup>2</sup> Read *dēyañy=ēvaṁ*.

<sup>3</sup> The sentence should end with =*śmābbih*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

<sup>4</sup> Metre: Ślōka (Anuṣṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

<sup>5</sup> Metre: Pushpitāgrā.

<sup>6</sup> Read *Likhitañ=cha*.

<sup>7</sup> Read *Utkirnañ=cha*.

<sup>8</sup> Read *kdsārēṇa* for *kāmnyakārēṇa*.

<sup>9</sup> Read *Lāñchhitañ=cha*.

<sup>10</sup> Read *Nyūn-āksharam=adhik-āksharam* *vā yat=tat=sarvaṁ*. The copper-plate referred to above, p. 200, at the end of note 16, has *uṇyāksharam*.

<sup>11</sup> No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōḍāla Kṛishṇa temple.

the words *svasti śrīh*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtāṇḍa, gave a silver drum to the god of the temple of the station of cowherds at Syānandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭeḷuttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:<sup>1</sup>

6 . . . . . Karkkaṭaka-Vvi-  
 7 yāḷattil=TTaṇa-ñāyirru Tiruvāṇandapurattu  
 8 'sabhaiyuñ-

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkkaṭaka,—the assembly of Tiruvāṇandapuram and . . . . . having been pleased to meet together,—Âdichecharāmaṇ (*i.e.* Âdityarâma) gave to (*the god*) Tiruvāyambâḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."<sup>2</sup> The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkaṭaka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.<sup>3</sup> On paleographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba, no doubt is Kôlamba,<sup>4</sup> and Syānandûra apparently is Trivandrum or a part of it.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti śrīh [||\*] 7 Syānandûr-aika-gôshṭhâla-  
 2 ya-kamaladriśô Gôda-Mârtāṇḍa-Gôlam-  
 3 bādhiśa-chehha[t\*]travâhî Dhanushi cha<sup>8</sup> kṛita-naivêdyu-  
 4 m uttunga-Jivô [!\*] śrîmân=Âdityarâmasa hi rajata-kṛita-  
 5 n dīṇḍimam= Mandar-âbhaṇ=ḍiṇḍir-âkhaṇḍa- s h a ṇ ḍ a - d y u t i - ś u -  
 6 bham=adiśan=mānya âtmâ kshamâyâh ||

#### TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,<sup>9</sup> worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtāṇḍa,

<sup>1</sup> The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkaṭaka.'

<sup>2</sup> The remainder of the inscription records gifts of money and paddy to the same temple.

<sup>3</sup> Mr. Sundaram has taken the word *Mârtāṇḍa* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkaṭaka from the 3rd January to the 29th December A.D. 1184.

<sup>4</sup> The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX, p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôshṭha*.

<sup>5</sup> [The form Tiruv-āṇḍa-puram, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV, p. 305), suggests that Syānandûra is a corruption of Sry-inand-âr. The two words *tiru* and *śrī* or *śl* are interchangeable in Tamil local names; compare, e.g., Tiruv-ârûr and Sry-ârûr or Sry-ârûr, *South-Ind. Inscri.* Vol. II, p. 257, note 6.—E.H.]

<sup>6</sup> From an impression supplied by Dr. Hultzsch.

<sup>7</sup> Metre: Sragdharâ.

<sup>8</sup> This *cha* is superfluous; for the following *kṛita-naivêdyam* one would have expected *kṛita-naivêdyâ*.

<sup>9</sup> The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at **Syānandūra** a drum made of silver, resembling (mount) *Mandara*, shining with the lustre of the whole collection of the foam of the sea.

### B.—Trivandrum inscription of Sarvāṅganātha; [Śaka]-Samvat 1296.

This inscription<sup>1</sup> also is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at **Trivandrum**, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1' 4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śriḥ*. Its object is, to record the construction, at the town of **Syānandūra**, of certain buildings for the worship of the (cowherds') god Kṛishṇa, by a prince (*ṛiṇa*) **Sarvāṅganātha**, in the [Śaka] year 1296, when Jupiter was in the sign *Siṃha*. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign *Siṃha* from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign *Siṃha*. The town **Syānandūra** has been mentioned already in the inscription A.

#### TEXT.<sup>2</sup>

- 1 Svasti śri[h] [||\*] <sup>3</sup>Siṃha-sthō cha Brihaspa-
- 2 tau samakarōd abdō cha Chōlapriyē
- 3 gōśālāṇ=cha sudīpikā-griham=ahō
- 4 Kṛishṇa-ālayam=maṇḍapam | bhaktyā ch=aiva ya-
- 5 sōrttham= apy= atitarān= dharmārttham= apy= ādarāt
- 6 Syānandūra-purō sukirti-sahitas=**Sarvvām**-
- 7 ganāthō nṛīpaḥ ||

#### TRANSLATION.

Hail! Fortune!

When Jupiter stood in (*the sign*) *Siṃha*, in the year (*denoted by the chronogram*) **Chōlapriya** (*i.e.* 1296), the prince **Sarvāṅganātha**, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of **Syānandūra** a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of Kṛishṇa; an open hall.

### C.—Varkkalai inscription of Mārtāṇḍa; the Kollam year 655.

This inscription<sup>4</sup> is on the base of the *maṇḍapa* in front of the Janārdanasvāmin shrine at **Varkkalai**, a place of pilgrimage about 24 miles north of Trivandrum.<sup>5</sup> It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7' 2" long by 4" high, preceded, on the same level, by the words *svasti śriḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

<sup>1</sup> No. 270 of the Government Epigraphist's collection for 1895.

<sup>2</sup> From an impression supplied by Dr. Hultzsch.

<sup>3</sup> Metro: Śārdūlavikrīḍita.

<sup>4</sup> No. 267 of the Government Epigraphist's collection for the year 1895.

<sup>5</sup> See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).



were there, they are quite effaced. The inscription records that, in the Kōlamba year 655, in the middle of the month of Vṛiṣha, on Brahman's (*i.e.* a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśīrsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Vishnu), who resides at the glorious **Vayka**, bathed by Brāhmaṇas.

The date, being of the month of Vṛiṣha or Vṛiṣhabha, would be expected to fall,<sup>1</sup> and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛiṣhabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is **Thursday**, the 11th May; for on this day, which was the 15th of the month of Vṛiṣhabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśīrsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of **Thursday**, the 11th May A.D. 1480.—**Vayka** perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

### TEXT.<sup>2</sup>

Svasti śrīḥ [||\*]

- 1 Kōlambē<sup>3</sup> mamat=ēti vatsara itē māsē Vṛiṣh-ārdhdhē Gurōr=vvārē bhē  
Mṛigaśīrshakē Vidhi-tithau Sīnhē cha lagnē śubhē [||\*]  
2 snānam samyag akārayad-dviḥ-vaṇīś-śrī-Vayka-dhāmno Harōś=śrī-śauryy-ādi-guṇ-  
āvitās-sa matinān Mārtāṇḍa-dhātṛipatiḥ [||\*]

### TRANSLATION.

Hail! Fortune!

In the Kōlamba year denoted by (*the chronogram*) mamatā (*i.e.* 655), when the month had advanced to the middle of (*the sign*) Vṛiṣha,<sup>4</sup> on a Thursday, when the *nakshatra* was Mṛigaśīrsha, on Brahman's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious **Vayka**.

## No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÜTTINGEN.

This inscription is on the east of the north gate of the village of Nilgund in the Gadag tāluka of the Dhārwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *līṅga*, with the sun and moon above,

<sup>1</sup> See *Ind. Ant.* Vol. XXV. p. 53.

<sup>2</sup> Metre: Sārdūlavikṛīḍita.

<sup>3</sup> Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26. *siṅh-ārdhdhagaś chandramāh*. In our inscription, what had advanced to the middle of the sign Vṛiṣha, was really the sun.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about  $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhmānya* in *bhārinah=parthiv*, l. 28. Excepting the Kanarese *biruda neramodegandu* in line 16, the name *Erevisshu* in line 29, and the Kanarese Genitive *Kannōjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavāṇ* instead of *tēna . . . dattam*, and probably also in lines 23-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ī* in *āvishkritāṁ*, l. 1, *seikritā*, l. 9, *-kritāṁ*, l. 29, and *grihāṁ*, l. 24, and to the doubling of the first part of the conjunct *vy* in *kurttavyaṁ*, l. 7, and *iti vyākūḷās*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śaka-Saivāt = Śaka-Saivāt 895 expired.<sup>1</sup> After eulogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogali and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription<sup>2</sup> of Śaka-Saivāt 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.<sup>3</sup> Kogali, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for *Kēngali* which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saivāt 904 expired, corresponding to the year Chitrabhānu, Śōbhana gave to a certain Vishnubhaṭṭa of the Viśvāmītra *gōtra* a field, measuring 30 *nicartanas* and situated in the village of Nirgunda, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmanas. Lines 29-30 express the wish that the alms-house founded by Erevisshu, i.e. Vishnubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgunda is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chinchoollee of the maps, about a mile and a half south-west of Nilgund.

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 167.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

<sup>3</sup> Compare also *Ind. Ant.* Vol. XII. p. 271, where Permānaḍi-Mārasingha Iḥva is stated to have governed 'the two (Three-hundreds, viz. the Puligere Three-hundred and the Belvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> svasti | <sup>3</sup>Jayaty=āvishkri(śhkṛi)taim Vishṇōr=vvārāham kshōbhit-  
āraṇava[m] [I\*]  
2 dakṣiṇ-ōnnata-darishṭr-āgra-viśrānta-bhuvana[m] vapuḥ | (II) Svasti [I\*]  
Samastabhuvan[ā]-  
3 śraya-śrīprithivīvallabha-mahārājādhirāja-paramōśvara-  
4 paramabhaṭṭārakah<sup>4</sup> Satyāśrayakuṭatīlakah<sup>5</sup> Chāḷukyābhara[na]-  
5 śrīnad-Āhavamalladēvaḥ | <sup>6</sup>Yō=saṇ śrī-vīramārttaṇḍa-Rāshṭrakū-  
6 ṭa-nṛipa-śriyam [I\*] prāpya pālītavān=samṇā(mrā)ḍ=ēkachehhu[t\*]trēṇa mēdi-  
7 nām | (II) Vṛittam | Yasya<sup>7</sup> śmtv=ābhīdhānam sakāḷa-ripunṛip-āṇika-  
nirmuḷlan-ōttham kim [ka]rttavyam kva yā-  
8 ma[h] kva cha vasatir=iti vvyākuḷās-chintayanti [I\*] Chōḍ-Āndhr-ādhiśa-  
Pāṇḍy-Ōtpa(tka)la-mahipatayō<sup>8</sup> yō-  
9 na ch=ābhōdhi-simā kshamā rāmā svikri(kṛi)tā yō hasati nṛipa-guṇair-  
ādirājān=Nal-ādīn ||  
10 Ślōka<sup>9</sup> [I\*] Tasya<sup>10</sup> Tailapadēvasya prasādach=chakravartinō<sup>11</sup> Banavāyā  
dvi-tr[i]ṣatam Kogaly-ādī-mahī-  
11 m=mahān | (II) Mahā-mahā[h\*] śa[ś]ās=āsāv=asamas=samar-ōddhataḥ [I\*]  
K[a]nnapaḥ<sup>12</sup> kōpadāvāgni-  
12 dagdha-dvidrūpakānunaḥ | (II) Tad-atyayō tad-annjaś=Śō[bha]nas=tat-kramō  
s[th]itah [I\*] satigrāma-sam-  
13 gat-āpūrvavijayaśrīvadhi-dhavaḥ<sup>13</sup> | (II) Tat-samah kō=[pi] bhūpālō na bhū-  
14 tō na bhavishyati | mahā-guṇēshu kēn=āpi<sup>14</sup> guṇēshu bhuvana-trayō ||  
15 Gadyam | Tēna samara-sāhasa-pradaśana-prasanna-Tailapadēva-  
16 prasād-[ā\*]sādita-neramodegaṇḍa<sup>15</sup>-giriḍrggamalla-sūmantachū-  
17 ḍāmaṇi-kaṭukaprākār-ādy-anvarttha-nāmnā |<sup>16</sup> svasti Sa(śa)kanṛipa-sam-  
18 vatsarēshu chaturadhika-navasatēshu gatēshu Chitrabhānu-sam-  
19 vatsarē Bhādrapada-māsē sūryya-grahanē sati |<sup>16</sup> Viśvāmi-  
20 tra-gōtrinō Vishṇubhaṭṭāya sa[t\*]tra-pravarttan-ārttham Nirgguṇḍ-[ām]ta-  
21 [r]-ggrāmē rāja-mānēna daṇḍēna<sup>17</sup> trim[śa]m-nivarttana-kshētram da-  
22 ttavān<sup>18</sup> || Tad=anu Vādajabbāyāyapi<sup>19</sup> Vishṇubhaṭṭasya  
23 pādau prakshālya Śōbbhanēna dattam-ēkadā puna-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: Ślōka (Anushtubh).<sup>4</sup> Read °tāraka-.<sup>5</sup> Read °tīlaka-.<sup>6</sup> Metre: Ślōka (Anushtubh).<sup>7</sup> Metre: Sragdharā.<sup>8</sup> Originally °pātyō was engraved.<sup>9</sup> Read ślōkīḥ; this correction may have been made already in the original.<sup>10</sup> Metre: Ślōka (Anushtubh); and of the three following verses.<sup>11</sup> Read °carttinah |.<sup>12</sup> I am not quite sure whether the original has Kannapaḥ or Kennapaḥ.<sup>13</sup> Originally °vijāya was engraved.<sup>14</sup> The words kēn=āpi guṇēshu are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'<sup>15</sup> This word occurs above, p. 65, l. 7; here the reading of the third akshara (mo) is quite certain.<sup>16</sup> These signs of punctuation are superfluous.<sup>17</sup> Read trimān-.<sup>18</sup> Read ttam.<sup>19</sup> This (or possibly Vāṭa) is what seems to be actually engraved. Considering the construction of the preceding sentence, tēna . . . dattavān for tēna . . . dattam, and the fact that in this sentence we have dattavatt, I am almost certain that Vādajabbāyāyapi contains the Instrumental case of the name of a woman, perhaps the wife of Śōbbhana, followed by api. That name may have been Vādajabbā, and, if this was the case, the proper reading would be Vādajabbay=āpi, and dattam for dattavatt.

24	r=mmayâ	dattam=iti	dattavatî <sup>1</sup>	gri(gri)ham	cha	Chimchila- <sup>2</sup>
25	grāmasya <sup>3</sup>		uttara-kshêtrasîmâ-lagnam			dvâdasa-brâhma-
26	na-bhōjan-ârtham					
27	<sup>4</sup> Sāmānyô=yan=dharma-sêtu <sup>5</sup>	nripânām	kâlê kâlê	pālanīyô	bhavadbbih	[I*]
28	sarvvân=êtāmnêtâ <sup>6</sup>	bhāvinaḥ=pârthiv-êndrâ[n=*		bhūyô	bhūyô	yâchatê
	Rāmabhadrah	[I*]				
29	<sup>7</sup> Chimcha-kshêtrê	dvijah	śrîmân	pādapadm-ôpajivinâ	[I*]	Erevishnu-[kri(kri)]-
30	tañ sa[t*]trañ	tishṭhaty=â-chandra-târakâ <sup>8</sup>		Kannôjana	likhita[in]	[I*]
	Maṅgala[in   *] <sup>9</sup>					
31	.	.	.	.	.	.
32	.	.	.	.	.	.

## TRANSLATION.

Om. Hail!

(Line 1.) Victorious is the boar-incarnation of Vishnu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.<sup>10</sup>

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahârâjâhîrîrâja Paramêśvara Paramabhaṭṭâraka*, the frontal ornament of the family of *Satyâśrîya*, the ornament of the *Châlukyas*, the glorious *Âhavamalladêva*;—

Who, after obtaining the Fortune of the glorious *Râshṭrakûṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;<sup>11</sup>—

Verse: On hearing that name of whom,<sup>12</sup> which he acquired by the extirpation of all the armies of hostile kings, the *Chôḍa* and *Andhra* rulers and the *Pândya* and *Utkala* kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his spouse the ocean-bounded Earth, and who with his kingly qualities is deriding *Nalâ* and the other primeval kings;—

(L. 10.) *Ślôkas*: By the favour of that emperor *Tailapadêva*, the famous *Kannapa*<sup>13</sup>—great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest—ruled the two *Three-hundreds* (and) the land of *Kogaṇi* and other (districts) of (the) *Banavâsi* (province).<sup>14</sup>

When he passed away, his younger brother *Śôbhana* in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.<sup>15</sup>

<sup>1</sup> The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dtyata iti dattam*.

<sup>2</sup> The name intended perhaps is *Chimchali*.

<sup>3</sup> Read *grāmasy=ôttara*.

<sup>4</sup> Metre: *Śālini*.

<sup>5</sup> Read *-sêtu*.

<sup>6</sup> Read *=êlâs*.

<sup>7</sup> Metre: *Ślôka* (Anushtubh).—The construction is quite ungrammatical; one would have expected *dvijēna śrîmatâ . . . Erevishnuâ kṛitam*. One also misses, before *pādapadm-ôpajivind* and compounded with it, the name of the person whose dependant Erevishnu was.

<sup>8</sup> Read *tishṭhaty* and *-târakam*.

<sup>9</sup> The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

<sup>10</sup> See the same verse above, Vol. III. p. 310.

<sup>11</sup> The literal meaning of course is, that, as there were no other kings, *Âhavamalla*'s royal umbrella of state was the only one in existence.

<sup>12</sup> *Viz* the name *Âhavamalla*, 'the wrestler in battle.'

<sup>13</sup> Or, perhaps, *Ânnapa*.

<sup>14</sup> See above, p. 205.

<sup>15</sup> See p. 206, note 14.

(L. 15.) Prose: He, who by the favour of **Tailapadēva**, pleased with the prowess shown by him in war, received the titles of '*neramodegaṇḍa*, the wrestler of mountain strongholds, the crest-jewel of feudatories, the camp's rampart' and other titles equally appropriate,—Hail! **Whon nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhanu, in the month Bhādrapada, when there was an eclipse of the sun**, he gave to Vishṇubhaṭṭa of the Viśvāmitra *gōtra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nivartanas*, within the village of **Nirgūṇḍa**.<sup>1</sup> Afterwards Vādajabbā on her part, thinking that she would give again what had once been given by **Śōbhana**, after washing the feet of Vishṇubhaṭṭa, renewed the gift (<sup>2</sup>), and gave besides a house, close to the northern boundary of the fields of the village of **Chīñchila**,<sup>2</sup> for the purpose of feeding twelve Brāhmanas.

(L. 27.) Let this bridge of Religion, which is common to all kings, at all times be guarded by you! Thus Rāmabhadra again and again entreats all the great princes who will rule here in the future.

May<sup>3</sup> the alms-house, which by the holy twice-born Eṇevishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place **Chīñcha**, endure as long as the moon and the stars!

The writing of Kaṇṇōja. Bliss!

#### No. 29.—BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king **Harsha of Kanauj and Thāpēsar** according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of **Banskhera**,<sup>4</sup> about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōmpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the **Madhuban plate**,<sup>5</sup> but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *ā*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapāṭan *prasthā*.<sup>6</sup> The *upadhmanīya* and the *jihvāmūliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in *°guptādayaḥ-kṛitrā* (l. 6). The *jihvāmūliya* has the simplified cursive form which occurs in the Jhālrapāṭan

<sup>1</sup> I am unable to suggest a different translation of the words *Nirgūṇḍ-āntargrāmē*; which properly would mean 'in the inner village of Nirgūṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

<sup>2</sup> Or, it may be, *Chīñchali*.

<sup>3</sup> See p. 207, note 7.

<sup>4</sup> See the *Indian Atlas*, sheet No. 68, where Banskhera is found in N. L. 27° 47' 30" and E. L. 79° 38'.

<sup>5</sup> *Ep. Ind.* Vol. I. p. 67 ff.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 180.

*prastasti* and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmaniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate<sup>1</sup> of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaś *prastasti*.<sup>2</sup> But Professor Kielhorn has found it also in the Kuṭār-kôṭ *prastasti*,<sup>3</sup> and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ḍ*, *ṭ*, *ṣ*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇāśrama*<sup>4</sup> (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *ra*. Strictly speaking, the group is equivalent to *ṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnār and Śiddhāpura versions of the Aśoka edicts.<sup>4</sup> With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*<sup>5</sup> (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *t*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."<sup>6</sup> The vowel *i* in the *ḍhi* of *mahārājādhirāja* consists of more than a dozen separate strokes, and the preceding *ḍ* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvaṇāgarī figure of the decimal system. The Dēvaṇāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatraḥ*<sup>7</sup> (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prakritic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparīkṣitaparīhārō* (l. 9). The orthography is regulated by the pedantic system of the

<sup>1</sup> *Ind. Ant.* Vol. XV. p. 140.

<sup>2</sup> *Gupta Inscriptions*, p. 202.

<sup>3</sup> *Ep. Ind.* Vol. I. p. 180.

<sup>4</sup> See my *Indic Studies*, No. III. p. 77 f.

<sup>5</sup> Compare *Ind. Ant.* Vol. XV. p. 364.

Paṇḍits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatals, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in 'samvaddha' (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhêra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brâhmanas of the Bhâradvāja gôtra, Bâlachandra, a Rîgvêdin, and Bhadravâmin, a Sânavêdin. The village granted, Markaṭasâgara, lay in the *bhukti* of Ahichchhatrâ (Râmnagar) and in the western *pathaka* of the Ângadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahâkshapatalâdhikarâṇîdhikrîta*), Bhâna or Bhânu, is new. The *dhutaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Îsvara instead of Gurjara. The date, Samvat (i.e. Śrî-Harsha-Samvat) 22, Kârttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.<sup>1</sup>

- 1 श्री<sup>२</sup> स्वस्ति महानौहस्यश्वजयस्कन्धावाराच्छीवर्द्धमानकीट्या महाराजश्रीनर-  
वर्द्धनस्तस्य पुत्रस्तत्पाद~~द्व~~ध्यातश्रीवज्रिणीदेव्यामुत्पन्नपरमादित्यभक्तौ  
महाराजश्रीराज्यवर्द्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदक्षरदेव्यामुत्पन्नपरमादित्यभक्तौ महाराजश्रीमदादित्यवर्द्धनस्तस्य  
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्तिपर-  
तापानुरागोप-
- 3 नतान्वराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्तिहर-  
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्द्धनस्तस्य<sup>३</sup>  
पुत्रस्तत्पादा-
- 4 नुध्यातस्मितयशपरतानविष्कुरितसकलभुवनमण्डलपरिगृहीतधनदवरुणेन्द्रप्रभृति-  
लोकपालतेजास्तत्पथीपार्जितानिकद्रविणभूमिप्रदा[नस]प्रीणितार्थिहृदयो-<sup>४</sup>
- 5 तिश्यितपूर्वराजचरितो देव्याममलयशोमत्या<sup>५</sup> श्रीयशोमत्यामुत्पन्नपरमसौगत-  
स्सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्द्धनः ।  
राजानी युधि दु-
- 6 दृवाजिन इव श्रीदेवगुप्तादयङ्गुत्वा येन कशाप्रहारविमुखास्त्रै समं संयताः ।  
उत्खाय द्विषतो विजित्य वसुधाङ्गुत्वा प्रजानां प्रियं प्राणानुष्मितवा-  
नरातिभवने सत्यानुरोधेन यः । तस्या-

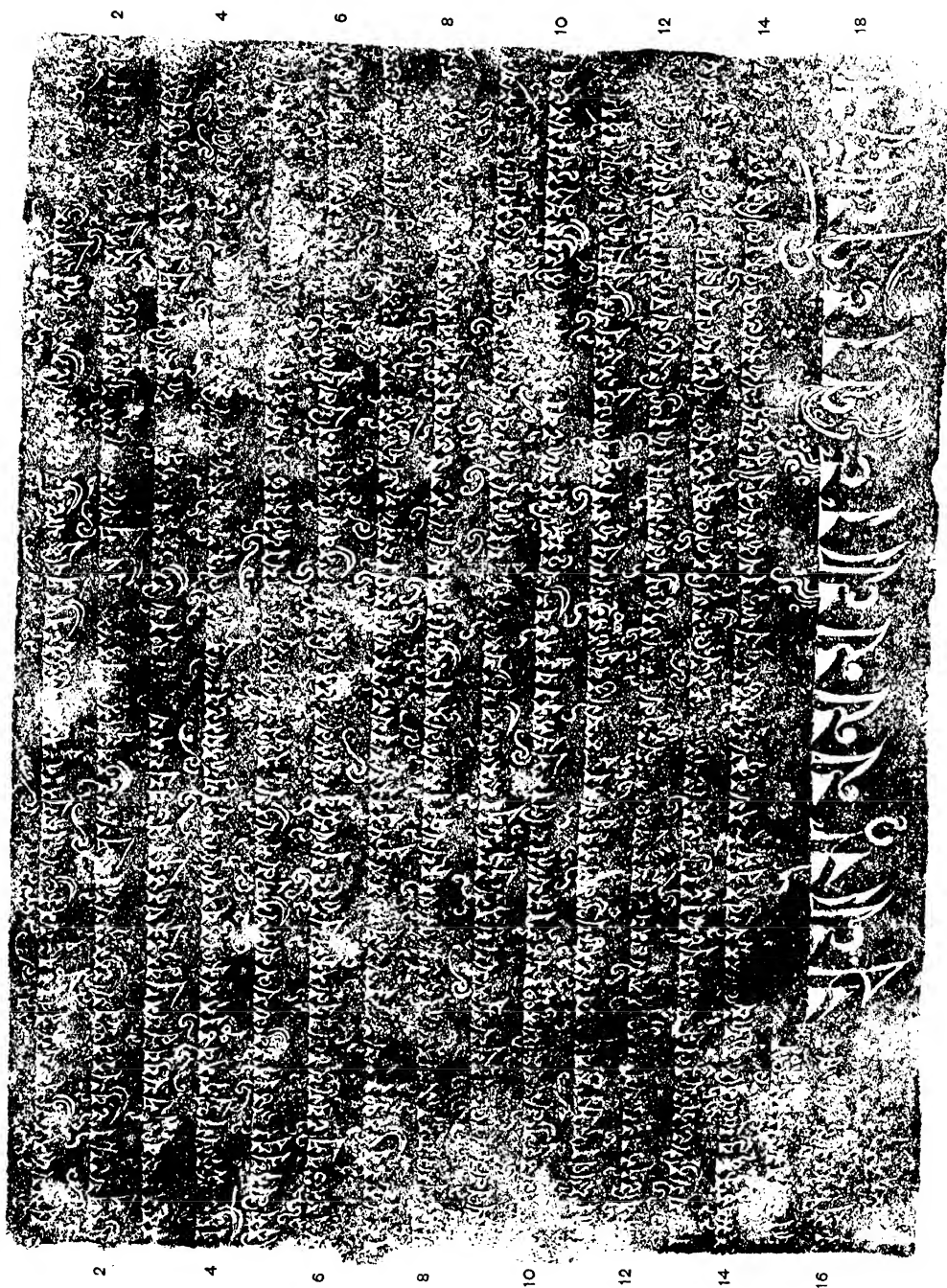
<sup>1</sup> From an inked estampage and two ink-impressions, supplied by Dr. Führer.

<sup>2</sup> Possibly श्री, expressed by the usual symbol.

<sup>3</sup> Looks like दासस्य.

<sup>4</sup> द्रविण, not प्रविण, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

<sup>5</sup> Read नस्या.



W. GRIGGS, PHOTO-LITH.

SCALE 1/45.

E. HULTZSCH.





- 7 [तुजस्त]त्पादानुध्यात॰परममाहेश्वरी महेश्वर इव सर्वसत्त्वानुकम्पी परम-  
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नामुक्तावङ्गदीयवैषयिकपश्चिमपथक-  
स[स्वङ्ग]मर्कटसा-<sup>1</sup>
- 8 गरे [स]मुपगताम्हसासामन्तमहाराजदौस्नाधसाधनिकप्रमातारराजस्थानीयकुमारा-  
मात्योपरिकविषयपतिभटचाटसेवकादीन्प्रतिवासिजानपदांश्च समान्नापय[ति  
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमापर्यन्तस्मोद्रङ्गस्सर्वराजकुलाभाव्यप्रत्यायममेत-  
स्सर्वपरिहृतपरिहारो विषया[दु]दृतपिण्ड॰पुत्तपौष्पानुगन्धार्कक्षितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु॰परमभट्टारकमहाराजाधिराजश्रीप्रभा-  
करवर्द्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-  
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्द्धनदेवपादानाञ्च पुण्ययशोभिहृदये भरद्वाजसगोक्षवहृ-  
चच्छन्दोगसत्रह्यचारिभट्टवालचन्द्रभट्टस्वामिभ्यां प्रतिग्रहधर्म्माग्रहारत्वेन  
प्रतिपा-
- 12 दिती विदित्वा भवद्विस्ममनुमन्तव्य॰प्रतिवासिजानपदैरप्याज्ञाश्रवणविधेयेर्भत्वा  
यथासमुचिततुल्यमेयभागभोगकरहिरण्यादिप्रत्याया . एतयोरेवोपनेयास्सेवोप-  
स्थान[श्च] क-
- 13 रणीयमित्यपि च । अस्मत्कुलकृममुदारमुदाहरद्विरन्यैश्च दानमिदमभ्यनुमोद-  
नीयं । लक्ष्मणास्तडिलिलितुदुदचञ्चलाया<sup>2</sup> दानं फलं परयश॰परि-  
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं<sup>3</sup> । हर्षेणैतस्माख्यातन्धर्म्मार्जनमनुत्तमं  
[I\*] दूतकोश महाप्रमातारमहासामन्तश्रीस्कन्दगुप्तः महाक्षपटलाधिक-  
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण<sup>4</sup>
- 16 ईश्वरेणेदमिति सम्बत् २० २
- 17 कार्त्ति वदि १ [II\*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [II\*]

<sup>1</sup> The *m* and *o* of 'सम्बङ्ग' are not certain, likewise the second *k* of 'मर्कट'.

<sup>2</sup> The word 'वुद' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

<sup>3</sup> Read प्राणिभिर्हितं.

<sup>4</sup> Perhaps 'भानुसमादेश'.

## No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jatinga-Râmésvara hill is near Śiddāpura, in the Molakālmuru tāluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

## A.—Inscription of Vishṇuvardhana-Vijayāditya; A.D. 1064.

This record is on a slab near the Sūryaśrīyana shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *nelerīdīnoḷu*, line 11.—The language is Kanarese.<sup>1</sup> And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kh*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhyā*, line 5.

The inscription is a record of Vishṇuvardhana-Vijayāditya, who was styled *Āhavamallana-aṅkakāra*, i.e. the warrior or champion<sup>2</sup> of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Śōmēśvara I.<sup>3</sup> It is a Śaiva inscription. And it records that, while, at *Kampili*,—which is evidently the modern Kampli, on the Tuṅgabhadra, in the Hospēṭ tāluka of the Bellāry district,—he was reigning over (or, more

<sup>1</sup> I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *parū-keraga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *pera-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadu* etc. in lines 27-29, where the text is rather doubtful.

<sup>2</sup> As used in this and similar *birudas*, *aṅka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakāra* may also represent the Sanskrit *aṅgakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chālukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakārah śākshāt*)."

<sup>3</sup> The terms used to denote the relationship of Vishṇuvardhana-Vijayāditya to Śōmēśvara I. are, *maga* here, and *nandana* in his Dāvaṅgere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvaṅgere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; (that Bilhana does not refer to him in the *Vikramāṅkadēvacharita*); that the title *Veṅḡt-maṇḍal-ēvara* or "lord of the province of Veṅḡ" (applied to him in the Dāvaṅgere record), and the epithets *sarvalōkādēraya* and *samastalōkādēraya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chālukya descent; that no such expression as "born to" Śōmēśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Veṅḡt-maṇḍal-ēvara*, however, which can hardly have any connection with the Nōlambavāḍi province, may mean that Vishṇuvardhana-Vijayāditya's mother was an Eastern Chālukya princess.

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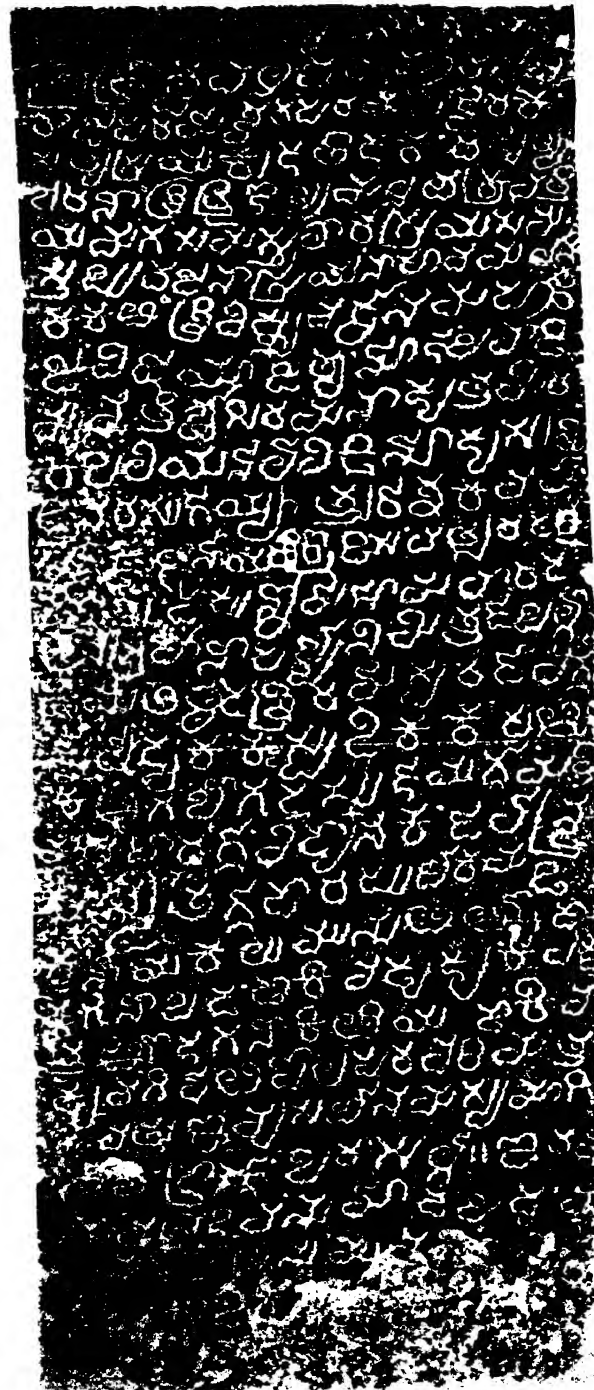
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properly, was governing) the Nolambavādi thirty-two-thousand province, he granted some land at a village named Kīriya-Pākivaḍuvangi, of the Pākivaḍuṇke seventy in the Kaniyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi *tīrtha*, which must be the ancient name of the site on which the shrine of Jātinga-Rāmēśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krōdhi *saṃvatsara*, Śaka-Samvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon *tithi* ended, by Prof. Keri Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay). And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sōmēśvara I.<sup>1</sup> And Viṣṇuvardhana-Vijayāditya was, therefore, administering the Nolambavādi province as one of his father's viceroys.

TEXT.<sup>2</sup>

1	Om <sup>3</sup>	Svasti	Śa(sa)mastabhuvanāśrayam
2	dr̥iprithivī <sup>4</sup>	vallabham	mahār[ā*]jādhi-
3	rājām	paramēśvarām	paramabhau[ā*]rakām
4	Satyasraya <sup>5</sup>	kuḷa-tīlakām	Chalukhya-
5	bharanām <sup>6</sup>	śrī(śrī)-Trailōkhya(kya)malla-chakravartti-	
6	ya	mugām	śamastalōkasraya <sup>7</sup> sama-
7	ṣṭa-budha-jan-āśrayam <sup>8</sup>	Ā h a v a m a l l a n - a [ m ] -	
8	kak[ā*]rām	śrī(śrī)-Viṣṇuvarddhana-mahār[ā]-	
9	jam	Vijayādityam <sup>9</sup>	Nolambavādi-
10	mu(mū)vattir-chch[ā*]	sī r a m a n - ā ṭ u t t a m - i r e	
11	Ka[m]piliya <sup>10</sup>	neleviḍinolu	sukha-
12	dīn=arasu-geyyutt-u(i)re	[*]	Śaka-varsham
13	[9]śeṇoya	Krōdhi <sup>11</sup> -saṃvatsarada	Vai-
14	[śā]khada	punnāme	Sōmavārada
15	[cha]n[dr]a-grahana-parbba(rvva)-nimittade	Balgō-	
16	[i]ya-ti[r*]tthada	śrī-Ramēśvara <sup>12</sup> -dēvargg[e]	
17	[nai]vēdyak[k*]am	kamḍa-spatikakam <sup>13</sup>	paṇ-
18	keṇaga-bō(bhō)guda	su(sū)leyurgguṇ	maḷi-
19	ma-tapōdbana[r*]gge <sup>14</sup>	vidyādānak[k*]am <sup>15</sup>	Dēvendra-

<sup>1</sup> See the Table of the Western Chālukya dynasty, above, Vol. III. p. 230.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by a plain symbol.

<sup>4</sup> Read *dr̥iprithet*.

<sup>5</sup> Read *Satyāśraya*.

<sup>6</sup> Read *Chālukya-ābharagam*.

<sup>7</sup> Read *lōkāsrayam*.

<sup>8</sup> Read *śārayan*.

<sup>9</sup> Read *mahārāja-Vijayādityam*.

<sup>10</sup> In the first syllable of this word, there are two or three marks of damage above the *ka*, which might consequently, be read either with or without the *anusvāra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvāra* is to be accepted.

<sup>11</sup> The *krō* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akṣhara* between the *ya* and the *krō*.

<sup>12</sup> Read *Rāmēśvara*.

<sup>13</sup> Read *khanda-sphuṭitakkam*.

<sup>14</sup> The *sa* was omitted, and then was inserted below the *pōdha*, between the lines. There are cross-marks above the *dhagga* and beside the *sa*, to mark the omission and the supplial of it.

<sup>15</sup> The *dd* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāna* and beside the *dd*, to mark the omission and the supplial of it.

20	[pa]ṇḍita[r*]gge	dāra-purvaka-maḍi <sup>1</sup>
21	Kaṇiyakalū-munura <sup>2</sup> =o-	
22	ḷagaṇa b[ā*]ḍaṇ	Dākivaḍuḷunke eppa-
23	ttar-oḷagaṇa	Kiriya-Dākiva-
24	ḍuvaṅgi peḷa-pola	paraṇvari matta-
25	[r=ai]vattu ivu	sarvva-hamasyam-āgi
26	ā-chaṇḍr-ārkkarū baruṇ	salge    l(i) dha-
27	rimaman <sup>3</sup> =aḷivanuṇ	modabaduṇ vā-
28	nu koṇḍa ānumu(?)va	laṇa . .
29	. . . . . ḷagōṭika . . . . .	
30	. . . . .	

### ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Āhavamalla- (Sômēśvara I.), the glorious Viṣṇuvardhana-mahārāja-Vijayaditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaṭṭāraka*, the forehead-ornament (or glory) of the family of Satyaśraya, the ornament of the Chāḷukyas, the glorious emperor Trailōkyamalla-(Sômēśvara I.) (l. 5),—governing the Nolambavādi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of Kampili :—

On account of the eclipsé of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krōdhin samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty *mattars*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of (the village of) Kiriya-Dākivaḍuvaṅgi (ll. 23, 24) in the Dākivaḍuḷunke seventy (ll. 22, 23), a town which is in the Kaṇiyakal three-hundred (l. 21), with libations of water, to Dēvēndrapaṇḍita (ll. 19, 20), for the god Rāmēśvara of the Balgōṭi *tirtha*, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the . . . ascetics.

### B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Rāmēśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ḍ* and the dental *d*. The *virāma* is denoted by its own proper sign,—in *dēvar*, line 7, *koṭṭar*, line 12, and *Balgōṭiyal*, lines 13, 14. The size of the letters ranges from about ⅞" to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

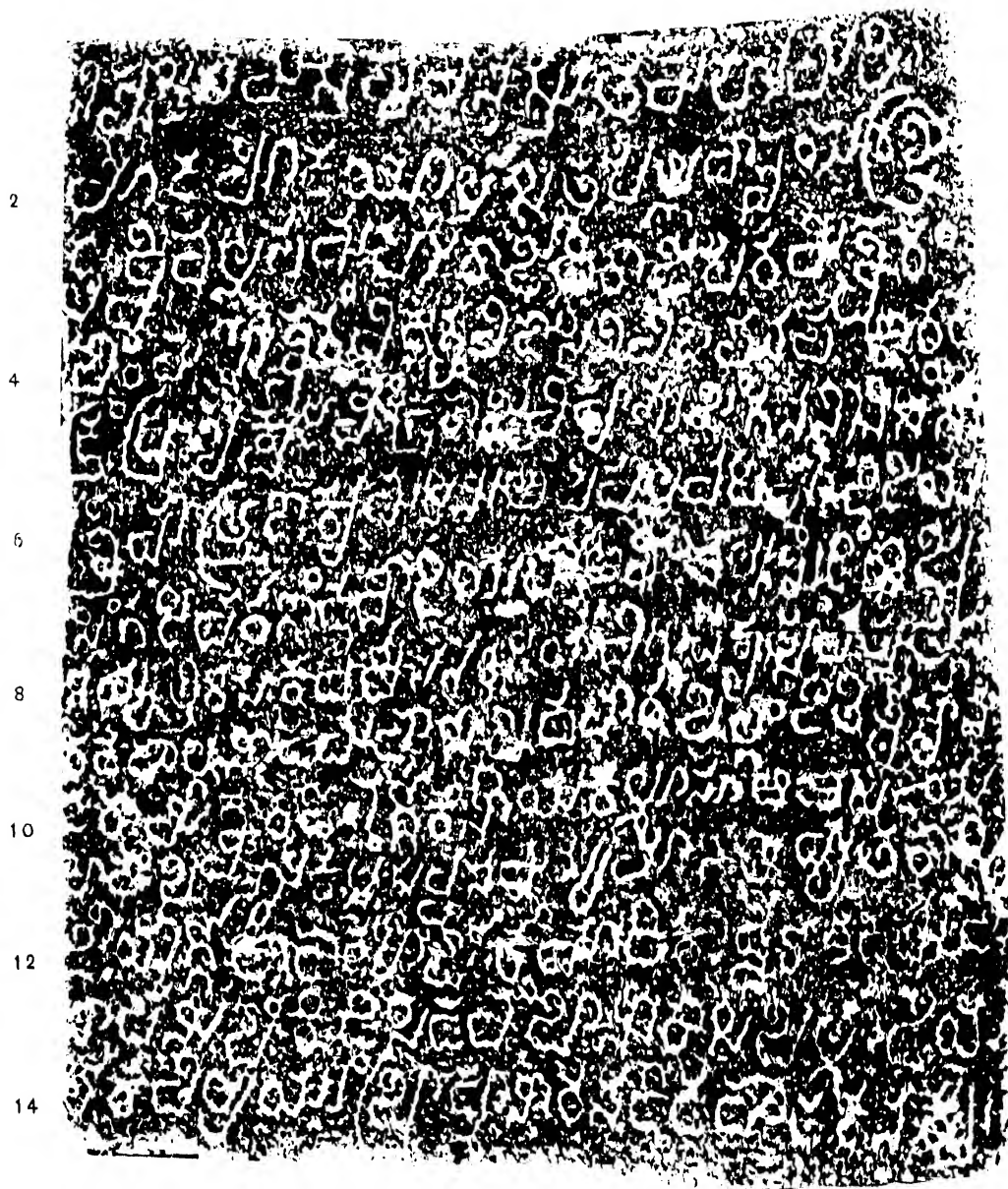
The inscription is a record of Jayasimha III.,—here named in full Trailōkyamalla-Nolamba-Pallava-Permādi-Jayasimhadēva, and styled *Annana-siṅga* or 'the lion of his elder brother,' and described as a *paramamāhēśvara* or most devout worshipper of the god Mahēśvara (Śiva),—one of the sons of the Western Chāḷukya king Trailōkyamalla-Āhavamalla-Sômēśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavādi, he was reigning over, or, more properly, was governing (probably the Nolambavādi

<sup>1</sup> Read *dāra-purvakam-maḍi*.

<sup>2</sup> Read *mūnūrar*.

<sup>3</sup> The *rimma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akṣara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A.D. 1072



J. F. FLEET, I. C. S.

SCALE 21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.





thirty-two-thousand), he granted a village named Banṇekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are — Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikrit saṁvatsara, Śaka-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghaṭis, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles, — Mahārājādhirāja and Paramēśvara, — as well as the paramount epithet śrīprithivīvalabha; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District;<sup>1</sup> and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;<sup>2</sup> and this rather suggests that his mother, Bāchaladēvi, — the mother of also Sōmēśvara II. and Vikramāditya VI., — was a Pallava princess.

TEXT.<sup>3</sup>

- |    |                         |  |   |
|----|-------------------------|--|---|
| 1  | Om <sup>4</sup>         | Svasti                                 | Samasta-bhuvana-stuta-mahā-mahi-            |
| 2  | m-ōdamōday <sup>5</sup> | ōllasita-Pallav-ānvaya[m*]             | śrī-  |
| 3  | prithivīvalabha[m*]     | mahārājādhirāja[m*]                    | paramēśvaram                                |
| 4  | parama[m*]              | hēśvaram                               | vidagdha-vilāsini-vilōchana-chakōra-cha[m*] |
| 5  | druṇ                    | pratyaksha-Dēvēndram                   | rāja-vidyā-bhujāṅga=An[n*]ana-simgam        |
| 6  | śrīmat-Trailōkyamalla   | -Noḷam ba - Pallava - Permāḍi - Jaya - |   |
| 7  | simgadēvar              | Gomdavadīya                            | poḡaviḍiṇal=sakhaḍḍā rāja[m*]               |
| 8  | goyyuttire [I*]         | Sa(śa)ka-varsha                        | 993neya Virōdhikrit-saṁvatsa-               |
| 9  | rada                    | Phalgunad <sup>6</sup> =amavāse        | Budhavaram Balgōṭi-tīrtha-sthāna-           |
| 10 | da                      | Rāmēśvara-dēvarggo                     | Kaṇiyakal-mūnūraḡa baliya                   |
| 11 | bāḍam                   | Banṇekallam                            | sarvva-namasyam-āgi Amṭitarāsi(śi)-         |
| 12 | jiyarḡe                 | dhārā-pūrvvakam-māḍi                   | koṭṭar [II*] Ī dhammama-                    |
| 13 | n-āvan-orvvaṇ           | kiḍisidavaṇ                            | Bāṇarāsi-Balgōṭiya-                         |
| 14 | l                       | kavileyuṇ                              | brāhmaṇaraṇ=aḷida pātaka=akku II            |

## ABSTRACT OF CONTENTS.

While the favourite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavadī (l. 7) : —

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikrit saṁvatsara which was the Śaka year 993 (ll. 8, 9), he gave (the village of) Banṇekal (l. 11), a town which was included in the Kaṇiyakal three-hundred (l. 10), as a sarvanamasya-grant, with libations of water, to Amṭitarāsiḡi (ll. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

<sup>1</sup> Sir Walter Elliot's *Corndāca-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

<sup>2</sup> So, also, the Dēūr record, — mahā-Pallav-ānvaya.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read Phālgunad.

## No. 31.— DATES OF CHOLA KINGS.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

*(Continued from page 73.)*

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king Râjâdhirâja; and the four other dates (Nos. 16-19) are of the reign of the king Kulôttuṅga-Chôla III.

## A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômêśvara temple at Miṇḍigal in the Kôlâr district.<sup>1</sup>

1 Svasti śrī [||\*] Saka-varisha 97[0]nēya Sabbajitu-saiva-  
 2 t̥aradal ²śrīmat-Vira-Pāṇḍiyana taleyuri Sērama-  
 3 na sāleyn[ū\*] kōṇḍa kōv=Irâjakêsaripadmar=āna. uḍeyār śrī-Râjâdhi-  
 4 râjadêvargge yāṇḍu muvattanēya.

"In the year Sarvajit (*which corresponded to*) the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king Râjakêsarivarman, *alias* the lord, the glorious Râjâdhirâjadêva, who took the head of the glorious Vira-Pāṇḍya and the palace of the Chêra king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year Sarvajit by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (= A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of Râjâdhirâja's reign must, at any rate partly, have coincided with Śaka-Saṃvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṃvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṃvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṃvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṃvat 971 expired.

12.— Inscription in the Vaidyanâtha temple at Tirumalavâdi in the Trichinopoly district.<sup>3</sup>

1 || Svasti śrī [||\*] Tīṅgal=êr . . . . .  
 8 Jayankōṇḍa-Śōlan-ennum madi-keḷu . kōv=Irâjakêsaripanmar=āna uḍaiyār  
 śrī-Râjâdhirâjadêva-  
 9 rkku yāṇḍu [2]Gāvadu . . . . .  
 10 . . . . . imyâtta<sup>4</sup> Mina-nāmaggu Budan-kiḷanai perṇa U-  
 11 ttiratti=nāṅḡ irâ.

"In the [2]8th year (*of the reign*) of the wise king Râjakêsarivarman surnamed Jayankōṇḍa-Chôla, *alias* the lord, the glorious Râjâdhirâjadêva,—at night on the day of Uttara(-Phalguni), which corresponded to a Wednesday in the month of Mina in this year."

<sup>1</sup> No. 279 of the Government Epigraphist's collection for the year 1895.<sup>2</sup> Read *śrīmad-Vira*.<sup>3</sup> No. 75 of the Government Epigraphist's collection for the year 1895.<sup>4</sup> Read *im-ôttai Mina-nāmaggu*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 965 expired the month of **Mina** lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakshatra* **Uttara-Phalguni** on **Wednesday**, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Niliyaṇēśvara temple at Tiruppaṅgili in the Trichinopoly district.<sup>1</sup>

1 || Svasti śrī [||\*] Tiṅgaḷ=ēr . . . . .  
 17 . . . . . Jayañkoṇ[ḍa]-  
 18 Ś[ō]ḷaṇ . . . . . nyarnda-perum-pugaḷ=kkōv=Irājakēśaripānmar=āṇa . . . . . u[ḍai]-  
 19 [yār . . . . . śrī]-Rājādhirājadēvarkku . . . . . yāṇḍu [2]7vadu . . . . .  
 21 . . . . . Kumba-nāyaṛ[ṛu a]para-pakshattu  
 22 navamiyūm Budāṇ-kiḷamaiyūm peṇṇa M[ūlat]ti=ṇāḷ.

"In the [2]7th year (of the reign) of Jayañkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēśarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of **Mūla**, which corresponded to a **Wednesday** and to the ninth *tithi* of the second fortnight of the month of **Kumbha**."

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of **Kumbha** lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of **Wednesday**, the 13th February A.D. 1045, when the moon was in the *nakshatra* **Mūla** (by the equal-space system) for 13h. 5m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Porumaḷ temple at Maṇimaṅgalam in the Chingloput district.<sup>2</sup>

1 || Svasti śrī || Tiṅgaḷ=ēr . . . . .  
 7 . . . . . Jayañkoṇḍa-Śōḷa[ṇ=u]nyarnda-perum-pugaḷ<sup>3</sup>kōv=Arājakēśarivanmar=  
 āṇa uḍaiyār śrī-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu . . . . .  
 [Dha]nu-nāyaṛṇu pūrvva-pakshattu dvitigaiyūm Budāṇ-kiḷamaiyūm peṇṇa  
 Tiru-  
 8 vōṇatti=ṇāḷ.

"In the 29th year (of the reign) of Jayañkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēśarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of **Śravaṇa**, which corresponded to a **Wednesday** and to the second *tithi* of the first fortnight of the month of **Dhanu**."

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṃvat 968 expired. In Śaka-Saṃvat 968 expired the month of **Dhanu** lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, *was* in the *nakshatra* **Śravaṇa** on a **Wednesday**, *viz.* on **Wednesday**; the 3rd December A.D.

<sup>1</sup> No. 90 of the Government Epigraphist's collection for the year 1892.

<sup>2</sup> No. 6 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> Read =Irāja°.

1046, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṃvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Inscription in the Vaidyanātha temple at Tirumalavāḍi.<sup>1</sup>

1 <sup>a</sup>	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	Jā[ya]ñkoṇḍaśōlan a-	
2	yaru[da]-perum-pugaḷ																	kō	Rāja[k]ṣariva[nma]r-āna	u[ḍ]ai-
3	yār																		śrī-Rājādhirājadēvarkku	
4	yā[n]ḍu																			[3]2āvadu
5	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.		[iv]v-ātt[ai]
6	[Viru]chchiga-nāyagru																	Viyāla-kkiḷa[mai]	peṇṇa	Tiruvōpatti=nān-
7																				
8	ru.																			

"In the [3]2nd year (of the reign) of Jāyāñkoṇḍa-Chōla, the king whose great fame was rising, Rājākṣarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year."

This date, if really of the 32nd year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṃvat 970 and 972 expired. In Śaka-Saṃvat 971 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakshatra* Śravaṇa on Friday, the 3rd November A.D. 1049, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṃvat 970 expired the month of Vṛiśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakshatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṃvat 972 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakshatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the Brahma-siddhānta for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Rājādhirāja's reign,<sup>2</sup> the date would be expected to fall in Śaka-Saṃvat 961 expired, and for that year it would be correct. For in Śaka-Saṃvat 961 expired the month of Vṛiśchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakshatra* Śravaṇa on Thursday, the 22nd November A.D. 1039, by the Brahma-siddhānta from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Rājādhirāja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Rājādhirāja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

<sup>1</sup> No. 81 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Of the preceding lines of this inscription no impressions were prepared.

<sup>3</sup> [As the first figure of the date is indistinct, the reading "22" is not absolutely impossible.—E.H.]

## B.—KULOTTUNGA-CHOLA III..

16.—Inscription in the Raṅganāyaka temple at Nellore.<sup>1</sup>

2 . . . . . Śa[ka]r yāṇḍu āyiratt-orunūṅṅ-orubatt-onḍadā[ P]iṅgala-  
 samvatsarattu Maduraiyum Ūlamuṇ=koṇḍu Pā[n]ḍiyaṇai muḍi-tta[ai]  
 koṇḍ=aruḷiṇa śrī-Kulōttu[ṇ]ga-Śōḷadē[va]rkku yāṇḍu pa[tt-onḍadā]vadu  
 Vṛiśch[i]ka-nāyagṅu=ppad[iṇai] . . . . . yadiy=āṇa<sup>2</sup> Vc[!]<sup>3</sup>i-kki[ḷamai]yum  
 Rē[vad]iyum . . . . .

“In the year **Piṅgala** (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the nineteenth year (*of the reign*) of the glorious Kulōttuṅga-Chōḷadēva who took Madurai and Ūlam and was pleased to cut off the crowned head of the Pāṇḍya,—[on the day of] **Rēvati** and a **Friday** which was the fifteenth solar day of the month of **Vṛiśchika**.”

The Jovian year **Piṅgala**, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-saṁkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Saṁvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which *was* a Friday, and on which the moon *was* in the *nakṣatra* **Rēvati** for 13h. 47m. after mean sunrise.—According to the wording of the date this day, **Friday, the 21st November A.D. 1197**, would have fallen in the 19th year of Kulōttuṅga-Chōḷa's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrirāṅgam.<sup>3</sup>

1 || Hari || Svasti śrī [!]\* Puyal vāyttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇmar āṇa Tribhuvāṇṇelchakkarakavartigaḷ Ma[ḍu]rai  
 koṇ-  
 8 ḍu Pāṇḍiyaṇ muḍi-ttalai koṇḍ=aruḷi[ya] śrī-Kulōttu[ṇ]ga-Śōḷadēvaṅku yāṇḍu  
 19āvadu Vṛiśchika-nāyagṅu apara-pakṣattu paṇḍumiyuṇ=Sevvāy-kkiḷamaiyum  
 perṅa Pūṣattu [nā].

“In the 19th year (*of the reign*) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,—on the day of **Pushya**, which corresponded to a **Tuesday** and to the fifth *tithi* of the second fortnight of the month of **Vṛiśchika**.”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Saṁvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Saṁvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

<sup>1</sup> No. 197 of the Government Epigraphist's collection for the year 1894.

<sup>2</sup> Read =ppad-ṇ-aṭṭi-ān=tiyadiy=āṇa.

<sup>3</sup> No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Samvat 1118 expired. In that year the month of *Vriścika* lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* *Pushya*, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavādi.<sup>1</sup>

- 1 Svasti śrī [||\*] Pūyal vā[y\*]ttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇṇamar=āṇa Ti[ri]buvanachchakkara[va]ttigal  
 Maduraiyum [ī]lamum Ka-  
 8 ruvūrum Pāṇḍiyāṇ muḍi-ttalaṇṇu=kōṇḍu vīrar abishēkamum <sup>2</sup>vijaiyā-  
 [a]bishēkamum paṇṇ[i]y=a[r]uliṇa śrī-Tiribuvānaviradē-  
 9 vaṅku yāṇḍu 34vadu Kaṇṇi-nāyaṇṇu pārva-pakshattu • daṣamiyum  
 Tiṅgaṭ-ki[lamaṇ]iṇum peṇṇa Tiruvōṇḍattu nāl.

"In the 34th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, Īlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the appointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of *Kanyā*."

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Samvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Samvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Samvat 1133 expired the month of *Kanyā* lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* *Śravaṇa*, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimāṅgalam.<sup>3</sup>

- 1 Svasti śrī [||\*] Tiribuvānachchakkarakavattiga[ī] Maduraiyum Īlamum  
 Pāṇḍiyāṇai muḍi-ttalaṇṇu=kōṇḍ-aruliya śr[ī]-Kulōttuṅga-Śō[la]dēvaṅku yā-  
 2 ṇḍu 12āvadu Dhanu-nāyaṇṇu npara-pakshattu navamiyum Tiṅgaṭ-  
 kiḷamaiyum peṇṇa Śittirai-nāl.

"In the 12th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya,—on the day of *Chitrā*, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of *Dhanus*."

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Samvat 1111 expired. In that year the month of *Dhanus* lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* *Chitrā*, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

<sup>1</sup> No. 74 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *vijay-ābhī*.

<sup>3</sup> No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes<sup>1</sup> before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulōttunga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

### No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, Ph.D.

Sholinghur<sup>2</sup> is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bāpavaram.<sup>3</sup> The present Tamil name of the town, Śōlaṅgipuram, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparamparāprabhāva*<sup>4</sup> uses the Sanskrit form Chōlasimhapura. A modern temple of Śiva in the town bears the name Chōlapuriśvara, which yields another Sanskrit designation of the place, viz. Chōlapura. A neighbouring hill bears a temple of Āṇjanāya, which contains a Telugu inscription of Rāmadēva of Penugonda, dated Śaka-Saṁvat 1542, the Randra *saṁvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nāḍiyiraprabandha*, the *Guruparamparāprabhāva*, and the *Viṣṇugopādarśa* (verses 289 to 297). The names by which these works designate the hill, are Kaḍigai in Tamil and Ghaṭikāchala in Sanskrit.<sup>5</sup> The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,<sup>6</sup> from which it appears that the term Ghaṭikāchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Śuḍukāṭṭumalai on account of its proximity to the burning-ground (*śuḍu-kāṭṭu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

<sup>1</sup> Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhānta 288° 37' 25", by the Sūrya-siddhānta 289° 5' 6", and by the Brahma-siddhānta 289° 47' 68".

<sup>2</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

<sup>3</sup> This name is perhaps a survival from the time of the Bāpa dynasty.

<sup>4</sup> See my *First Report on Sanskrit Manuscripts*, p. vi. f.

<sup>5</sup> Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikāchalamdhātmya*, a legendary account of this hill in the Sanskrit language. Vādhūla Venkātāchārya invokes "Nṛsiṁha, the husband of Amṛtaphalavallī, who resides on Ghaṭikāḍri," at the beginning of his commentary on the *Tarkasaṁgraha*, and Dōḍḍayāchārya invokes "Ghaṭikāḍharādhārēndra" at the beginning of his *Chandāmruta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

<sup>6</sup> A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained the name of the king, has been cut away.



inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayēndiram plates of Hastimalla.<sup>1</sup> It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayēndiram plates of Hastimalla as Parakēsarivarman,<sup>2</sup> a surname of the Chōla king Parāntaka I. who ruled from about A.D. 900 to 940.<sup>3</sup>

The Sanskrit portion opens with an invocation of Vishṇu (v. 1). The next verse celebrates Āditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Vīra-nārāyaṇa. He granted the revenue from (a field called) Vamśavāri in favour of a tank named Chōlavāridhi (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bāṇas' (Bāṇāthirāja) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chōla. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāśyapa gōtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chōla, the king of Parivai and vassal of the Chōla king, executed the royal grant by assigning the paddy-field named Muṅgilvāri (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*praśasti*).<sup>4</sup>

The Gaṅga-Bāṇa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants.<sup>5</sup> Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayēndiram plates of Hastimalla (6, 21, 22 and 23). As those plates are dated in the 15th year of the reign of Parāntaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayēndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *rājahamśa*, while the Udayēndiram plates read *rājasimha*, instead of which I had conjectured *rājahamśa* before I knew of the existence of the Sholinghur inscription.<sup>6</sup> A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālāya, the grandfather of Parāntaka I., while his father Āditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāṇa king Prithivipati II. appears here as vassal and executive officer (*ājñapti*, v. 8) of Parāntaka I. His surname 'king of the people of Parivai' (*Parivaiyar kōṇ*, l. 20) corresponds to the 'lord of Parivipuri' in the Udayēndiram plates (v. 24). I am

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. No. 76.

<sup>2</sup> As the earliest known instance in which Parakēsarivarman receives the epithet *Madurai koṇḍa*, i.e. 'the conqueror of Madhurā,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

<sup>3</sup> See above, p. 178, note 12.

<sup>4</sup> Compare *South-Indian Inscriptions*, Vol. II, p. 365.

<sup>5</sup> *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaḍakkōṭṭūr (p. 389) we find in the east a channel which feeds the *Vinṇamangalattēr-eri*, i.e. 'the tank of the inhabitants of Vinṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vāṇiyambādi and Āmbu.

<sup>6</sup> See *ibid.* p. 384, note 16.

unable to identify Paṇivipuri<sup>1</sup> or Paṇivai, which appears to have been the residence of Prithivīpati II., and Vallāla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nṛiparāj-kīla Vira-Chōḷa*, while the Udayēndiram plates (v. 25) have *sa Parāntaka ēkaviraḥ*. Hence one might be tempted to conclude that Vira-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vira-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III, No. 14), of which only the second and the fifth plates are preserved. The *nṛipēśvara Vira-Chōḷa* and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nṛiparāj Vira-Chōḷa* (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vira-Chōḷa who is mentioned in the Vēlūr inscription of Kaṇṇarādēva (above, No. 9), is also identical with Prithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vira-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,<sup>2</sup> and the second was the father of a certain Viru-Champa.<sup>3</sup>

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named Mūṅgilvari. This Tamil term is Sanskritised in verse 4 as Vamśavāri, in which *vamśa* corresponds to the Tamil word *mūṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named Chōḷavāridhi (v. 4), i.e. 'the Chōḷa ocean.'<sup>4</sup> As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

#### TEXT.<sup>5</sup>

- 1 . . . . . [r]ku<sup>6</sup> y[ā]ṇ[ḍu o]ṇṇadā[va]ḍu [||] Ānandam  
para-
- 2 . . . . . [juṇ paś]yan[t]i [yad-dhy]āy[i]ṇō yasy=āmī [t]rishu  
[v]ikramē-
- 3 . . . . . kâ<sup>7</sup> vasan[t]i tra[yah] [i\*] ta[t\*]tvaṇ ya[sya pa]rāmśa[n]=  
vivipantē vō hē-
- 4 . . . . . nām [pa]ramaś=chirā[ya bha]gavān=V[i]shṇur=mmudō [sō]=  
s[t]u vah || [i\*] Ādityānvaya-sō-
- 5 . . . . . kulē<sup>8</sup> bhārtta[n=dhurā]-gōḷakarū kamp-[ā]pāya-nirāku[la]m prabhur=  
abdhū=Āditya-nāmā nṛipah [i\*]

<sup>1</sup> In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipuram in the Viḷuppuram tāluka of the South Arcot district.

<sup>2</sup> See above, page 138.

<sup>3</sup> Above, Vol. III. p. 71.

<sup>4</sup> The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṇapēśvaram inscription of Gaṇapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhīmasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhī and Kempāmbudhī, i.e. 'the ocean of Kempe (Gauda),' who is said to have built the Bangalore fort in A.D. 1587; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *śrī*, the Kanarese *here*, and the Telugu *cheruru* became the ending of many village names in Southern India.

<sup>5</sup> From four inked stampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

<sup>6</sup> Read *kō=Parakēsarivarmanku.*

<sup>7</sup> Read *lōkā.*

<sup>8</sup> Read perhaps *śekhara nṛipa-kulē.*

- 6 . . . h phap[i]-maṇḍalam(lām) kshiti-bhpi[ta]s=sarvvê cha digvāraṇā n=  
Akampan=dadhāt=īti Pañ-
- 7 ku[ja]bhuvā yatn[ô]na yô nirmmitaḥ || [2\*] Tasmāch=chakradhara-śriyam  
prakṛṣṭayan=pratyakṣham=âtmany=alan=dēvaś=śatru-dāvānala-
- 8 s=samajani śri-Viranārāyaṇaḥ || bāhādaṇḍa-gatam bibhartti suchiram(ram)  
viśvambharā-maṇḍalam(luñ) sapta-
- 9 [d]vīpa-samudra-śailam=adhunā kēyūra-buddhy=aiva ya[h\*] || [3\*] Va[mśa]vāri-  
janitan=ṇipa-dēyañ=Chōlavāridhi-tatāka-sampriddhyai ||[\*]
- 10 dattavān=nikhilam=ā yuga-bhaṇḍād=ādarṇa sa Parāntakadēva[h\*] || [4\*]  
Tasmān=ṇipō=labhata paṭṭa-mayam prasādam Bāpādhi-
- 11 rāja-pada-lambhana-sādhanam yah ||[\*] ākrāntō yudhi Parāntakatō  
narēndrān Gaṅgānavāya-salilāsaya-rājahansa[h\*] || [5\*] Bhūmy-ā-
- 12 dishu sphuṭa-[lu]ghushv=api satsu vṛiddhā yad=vṛitti-bōlhi [pṛi]thivī-padam=  
ādrīyañtō ||[\*] tat-prāpti-pūrvaka-chatusṭaya-siddhi-yōgād=yasmi-
- 13 n babhūva Prithivipati-śabda-vṛittih || [6\*] Śauryy-audāryya-kṛitajñatā-  
madhuratā-dākshīṇya-mēdhā-kshamā-prajñā-śaucha-sam-ānu-
- 14 bhāva-karaṇā-kānti-pradhānō nayi ||[\*] ākrāntaḥ Prithivipatim sa Kalinā sōk-  
āvasādu vinā sthātun=dr[ā\*]g-Baliyamśa-jō=[ya]-
- 15 m=iti [yam] bhōjō guṇānām gaṇaḥ || [7\*] Sauriā kalām(lām) vivṛi[ta]vān=  
alam=âtma-lñām(nām) Vallāḷa-nāmni yudhi santama[s]āyamānē ||[\*]  
vijñāpa[ya]-
- 16 n=vinayavān=atha dharmma-karmmany-ājñaptir=apy=abhavad=atra sa Hastimallaḥ  
|| [8\*] [Pu]ṇya[m\*] samam kri[ta\*]vatām parirakṣatāñ=cha tad=rakṣat=  
ēti nṛi[pa]rāt=kila Vi-
- 17 ra-Chōlaḥ ||[\*] āgāmināḥ kshitipa[t]i[n\*] praṇamaty=ajasram=mūrdhna Parāri-  
[chu]raṇā[m\*]bujā-sōkharṇa || [9\*] Brahm-āparākhyā-Vikhana[ś-śra]ma-
- 18 ṇa-kriyāyām(yāñ) Vaikhānas-ākḥ[y]am=a[mṛitatva]di<sup>1</sup> yasya sūtram ||[\*] ślōkān=  
imān=ruchitavān sa munih Kumārō yad-gōtra-kṛin=mn-
- 19 [ni]r-abhūd=api Kāśyap-ākhyā[h\*] || [10\*] Aṇu-[kū]ṇiñāl puravum āyadīyum  
po[ṇ\*]ṇu[m] perum-āṇu Sōla-
- 20 k[kō]n-a[di]-malargu! [ma]ḥgala-Vira-Sō[la][ṇ\*] Paṇivaiyar kōṇ Atitima[1]-<sup>2</sup>
- 21 laṇ-rāṇ kuḍuttāṇ M[ū]ḥgilvari eṇṇu[m\*] va[ya]l || II Sṭa(stha)patikula-  
mañi-<sup>3</sup>prabha-
- 22 vaḥ<sup>4</sup> śrīmā[n=Pra]puri-nivāsaḥ<sup>5</sup> Śrīkanth-âtmaja-S[â]n[d]as[â]dhana<sup>6</sup> likhinā(tâ)  
pisatti[h<sup>7</sup> ||

## TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakēsarivarma].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Âditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that . . . the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

<sup>1</sup> Read perhaps *amṛita-khari*.

<sup>2</sup> Cancel *mañi*, which is synonymous with the following *prabhava*.

<sup>3</sup> Read *-prabhava-śrīmat-*.

<sup>4</sup> Read perhaps *-ekandasaddhuvā*.

<sup>5</sup> Read *Attimat-*.

<sup>6</sup> Read *-nivāsa-*.

<sup>7</sup> Read *prastuti*.

(V. 3.) From him was born the glorious king **Viranārāyaṇa**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,<sup>1</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parāntakadēva** eagerly granted, until to the end of the age, for the enrichment of the **Chōlavāridhi** tank, the whole royal revenue derived from **Vamśavāri**.

(V. 5.) That prince, a flamingo in the tank of the **Gaṅga** race, who<sup>2</sup> received from this **Parāntaka**, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the **Bāṇas** (*Bāṇādhirdja*);—

(V. 6.) He who bore the name **Prithivipati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (*Prithivī*),—a word which the ancients prefer, as it characterizes the nature (*of the earth*),<sup>3</sup> though there are (*other*) plain and short (*synonyms*) like *bhūmi*;—

(V. 7.) That **Prithivipati** whom, oppressed by the **Kali** (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of **Bali**;<sup>4</sup>—

(V. 8.) This **Hastimalla**,—who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallāḷa**, which resembled deep darkness,<sup>5</sup>—became, at his humble request, the royal messenger (*djñapti*) for this charitable work.

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”—(*Speaking*) thus, the chief of princes **Vira-Chōḷa** incessantly bows (*his*) head, whose diadem are the lotus-feet of **Purāri** (*Śiva*),<sup>6</sup> to future kings.

(V. 10.) These verses were composed by the sage **Kumāra**, the founder of whose *gōtra* was the sage named **Kāśyapa**, (*and*) whose *sūtra*, named **Vaikhāṇasa**, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) **Vikhaṇasa**, whose other name was **Brahman**.

(Line 19.) (*The servant of*) the lotus-feet of the **Chōḷa** king; the auspicious **Vira-Chōḷa**; the king of the people of **Paṇivai**; **Attimallaṇ** (**Hastimalla**) himself gave the paddy-field named **Mūṅgilvari**, so that (*the tank*)<sup>7</sup> might enjoy gifts (?),<sup>8</sup> revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) (This) *prastāvi* was written by **Skandasādhva**, the son of **Śrīkaṇṭha**, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [Pur]i.<sup>9</sup>

<sup>1</sup> See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

<sup>2</sup> The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

<sup>3</sup> The etymological meaning of *prithivī* is ‘the broad or spacious one.’

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

<sup>5</sup> *i.e.* he conquered his enemies in the battle of **Vallāḷa**, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to **Hastimalla**’s title **Vira-Chōḷa**, by which he is connected with the **Chōḷas**, who claimed the Sun as their ancestor.

<sup>6</sup> See *South-Indian Inscriptions*, Vol. II. p. 389, note 7; and above, p. 178, note 7.

<sup>7</sup> See verse 4 of the Sanskrit portion.

<sup>8</sup> Compare the expression *dyira-puraviṇḍi* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

<sup>9</sup> This doubtful name is perhaps a corruption of **Paṇivipuri**, which is mentioned as the residence of **Hastimalla** in verse 24 of the **Udayēndiram** plates.

No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;  
SAKA-SAMVAT 1124.

By E. HULTZSCH, Pn.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kunti-Mādhava** temple at **Piṭhāpuram**. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu alphabet**. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of Telugu and Sanskrit prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyam* for *tēn=āyam* (l. 47); *-yeśū* for *-yaśū* (l. 64); *jāyetē* for *jāyatē* (l. 94); *nirupamāna* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *naṁḍḍanū* for *nandana* (l. 4); *ēkūna* for *ēkōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *i* and *ē* are interchanged in *chakrī* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=iti* (l. 70). Consonants are prefixed in *Yīśaḥ* for *Īśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mūriṇa*, *mūriṇa* or *mūriṇa* for *mūriṇa* (ll. 69, 51 and 55, and twice in l. 66) and *driṇu* for *riṇu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Ḥaihaṁya* for *Ḥaiḥya* (l. 69) and in *-saijūdh* for *-saijūdh*<sup>1</sup> (l. 64). Finally, instead of *Jyaishṭha* we find *Śrēshṭha* (l. 79), as in the *Ēkāmranātha* inscription of Gaṇapati.<sup>2</sup>

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the Korumelli plates of Rājārāja I., the Chellūr plates of Vīra-Chōḍa, and the second Piṭhāpuram inscription.<sup>3</sup> There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, Indrabhaṭṭāraka or Indrarāja, is here called **Indurāja** (l. 34); he is stated to have ruled for seven days, as in the second Piṭhāpuram inscription and in three copper-plate grants.<sup>4</sup> The eleventh king, **Narēndra**, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8.)<sup>5</sup>

The thirteenth king, **Guna[ga]-Vijayāditya**, bore the surname **Tribhuvanāṅkuśa**.<sup>6</sup> He is reported to have played the game of ball on the battle-field with the head of **Maṅgirāja**; to have burnt **Chakrakūta**; to have frightened **Saṅkila**, residing in **Kiranapura** and joined by **Krishṇa**; to have restored his dignity to **Vallabhēndra**; and to have received elephants as tribute from the king of **Kaliṅga** (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that Vijayāditya III., "prompted by the lord of the **Raṭṭas**, having conquered the unequalled **Gaṅgas**, cut off the head of **Maṅgi** in battle," and that, "having frightened **Krishṇa** (and) **Saṅkila**, he completely burnt their city."<sup>7</sup> A second inscription says that Vijayāditya III. was "renowned through killing **Maṅgi** and burning **Kiranapura**."<sup>8</sup> **Krishṇa**, the enemy of Vijayāditya III., used to be identified with the

<sup>1</sup> Compare above, Vol. III. p. 22.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at Śrīkūrmam (No. 308 of 1896) both *Śrēshṭha* and *Jyaishṭha* occur instead of *Jyaishṭha*, as in lines 79 and 86 of the third Piṭhāpuram inscription.

<sup>3</sup> See above, p. 84, and notes 5 and 6.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

<sup>5</sup> Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

<sup>6</sup> Compare *ibid.* p. 100.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that *Saṅkila* is a proper name, and that, *l.o.* p. 39, note 11, we must read *bhṭty=dr̥tau*.

<sup>8</sup> *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiranapura* into *Krishnapura*.

Rāshtrakūta king Kṛishṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭēsa*) and *Vallabhēndra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūta contemporaries of Vijayāditya III.,— either Amōghavarsha I. or Kṛishṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēngi."<sup>1</sup> If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amōghavarsha I. The Mālava king who was dependent on Amōghavarsha I, I suspect to be identical with the Kṛishṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛishṇarāja or Upēndra, whom Professor Bühler places after 800 A.D.<sup>2</sup> An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛishṇa, refers to the burning of Chakrakūta. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhārā,<sup>3</sup> the capital of Mālava. Kiranapura, where Saṅkila and Kṛishṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhima (I.), is stated to have been victorious in 360 battles,<sup>4</sup> and to have founded a temple (of Śiva), called Chālukya-Bhimēśvara after his own name (v. 11). This temple still exists at Bhimavaram near Cocanada in the Gōdāvari district. In three of its inscriptions,<sup>5</sup> it bears the name Chālukya-Bhimēśvara or Chālukya-Bhimēśvara. The name of Bhimavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhimēśvarapura, in another (No. 463 of 1893) Chālukya-Bhimanagari, and in five others<sup>6</sup> Chālukya-Bhimāpura. As stated by Dr. Fleet,<sup>7</sup> the opponent of Chālukya-Bhima I. was the Rāshtrakūta king Kṛishṇa II.<sup>8</sup>

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kanṭhikā-Bēta (l. 48), because he wore a necklace (*kanṭhikā*)<sup>9</sup> as a symbol of his anointment as heir-apparent.<sup>10</sup> Verse 15 states that the twenty-second king, Rājabhima, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Burnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōlas.<sup>11</sup> As the accession of the great Chōla king Rājarāja is now proved to have taken place in A.D. 984-85,<sup>12</sup> it follows that the conquest of Vēngi, which was effected in the 13th or 14th year of his reign,<sup>13</sup> fell in A.D. 997-98, i.e. within the break of 27 or 30 years<sup>14</sup> in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yadēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājēndra-Chōḍa (or Kulōttunga-Chōḍa I.) are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 219.

<sup>2</sup> *Ep. Ind.* Vol. I. p. 225.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

<sup>4</sup> This seems to mean that he was engaged in war for a whole year successively.

<sup>5</sup> Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhimavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

<sup>6</sup> Nos. 473, 480, 486, 487 and 488 of 1893.

<sup>7</sup> *Ind. Ant.* Vol. XX. p. 103.

<sup>8</sup> In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-balēn=ibhiryāptam Vēngi-maṇḍalam* by "the country of Vēngi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēngi, which had been overrun by the army of (Kṛishṇa II.) the heir (or son) of the Raṭṭa (viz. Amōghavarsha I.)."

<sup>9</sup> *Kanṭhikā-dyutimat-kanṭhak*, v. 25.

<sup>10</sup> See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

<sup>11</sup> *ibid.* p. 272

<sup>12</sup> See *South-Indian Inscriptions*, Vol. III. p. 5.

<sup>13</sup> *ibid.* Vol. I. p. 32, note 10.

<sup>14</sup> *ibid.* Vol. XXIII. p. 297, and above, p. 68.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.<sup>1</sup> Rājendra-Chōḍa is stated to have ruled the Andhra-vishaya together with the five Draviḍas.<sup>2</sup> Here we have a fresh version of the fact that Kulōttuṅga-Chōḍa I. did not only rule over Vēṅgi, but succeeded to the throne of the Chōḷa kingdom.<sup>3</sup>

Rājendra-Chōḍa's immediate successor, Vikrama-Chōḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chōḍa II.<sup>4</sup> From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chōḍa country; and that, after his departure, the country of Vēṅgi became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chōḷa king Parakēsarivarman *alias* Vikrama-Chōḷadēva,<sup>5</sup> whose accession probably took place on the 18th July A.D. 1108.<sup>6</sup>

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gaurī of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chōḍagaṅga of Kālīṅga, who was crowned in A.D. 1078.<sup>7</sup> The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chōḷa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōṇa-maṇḍala.<sup>8</sup> The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kuntī-Mādhava at Pīṭhapuri or Śrīpīṭhāpuram in Śaka-Saṃvat 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvinī *nakṣatra* (v. 39 and 1. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—"For Śaka-Saṃvat 1124 expired, the date corresponds to Sunday, the 18th June A.D. 1202. On this day the 10th *tithi* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakṣatra* was Aśvinī for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 72° 40', and the *lagna* Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise."<sup>9</sup>

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word 'ocean' (*jaladhi*) may represent either 4 or 7,<sup>10</sup> the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Māgha, in the Rōhiṇī *nakṣatra* and the Mīna *lagna* (v. 36):—"For Śaka-Saṃvat 1049 expired, the date would

<sup>1</sup> The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

<sup>3</sup> *ibid.* Vol. II. p. 230 f.

<sup>4</sup> *South-Indian Inscriptions*, Vol. II. p. 308 f.

<sup>5</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>6</sup> The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

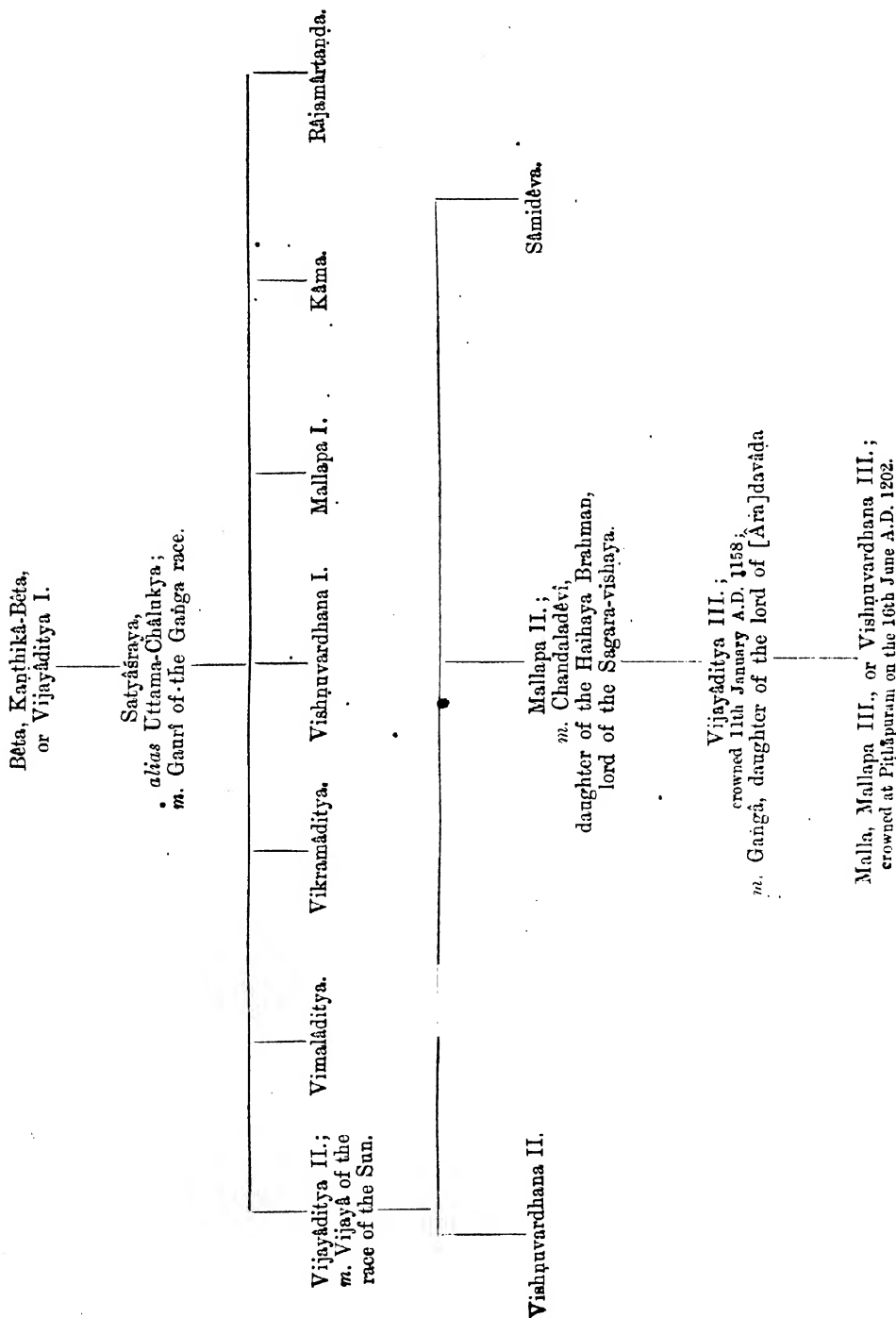
<sup>7</sup> Thus, in one of the Śrīkūṛṇṁ inscriptions (No. 281 of 1894) the word *sindhu* corresponds to the figure '4' (*Śākābde nīdhi-sindhu-rāma-kāśābhṛt-sāṅkhyā-samēd* and *Śākavarshāmbulu* 1349); and in three others (Nos. 275, 336 and 355 of 1896) the words *sindhu* and *sāgara* mean '7' (*Śākābde ravi-sindhu-sannīdhi-yutē* and *Śākavarshāmbulu* 1279; *Śākābde kara-sindhu-nātra-dhīrant-sāṅkhyā-dnōitē* and *Śākavarshāmbulu* 1275; *Śākābde ravi-sāgara-ākshī-sahitē* and *Śākavarshāmbulu* 1372). For two other cases in which *sāgara* is used for '7,' Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

<sup>8</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>9</sup> Above, p. 73.

<sup>10</sup> Above, p. 84 ff.

## THE EASTERN CHALUKYAS OF PITHAPURAM.





correspond to **Saturday, the 14th January A.D. 1128**. On this day the 10th *tithi* of the bright half of Māgha ended 1h. 34m., and the moon was in Rôhiṇī for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was  $290^{\circ} 12'$ , and the *lagna* Mīna therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For Śaka-Saṃvat 1079 expired, the date would correspond to **Saturday, the 11th January A.D. 1158**. On this day the 10th *tithi* of the bright half of Māgha ended about 16h. 30m. after mean sunrise. The moon was in Rôhiṇī by the *Brahma-Siddhānta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in Rôhiṇī, by all the three systems, to the end of the day. The longitude of the sun was  $288^{\circ} 24'$  at sunrise, and the *lagna* Mīna therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishēka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that **Śaka-Saṃvat 1079**, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** *alias* **Mallapadēva-Chakravartin**, gave the village of Guḍivāḍa in the district of Prôl-nāṇḍu to the temple of **Kunti-Mādhava** at **Śrīpīṭhapura**. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first Pīṭhapuram inscription and from inscriptions at Sarpavaram that the district of Prôl-nāṇḍu or Prôlu-nāṇḍu included Navakhaṇḍavāḍa (near Pīṭhapuram) and Sarpavaram.<sup>1</sup> The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kaṇṭāchārya** of **Śrīpīṭhapuram**, the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhīmavaram** contains, besides the Bhīmēśvara temple,<sup>2</sup> a temple of Nārāyaṇa. The ancient name of this temple was **Rājanārāyaṇa-Vinnagara**,<sup>3</sup> i.e. 'the Vishṇu temple of Rājanārāyaṇa.' According to an inscription of Kulōttuṅga I. (No. 473 of 1893) it was founded by a Vaiśya named Maṇḍaya, and was apparently called after the king himself, who had the surname **Rājanārāyaṇa**.<sup>4</sup> This temple contains two inscriptions of **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** *alias* **Mallapadēva-Chakravartin** or **Mallappadēva-Chakravartin** (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in **Śaka-Saṃvat 109[9]**, and the second in **1098**. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that Mallappadēva was the son of **Vijayāditya** by Ga[ṇḍādēvi]. Hence he must be the same person as Mallapa-Vishṇuvardhana, to whose time the third Pīṭhapuram inscription belongs. According to the two Bhīmavaram inscriptions, he would have ascended the throne in **Śaka-Saṃvat 1096**.<sup>5</sup> I am unable to reconcile this fact with the statement of the Pīṭhapuram inscription, that he was crowned in **Śaka-Saṃvat 1124**.

Another inscription of the Nārāyaṇa temple at Bhīmavaram (No. 474 of 1893) records a grant made in **Śaka-Saṃvat 1098** by **Narēndra**, who was the son of **Vijayāditya** of **Vēṅgi** by **Lakshmidēvi** and the grandson of **Malla**. This **Narēndra** was evidently a half-brother of **Mallapa III**. He appears to be referred to as the son of **Vijayāditya** of **Vēṅgi** by **Lakshmidēvi** in a grant from the Gōḍavari district.<sup>6</sup>

<sup>1</sup> See p. 33 above.

<sup>2</sup> See p. 227 above.

<sup>3</sup> See Nos. 472, 475 and 478 of 1893.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 59, verse 12.

<sup>5</sup> The same follows from an inscription of **Śaka-Saṃvat 110[5]** and the [1]0th year of **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** (No. 479 of 1893), which has to be assigned to **Mallapa III**.

<sup>6</sup> See Dr. Fleet's abstract of this grant, *Ind. Ant. Vol. XX.* p. 263.

TEXT.<sup>1</sup>

- 1 श्रीभर्तृर्भुव[ने]श्वरस्य विकसन्न[र]भीस[री]जादभूत्<sup>2</sup> ब्र[ह्म]ा वेद-  
 2 [नि]धिः पुराणपुरुषस्तस्मात्सुतो मानसः [1\*] आसीदचिसुनिस्ततोजनि जग-  
 नेत्रो-  
 3 त्स[वी] वारि[धिमि]त्र<sup>4</sup> वं[श]करो म[हे]श्वरशिरीभूषण[लि]खंद्रमास<sup>5</sup> [॥ १\*]  
 4 [त]स्मादिंद्वीर्जगच्चेतो नंदन<sup>6</sup> मंदिरंभियः [1\*] बुधी जज्ञे बुधादासीच्चक्र-  
 5 [व]र्त्तिः<sup>7</sup> पुरुर[व][र]ः [1\*] [२\*] तस्मादायुः । ततो नहुषः । ततो  
 ययातिः । त-  
 6 तः पूरुः । भक्त्या निज[त]रुण्यं गुरवे दत्त्वा तदंगसक्त[र]ः<sup>8</sup> जरसं [1\*]  
 भू-  
 7 षण्मिव यो भेजे पूरुर्भभारभरणधोतयभुजः<sup>9</sup> । [३\*] ततो जनमे-  
 8 [ज\*]यः [1\*] ततः प्राचीशः [1\*] ततस्मैन्ययातिः [1\*] ततो ह्यपतिः  
 [1\*] ततस्मावर्वाभौमः [1\*]  
 9 ततो जयसेनः [1\*] ततो महाभौमः [1\*] तस्मादैशानः [1\*] ततः क्री-  
 धाननः [1\*] ततो देवकिः [1\*]  
 10 तस्मादृचुकः<sup>10</sup> [1\*] तस्मादृचकः [1\*] ततो म[ति]वरः [1\*] ततः कात्या-  
 यनः<sup>11</sup> [1\*] ततो नीलः [1\*] [त]तो दु[ष्यं]-<sup>12</sup>  
 11 तः [1\*] ततो भरतः । जाह्नवीयसुनातीरे कृत्वा यूपान्निरंतरान् [1\*]  
 यो [महा]-  
 12 कर्मभरताम्ना<sup>13</sup> ख्यातीश्वमधकृत्<sup>14</sup> [॥ ४\*] ततो भरत[र]ङ्गमन्युः [1\*]  
 ततस्मद्भोजः [1\*] [त]-  
 13 तो हस्तिः<sup>15</sup> [1\*] ततो विरोचनः [1\*] तस्माद[द]जमीडः<sup>16</sup> [1\*] ततस्म-  
 वरणः [1\*] तत[र]स्मधन्वा [1\*] [त]-  
 14 [त]ः परिक्षित् [1\*] ततो भीमसेनः [1\*] ततः प्रदीपनः [1\*] ततश्च-  
 [त]नुः [1\*] ततो विचित्रवीर्यः [1\*]  
 15 [त]तः पांडुराजः [1\*] कुंतीमाद्रीदेव्ययुधिष्ठिर<sup>17</sup> भीममर्जुनं नकुलं [1\*]  
 सह[देव]-

<sup>1</sup> From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.<sup>2</sup> Read श्रीभर्तृर्भुव.<sup>3</sup> Read भूषाभयिचन्द्रमाः.<sup>4</sup> Read पूरुर्भ.<sup>5</sup> Read कात्यायनः.<sup>6</sup> Read भरत नाम्ना.<sup>7</sup> Read नीलः.<sup>8</sup> Read भूषाभयि.<sup>9</sup> Read नन्दनी.<sup>10</sup> Read धीरेय.<sup>11</sup> The anusvāra stands at the beginning of the next line.<sup>12</sup> Read भूमिध.<sup>13</sup> Read द्वितीयुधि.<sup>14</sup> Read धर्मिच.<sup>15</sup> Read वर्त्ति.<sup>16</sup> Read दृचुकः.<sup>17</sup> Read हस्ती.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्<sup>1</sup> । [५\*] विष्णुर्थस्य वय-  
स्य[त]र[सु]-
- 17 [प\*]गती मर्त्यत्वलज्जां जहात्<sup>2</sup> योशः पाशपतप्रदानसमये चक्री<sup>3</sup> यदा[स्त्रे]-  
षणं ।
- 18 [ये]न द्वी[द्र]मभूत्वहादिव<sup>4</sup> सता सिंहासनं वज्रिणस्त्रोयं [विश्वजनीनचा-  
19 [रुच]रितो लोकेकवीरोर्जुनः । [६\*] ततोर्जुना[द]भिमन्त्रुः<sup>5</sup> । ततः परि-  
क्षित् । ततो जनमेजयः । ततः[\*] क्षेमकः । [त\*]-
- 20 [तो] नरवाहनः । तवश्यतानीकः । तस्मादुदयनः । "ततस्तद्वंश्येष्वयोध्या-  
सिंह[र\*]सनासी[निस्त्रे]कूनषष्टिभूपालेषु<sup>7</sup> ग[ते]-
- 21 [षु] (1) तदन्वये [वि]जयादित्यो नाम राजा विजिगीष(त)या दक्षिणाप-  
डंगत्वा<sup>8</sup> त्रिलोचनपल्लवम[धि]क्षिप्त<sup>9</sup> कीर्त्तिशे[ष]-
- 22 [त]ामगमत<sup>10</sup> । "तस्म[र]न्सकुलि [ष]ण्मासगम्भाणी<sup>12</sup> तदग्रमहिषी सुडिवेसु-  
नाम[र\*]ग्रह[र]सुपगम्य तन्निवासिना वि-
- 23 [ष्णु]भट्टसोमयाजिना दुहितृनिर्विशेषमभिरन्विता<sup>13</sup> सती विष्णुवर्द्धनन्नदनमसूत  
• [r\*] तस्य कुमा[र]स्य
- 24 "मानव्यसगीत्रहारितपुत्रद्विपक्षगीत्रक्रमाभितानि<sup>15</sup> कर्माणि कारयित्वा त[म]-  
वश्यत्<sup>16</sup> [r\*] स च [मा]त्रा विदित[त्रि]-<sup>17</sup>
- 25 [त्त]ान्तिस्मन्निर्गत्य चलुक्यगिरौ नंदा[भ]गवतीमाराध्य(र) कुमारनाराय[ण]मात-  
गणां[श्च] संतर्प्य(र) [स्त्रे]तातपत्रैक[शं][ख\*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(र)रा[ह]लाच्छनपिच्छकुन्तसिंहासनमकरतोरण-  
कनकदंडगंगायेसुन[r\*]दी-<sup>18</sup>
- 27 [नि] \* स्वकुलक्रमागतानि निक्षिप्तानीव सांब्राज्यचिह्नानि<sup>19</sup> समाद[r\*]य कड-  
व्वगंग(र)भूमिपान्निर्जित्य सेतुन[म्]-
- 28 दामध्यं<sup>20</sup> सार्धसप्तलक्षं दक्षिणापडंगत्वा<sup>21</sup> पालयामास । "श्रीविष्णुवर्द्धनात्त-  
स्माद्विजयादित्यभूपतिः [। प]-

<sup>1</sup> Read सुतेजसस्तयान्.<sup>2</sup> Read चक्री.<sup>3</sup> *Sye* looks like *śad*.<sup>4</sup> Read °क्षिप्त.<sup>5</sup> Read गर्भिणी.<sup>6</sup> Read क्षमोचितानि.<sup>7</sup> Read °डक्का, लाच्छन, and यसुना°.<sup>8</sup> Read दक्षिणापथं and omit गत्वा.<sup>9</sup> Read जहादोशः or, to suit the metre, त्यजदोशः.<sup>10</sup> Read °भूत्वहादिव.<sup>11</sup> Read °मन्त्रुः.<sup>12</sup> Read °वेकीन°.<sup>13</sup> Read °गसत्.<sup>14</sup> Read °रक्षिता.<sup>15</sup> Read °वर्धयत्.<sup>16</sup> Read सांब्राज्यचिह्नानि.<sup>17</sup> Read °वर्धना°.<sup>18</sup> Read °मन्त्रुः.<sup>19</sup> Read °पथं गत्वा.<sup>20</sup> Read तस्मि°.<sup>21</sup> Read चरितोपुष.<sup>22</sup> Read इ.<sup>23</sup> Read सार्धसप्त.

- 29 [क्षव]ान्वयजातायां देव्यामासीत्सुतोत्तमः । [७\*] [त]त्पुत्रः<sup>1</sup> पुलकेशिवल्लभ  
[1\*] (तः)सुतः कीर्त्तिवर्मा [1\*] तस्य तनयः
- 30 [श्रीम]तां स[क]लभुवनसंस्तुयमानमानव्यसगो[त्र]ाणां<sup>2</sup> हारितपुत्राणः<sup>3</sup> कौशिकी-  
वरप्रसादल[ब्ध]र[1\*]ज्यानां मातृग-
- 31 [ण]परिपालितानां स्व[1\*]मिमहासेनपादानुध्यातानां भगवन्मारायणप्रसादितव-  
रवराह(र)लाञ्छनक्षणव-
- 32 [श्री]कृता[र]ातिमण्डलानामश्वमधावभृतस्नानपवित्रितवपुषां<sup>4</sup> चालुक्यानां कुलमलं-  
क(र)[रि]-
- 33 [णो]स्तत्याश्रयव[ल्ल]भेन्द्रस्य<sup>5</sup> भ्राता कु[ञ्ज]विष्णु[व]र्द्धनोष्टादश वर्षाणि वेङ्गो-  
देशमपालयत्<sup>6</sup> [1\*] त(र)दात्मजो जय[सिं]-
- 34 हवल्लभस्त्रय[स्त्रिंशतं] [1\*] तदनुज इंदुराजस्मस दिनानि [1\*] त[त्सु]तो  
विष्णुवर्द्धनो नव वर्षाणि [1\*] तत्सुनुः<sup>7</sup> मंगिराज[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1\*] तत्पुत्रो जयसिंह(ः)[स्त्र]य[र]ादश<sup>8</sup> [1\*] तववरा-  
दः<sup>10</sup> कोक्किलिष्यन्मा[स]ान्<sup>11</sup> [1\*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्द्ध\*]-
- 36 <sup>12</sup>[न]त[सु]चाय सप्तविंश[त]मब्दान् [1\*] तत्पुत्रो विजयादित्यभट्ट[र]ाकोष्टा-  
दश [1\*] तत्सुतो विष्णुवर्द्धनप्प[ट्त्रिं]-
- 37 [श]तं [1\*] <sup>13</sup>[तत्तं]नय[ः] 1\* नरेन्द्रो युद्धाय<sup>14</sup> समरगतमष्टोत्तरं अति<sup>15</sup>  
रणस्थाने तावत्परिगणनया देवनिलयान् [1\*] तटाका[ना\*][रा]-
- 38 [सै][ः] किव<sup>16</sup> सह निधाय क्षितिमपात्<sup>17</sup> धराञ्चत्वा[रि]शच्छरद उरु-  
धीरष्टसहिताः । [८\*] तत्पुत्रः कलिविष्णुवर्द्धनो[ज्य]-
- 39 [र्द्ध]वर्षा[न्]<sup>18</sup> [1\*] तत्पुतो<sup>19</sup> [1\*] मंगिराजोत्तमांगेन यो वी[र]स्समरांगणे  
[1\*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-
- 40 [न]ांकुशः [॥ ९\*] योधा[क्षो]क्षककूटं किरणपुरगतं संकिलं क्षणयुक्तं यो-  
भैषीदल्लभे[द्रं] निज[म]-
- 41 [हि]मयुतं यो व्यधादग्रहीभ्य<sup>20</sup> [॥] काळिंग[प्र]ाभृतेभान्स गुण[ग\*]विजयादि-  
त्यदे[वी] महेंद्रस्यत्वा[रि]-<sup>21</sup>

<sup>1</sup> Between त and पु is an erased letter.

<sup>2</sup> Read हारितपुत्राणां.

<sup>3</sup> Read भेन्द्रस्य.

<sup>4</sup> Read नुर्माङ्ग.

<sup>5</sup> Read क्षमासाङ्ग.

<sup>6</sup> Read युद्धाय.

<sup>7</sup> Read पारवरा (?).

<sup>8</sup> Read यर्द्ध.

<sup>9</sup> Read भगवन्मा.

<sup>10</sup> The final t is corrected from ti.

<sup>11</sup> Read स्त्रयोदश.

<sup>12</sup> Read नल्लसु.

<sup>13</sup> Read मष्टोत्तरमपि.

<sup>14</sup> Read वर्षम्.

<sup>15</sup> Read महेंद्रस्यत्वा.

<sup>16</sup> Read संस्तुय.

<sup>17</sup> Read सिधावभृथ.

<sup>18</sup> Read तद्वरजः.

<sup>19</sup> Read तत्त.

<sup>20</sup> Read किल.

<sup>21</sup> Read तत्पुत्रः.

- 42 शस्त्रमा भूवल्लय[मध]<sup>1</sup> चतुस्त्रयुता रक्षति स्म [i] [१०\*] तद्वातुर्विक्रमा-  
दित्यस्य तनयश्चाकु[क्य]-
- 43 [भी]मः [i\*] <sup>2</sup>प्यष्ट्युत्तरं यस्त्रिशतं<sup>3</sup> रण[र]नां [जि]त्वा स्वनाम्न[र\*] प्रथितं<sup>4</sup>  
विधाय [i\*] चाकुक्यभीमेश्वरदेवह[र्म्य\*]
- 44 [चि]शत्वमा<sup>5</sup> भूतलमन्वरक्षत् । [११\*] तत्सुतः कोल्लभिगंडापरनामा [i\*]  
विदितो विजयादित्यः <sup>6</sup>स्व[र्द्धु]-
- 45 [गु]ला<sup>7</sup> धरामपात्समार्वा वीर जयस्त्रि[भं] निधाय यः । [१२\*] तत्सु-  
तावम्भराजभीमौ [i\*] तयोरम्भराज-
- 46 [जः]<sup>8</sup> सप्त वर्षाणि<sup>9</sup> [i\*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलार्थि-  
तस्त्रांगः<sup>10</sup> कामुकवत्प्रवाहजल[वत्]<sup>11</sup>
- 47 भगैरनेकैर्युतः [i\*] निस्सारः <sup>12</sup>क[द]ळीप्रकाडव[द]रण्या[व]सभागनिवसेनेयं<sup>13</sup>  
जयिनाम्भूमिपति[ना]
- 48 [र]ाजान्वती<sup>14</sup> भूरभूत् । [१३\*] तत्सुतं <sup>15</sup>कंटिकाधेता[प]रनामानं विजया-  
दित्यबालमुच्च[र\*]द्य ताडपो मा[स\*]-
- 49 [मेकं] [i\*] तं जित्वा चाकुक्य[भी]मतनयो (i) विक्रमादित्य [ए]कादश  
मासान् । त[र\*]डपरा[र\*]जसुतो <sup>16</sup>युद्धकुल्लसप्त [व]-
- 50 [र्षा]णि [i\*] विद्राव्येनं <sup>17</sup>युद्धमल्लं <sup>18</sup>स्व[द]शाहीरो धीम[र\*]नम्भरा[जा\*]नुज-  
[न्य]र [i\*] रा[ज]तेजा र[र\*]जभी[म]र<sup>19</sup> जितारि[र्वि]ग्गीदेशं<sup>20</sup>
- 51 [हा]दशाब्दानरक्षत् । [१४\*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-  
मभीमशस्य [i\*] दानान्नावाभंदृप<sup>21</sup> का[मो] विभवापह[र\*]सि-
- 52 [दे]वेंद्राः<sup>22</sup> [॥ १५\*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[ख]ः<sup>23</sup> [i\*]  
अम्भूमिपतिरन्वपालयत्पञ्च[विंश]तिस[मा][\*]
- 53 <sup>24</sup>स्मातलं [॥ १६\*] तंतः<sup>25</sup> [i\*] <sup>26</sup>दानार्चवम्भभूपालभ्राता संवत्सर[च]यं  
[i\*] अपाद्वरांचतुष्यष्टिकलागुररिति [श्रु]तः । [१७\*] [धीनिधे]-

<sup>1</sup> Read °मध.• <sup>2</sup> Read षष्ट्यु°.<sup>3</sup> यस्त्रिशतं is corrected from यस्त्रिशतं. •<sup>4</sup> Read चिंशस्त्रमा.<sup>5</sup> Read स्वर्ण.<sup>7</sup> Read °तुली धराम । अपादर्धसमा वीरी.<sup>9</sup> Read वर्षाणि.<sup>10</sup> Read °तस्त्राङ्गः.<sup>12</sup> The *da* of *kadāl* is entered below the line; read प्रकाण्ड.<sup>14</sup> Read राजान्वती.<sup>15</sup> Read कटिका°.<sup>17</sup> The *akshara* ह is entered below the line.<sup>19</sup> Read °भीमौ.<sup>20</sup> Read °विग्गी°.<sup>22</sup> The metre of the first half of this verse is Āryāgiti, while that of the second half is Giti.<sup>23</sup> In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरणभदिक्षुसुखः.<sup>24</sup> Read चमा.<sup>25</sup> Read ततः.<sup>4</sup> Read प्रथितं.<sup>6</sup> Read तयोरम्भराजः.<sup>11</sup> Read °वज्रहं°.<sup>13</sup> Read °नेयं.<sup>16</sup> Read युद्धमल्लः.<sup>18</sup> Read स्वदेश°.<sup>21</sup> Read दानार्चवीर्यभूषणः.<sup>26</sup> Read दानार्चवीर्य°.

- 54 [र्क्षि]रूपमानेदानिनो<sup>1</sup> दानभूतऋपतेरनन्तरं [।\*] सप्तविंशतिसप्ता [वि]धेर्वशा-  
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८\*]  
55 [द]ानार्णवस्य<sup>2</sup> दृतेराय्यदेव्याश्च<sup>3</sup> नह्ननः [।\*] निर्मलः[\*] श[र]क्ति[व]र्मासी  
३ दशान्नानप[।\*][ङ्ग]वं [॥ १९\*] त[स्य]ावर[जो] विमलादि-  
56 त्व<sup>4</sup> मानां बुनिधि<sup>5</sup> महिमं हारः [।\*] द्रोही दृपुनी[पि]<sup>6</sup> न [वा]हासिः  
पा[ति] स्म धरामध<sup>7</sup> समादान् [॥ २०\*] पुत्रस्तस्य [हि]म[ांशु]-  
57 वंशतिलकः[\*] श्रीराजराज[स्म]माश्रय[।\*]रिंशतमंभ्रमंडलमपा[ङ्ग]ली[क]कल्पभ्र-  
मः<sup>8</sup> [।\*] यन्नि[र्व]मन[व]न्धनव्य[ति]-  
58 करं वैरोचनन्नाव्याण<sup>9</sup> वसय[।]सर[सं] युधिष्ठिरवयंमने<sup>10</sup> धरित्रीजनः  
[॥ २१\*] त[त्पु]त्री जयवान[पु]र्व्वपुरुषा<sup>11</sup> राजे-<sup>12</sup>  
59 द्रचीड स्थितः<sup>13</sup> श्रीपञ्चद्र[वि]तस्महंभ्रवि[ष]य<sup>14</sup> पञ्चाशदद्दानपात् [।\*]  
[य]स्य <sup>15</sup>स्वरतरप्रतापदहनज्वालासमालि-<sup>16</sup>  
60 [।]गत[।]तीमे<sup>17</sup> मांनुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२\*]  
तस्याभ[वन्]गभगीरध[दु]न्यु[म]ार[र]ामांबरीष[च]रि-<sup>18</sup>  
61 तप्रतिमस्य पुत्रः [।\*] शक्रक्रमः <sup>19</sup>[प्र]धित[वि]क्र[म]चोडनामा चाळु[क्य\*]-  
[वंश]जलधेः परिपूर्वचंद्रः<sup>20</sup> । [२३\*] तस्मिंस्त्यागस[सु]-  
62 द्रापर[ना]मनि [ची]डमंडलं त्रातुं [।\*] गतवति वेंगीभूमिन्न[।]य[क]र-  
हिता तदन्तरे जाता [॥ २४\*] तत्समय<sup>21</sup> [।\*] ताडपीच[।]-  
63 टितो <sup>22</sup>याभूदस्मभृपात्त[नं]दनः [।\*] कण्टिकाद्युतिमुत्कण्ठो<sup>23</sup> बेतक्षितपतिः  
कृती । [२५\*] तस्मात्<sup>24</sup> वेदनरेद्र[दि]-<sup>25</sup>  
64 द्रगर्जद्रापह[।\*]सिविशदयेशाः<sup>26</sup> ।\* <sup>27</sup>[वु]त्तमचालुक्य[।\*]परसैन्नाः<sup>28</sup> [स]त्याश्रय-  
स्ममुद्युतः<sup>29</sup> [॥ २६\*] तस्यासीदग्रमहिषी गंगा[न्व]-  
65 यमेषण<sup>30</sup> [।\*] गौरी गौरीव[र] लावण्याजातास्मस्तुतास्त्रयो<sup>31</sup> [॥ २७\*]  
वीरो विजयादित्या<sup>32</sup> विम[र]लादित्योध<sup>33</sup> विक्रमादित्य[ः] [।\*]

<sup>1</sup> Read °मानदानिनो.<sup>2</sup> Read °दश.<sup>3</sup> Read रिपुणीपि.<sup>4</sup> Read निर्बनावासायास°.<sup>5</sup> The *anusvāra* stands at the beginning of the next line.<sup>6</sup> Read द्रविडे.<sup>7</sup> The *anusvāra* stands at the beginning of the next line.<sup>8</sup> Read भगीरधपुन्य°.<sup>9</sup> Read तत्समये.<sup>10</sup> Read तस्मात्.<sup>11</sup> Read °यशाः.<sup>12</sup> Read स्ममुद्युतः.<sup>13</sup> Read °दित्यो.<sup>2</sup> Read दानार्णवस्य ऋपतेराय्यदेव्याश्च.<sup>3</sup> Read °त्यो.<sup>4</sup> Read °मय.<sup>5</sup> Read युधिष्ठिरमयं मेने.<sup>6</sup> Read स्वर°.<sup>7</sup> Read स्वर°.<sup>8</sup> Read प्रधित.<sup>9</sup> Read योम्.<sup>10</sup> The *anusvāra* stands at the beginning of the next line.<sup>11</sup> Read उत्तम°.<sup>12</sup> Read °संज्ञः.<sup>13</sup> Read °व्याज्जाताः सप्त सुतास्तयोः.<sup>14</sup> Read °व्योध.<sup>5</sup> Read °निधिर्महि°.<sup>6</sup> Read दुमः.<sup>7</sup> Read पुर्षो.<sup>8</sup> Read स्थिरः.<sup>17</sup> Read °लिङ्गितो लेमे.<sup>18</sup> Read °पुर्ण.<sup>19</sup> Read कण्टिकाद्युतिमत्कण्ठो.<sup>20</sup> Read °संज्ञः.<sup>21</sup> Read °व्याज्जाताः सप्त सुतास्तयोः.

- 66 श्रीविष्णुवर्धनद्रिपी<sup>1</sup> मल्लपद्रिपकामराजमार्त्तड[र\*]: [॥ २८\*] [ए\*][ते]षु वि-  
जयादित्यस्मूर्यान्ययसमुद्रवां [र\*] सु[प]-<sup>2</sup>
- 67 येमेध<sup>3</sup> विजयामहादेवीं . म[ही]समां [॥ २९\*] तस्यांत्तस्म[र\*][द]भूज्जि[ष्णु-  
र्वि]ष्णुवर्धनभूपति: [र\*] वीरो मल्लपदेवोध<sup>4</sup> सामि[दे]-
- 68 वोमितद्युति: [॥ ३०\*] तेषामशेषविदुषां परितोषपापी<sup>5</sup> स्थ[र\*]नं धृत:<sup>6</sup>  
कुलगृहं मतु[जं]द्रलक्ष्या: [र\*] भूषा भव:<sup>7</sup> खनिर-
- 69 नूनपराक्षमस्य<sup>8</sup> मल्लो द्वि[ष]ां जगति [म]ल्लपदेव आसीत् । [३१\*]  
<sup>9</sup>सगरवि[ष]येशहैहयतिलकब्रह्माभिधानंनृप[वर]-<sup>10</sup>
- 70 तनया[सु]पयेमिसौ<sup>11</sup> मल्लपदे[वो] देवोपमोध<sup>12</sup> च[द]लदेवीं [॥ ३२\*] लीला-  
वतीति चतुरेति कलावतेति<sup>13</sup> कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [र\*] धीरित्युदारचरितेति सलक्षणेति <sup>14</sup>व्याव[र्त्य]-  
तेनवरतं जगतीजनेन । [३३\*] तस्यां [चं]-
- 72 दल[दे]व्यां [म]ल्लपदेवो महेश्वराक्षभवः [र\*] तनयमजनयदेवं विजयादित्यं  
दिलीप इव [र]-
- 73 धुमनघं [॥ ३४\*] यं <sup>15</sup>चीमसाहसरुचिं विजयाभिवंद्यं धर्मप्रसूतिमविभिन्न-  
कुलानुरागं [र\*] श्रीवं[श]-
- 74 <sup>16</sup>[व]ज्रानमवाप्य युधिष्ठिरोयं<sup>17</sup> इत्यन्वयं विलसति स्थिरवाद्यलक्ष्मी:<sup>18</sup> [॥ ३५\*]  
यो राजेन्द्र[ः] शक[र]न्द्रे निधिजलधि-
- 75 [वि]यञ्चद्रगे माघमासे शुक्ले पक्षे <sup>19</sup>दशम्याविनतनयदिने रोहिणीतारका[यां]  
[र\*] [मो]ने [ल]न्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणस्त्रालवाली<sup>20</sup> विशाली रचावल्ली जनानामभिमतफलदां  
कीर्त्तिपुष्पामपुण्यत् । [३६\*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [र\*] गंगादेवीं विशालाक्षीसुपयेमे सु[दा]-  
न्वितः । [३७\*] ताभ्यां
- 78 योजन विष्णुांशो<sup>21</sup> वासु[दे]व इवापरः । मल्लभूपालक[ः] श्रीमानृपा[णा]-  
मुत्तमोत्तमः । [३८\*] शाक[र]न्द्रे]

<sup>1</sup> Read 'वर्धनद्रिपी मल्लपद्रप'.<sup>4</sup> Read 'देवीय'.<sup>7</sup> Read 'धुवः'.<sup>10</sup> Read 'धामनृप'.<sup>13</sup> Read 'कलावतीति'.<sup>16</sup> Read 'वर्धन'.<sup>19</sup> Read 'शश्यामिन'.<sup>2</sup> Read 'उप'.<sup>5</sup> Read 'पीषी'.<sup>8</sup> Read 'पराक्रमस्य'.<sup>11</sup> Read 'तनयासु'। उप'.<sup>14</sup> Read 'व्यावर्त्यते'.<sup>17</sup> Read 'रीयमित्यन्वयं'.<sup>20</sup> Read 'गणस्त्राल'.<sup>3</sup> Read 'मिध'.<sup>6</sup> Read 'धृते'.<sup>9</sup> Read 'हैहय'.<sup>12</sup> Read 'सीध'.<sup>15</sup> Read 'भीम'.<sup>18</sup> Read 'स्थिरवाद्यलक्ष्मी'.<sup>21</sup> Read 'विष्णुमी'.

- 79 वेदनेचक्षितिशशिगणिते <sup>1</sup>अष्टकक्षणे [द\*]शस्यां भाभूर्वा<sup>2</sup> [सु]लग्ने महति  
मृगपत्तावश्वि<sup>3</sup> पीठपु[र्या] [1\*]
- 80 श्रीमच्छाळक्यवंशोदधिसंकलकलापूर्वाचंद्रोभिषिक्तः<sup>4</sup> 'कुन्तीश्रीनाधहर्म्यं' सुरपति-  
विभवो म-
- 81 [सभू]वक्षभोसौ [॥ ३८\*] प्रादादखंड<sup>5</sup> गुडिवाडनामग्रामं स तस्मिन्नभिषेक-  
काले [1\*] प्रोल्नांडदेशे प्रभ[वि]व्य-
- 82 याय कुन्तीमनोरंजनमाधवाय । [४०\*] स राजा रा[ज]परमेश्वरो राज-  
[पु]रंदरः प[र]म-
- 83 [भ]ागवतः परमब्रह्मण्यः प्रोल्नांटिविषयवामिनो राष्ट्रकूटप्रमुखांकुडुंविनस-  
[व्या]-<sup>7</sup>
- 84 त्समाह्वयेत्यमाज्ञापयति [1\*] [वि]दितमस्तु वः प्रोल्नांटिविषये गुडिवाड-  
नामग्रामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुन्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्तः । शकवर्ष-  
भुल<sup>8</sup> ११[२]४गु[ने]टि
- 86 'ज्येष्ठव[ह्] [ळ\*]दशमियुनादिवारसु नांति सिंहोदयसुन । स्वस्ति सर्व्वलोका-  
अयश्रीविष्णुवर्द्धनमहा-
- 87 राजुलैन . मल्लपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुन्तीमाधवदेवर स[नि]धिन-  
भिषिक्तुं<sup>9</sup> पट-
- 88 सुगट्टि तन्निमित्तमुन श्रीकुन्तीमाधवदेवरकु<sup>10</sup> हविर्भक्ष्यचानात्यन्त्रित्यनैमित्तिक-  
मासोत्सवसंवत्सरोत्स[वा]-
- 89 र्त्तमुगा प्रोल्नांटिलो गुडिवाड अनियेडि ऊरु अखंडसुन गृह्णेत्रारामग्रा-  
मेयकसहितमु-
90. ग[ा] सर्व्वकर[प]रिहारमुगांजिसि [आ]चंद्राक्षंस्थायियानिच्चिर । अस्य य[ा]-  
मस्य सीमानः । पूर्वातः<sup>11</sup> कोन्म-
- 91 रेटि गट्ट वेदुरूपोद०७ सीमा । आग्नेयतः कवल[वो]ड सीमा ।  
दक्षिणतः बरिमिक दी[डि] मूल [मी]मा । नैरित्यतः[<sup>12</sup>]
- 92 [दब्ब]गुंठ चिंत सीमा । पश्चिमतः कोलनि पीतमे<sup>13</sup> चेनि दूब सीमा ।  
वायव्यतः चैदलुवाड का[र]ाड मुचंदि पुट-

<sup>1</sup> Read ज्येष्ठ.<sup>2</sup> Read पूर्ण.<sup>3</sup> Read कुट्टिमिनः.<sup>4</sup> Read हविर्भक्ष्यचानार्थ.<sup>5</sup> Read पीतमे.<sup>6</sup> Read भानोवारे.<sup>7</sup> Read कुन्तीश्रीनाथ.<sup>8</sup> Read वषट्कु.<sup>9</sup> Read पूर्वतः.<sup>10</sup> Read भ.<sup>11</sup> Read 'अखंड'.<sup>12</sup> Read ज्येष्ठ.<sup>13</sup> Read नेकुंठतः.



- 93 इ सीम[ा ।] 'ऊत्तरतः भंडिधारि<sup>१</sup> सीमा । ईशान्यतः<sup>२</sup> कुलुमेटि चेदलु-  
वाड भंडिधारि<sup>३</sup> सुचंदि सीमा । अस्य धर्मस्य केन[चि]-
- 94 द्वाधा न कत्तव्या<sup>४</sup> [।\*] यदा[ह] [।\*] स्वदत्तां परदत्तं<sup>५</sup> वा यी  
[ह]रेत वसुंधरां [।\*] षष्टिं वर्षसहस्राणि [विष्टा]यां [जा]ये[ति]<sup>६</sup>
- 95 क्रिमिः । [४१\*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [।\*] यस्य  
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२\*] शत्रुणापि  
• कृ]ती धर्म-
- 96 : पालनीयं<sup>७</sup> प्रयत्नतः[ ।] शत्रु[रि]व [हि शत्रु][।\*] स्यधर्मश्च<sup>८</sup> कस्य-  
चित् । [४३\*] श्रीपिठापुरमुन <sup>१०</sup>कटाच[।\*]थ्ये[लिखि]तं [।\*] श्री  
श्री श्री मि [॥\*]

## TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) the husband of Śrī (*and*) lord of the world, was produced Brahmā, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage Atri. From him came the Moon,— a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born Budha, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor Pururavas.

(Line 5.) From him (*came*) Âyu; from him Nahusha; from him Yayāti; (*and*) from him Pûru;—

(V. 3.) Pûru, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) Janamêjaya; from him Prâchîśa; from him Sainyayāti; from him Hayapati; from him Sârvabhauma; from him Jayasêna; from him Mahâbhauma; from him Aisâna; from him Krôdhânana; from him Dêvaki; from him Ribhuka; from him Rikshaka; from him Mativara; from him Kâtyâyana; from him Nila; from him Dushyanta; (*and*) from him Bharata,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the Jâhnavi (Gaṅgâ) and Yamunâ, performed a horse-sacrifice (*and hence became*) known by the name of Mahâkarma-Bharata.<sup>11</sup>

(L. 12.) From this Bharata (*came*) Bhûmanyu; from him Suhôtra; from him Hastin; from him Virôchana; from him Ajamiḍha; from him Samvarana; from him Sudhanvan; from him Parikshit; from him Bhîmasêna; from him Pradipana; from him Samtanu; from him Vichitravirya; (*and*) from him king Pându.

(V. 5.) From the two queens Kuntî and Mâdrî, he (*viz.* Pându) received five sons, who were as brilliant as jewels,—Yudhishṭhira, Bhîma, Arjuna, Nakula (*and*) Sahadêva.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) Arjuna, whose companion Vishṇu (Kṛishṇa) became, disregarding the shame of being a mortal;

<sup>१</sup> Read उत्तर°.

<sup>२</sup> See note 2.

<sup>३</sup> Read जायते.

<sup>४</sup> Read कट्या°.

<sup>५</sup> Read बंडिदारि.

<sup>६</sup> Read कत्तव्या.

<sup>७</sup> Read नीयः.

<sup>८</sup> i.e. 'Bharata (the performer) of great rites.'

<sup>९</sup> Read ऐशान्यतः.

<sup>१०</sup> Read परदत्तां.

<sup>११</sup> Read स्वाङ्गनः शत्रुनं.

who was embraced by Íśa (Śiva) at the time of the bestowal of the *Páśupata* (weapon) ; (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras.<sup>1</sup>

(L. 19.) From this Arjuna (*came*) Abhimanyu ; from him Parikshit ; from him Janaméjaya ; from him Kshémaka ; from him Naraváhana ; from him Satánika ; (and) from him Udayana. Then, after fifty-nine kings of his race, who sat on the throne at Ayódhyá, had passed away, a king of this race, Vijayáditya by name, having gone to the Dekhan with the desire of conquest (and) having challenged Trilôchana-Pallava, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agráhára* called Mudivéma, and, being protected like a daughter by Vishpubhaṭṭa-Sômayâjin, who dwelt there, gave birth to a son, Vishnuvardhana. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gôtra* of those who belonged to the *gôtra* of the Mânavyas and were the sons of Hâriti. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess Nandâ (Gauri) on the Chalukya mountain, appeased Kumâra (Skanda), Nârâyana (Vishnu), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (and) which had been, as it were, deposited (*with these deities*),—(*viz.*) the white parasol, the single conch, the five *mahâśabdas*, the flags in rows, the *pratiḍhakkâ* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the Gaṅgâ and the Yamunâ, *etc.*, conquered the Kaḍamba and Gaṅga princes, and ruled over the Dekhan, (*which is situated*) between (Râma's) Bridge and (*the river*) Narmadâ, (*and which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious Vishnuvardhana was born by a queen of the Pallava race an excellent son, king Vijayáditya.

(L. 29.) His son (*was*) Pulakéśi-Vallabha. His son (*was*) Kirtivarman. His son, Kubja-Vishnuvardhana,—the brother of Satyâśraya-Vallabhêndra who adorned the race of the glorious Châlukyas, who belong to the *gôtra* of the Mânavyas who are praised in the whole world ; who are the sons of Hâriti ; who have acquired the kingdom through the favour of (Śiva) the husband of Kausîkî ; who are protected by the troop of Mothers ; who are meditating at the feet of the lord Mahâsêna (Skanda) ; who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed Nârâyana (Vishnu) ; (and) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of Vêṅgi for eighteen years ; his son, Jayasîmha-Vallabha, for thirty-three (*years*) ; his younger brother, Indurâja, for seven days ; his son, Vishnuvardhana, for nine years ; his son, Maṅgi-yuvarâja, for twenty-five (*years*) ; his son, Jayasîmha, for thirteen (*years*) ; his younger brother, Kôkkili, for six months ; his elder brother, Vishnuvardhana, having expelled him, for thirty-seven years ; his son, Vijayáditya-Bhaṭṭâraka, for eighteen (*years*) ; his son, Vishnuvardhana, for thirty-six (*years*) ; (and) his son,—

(V. 8.) The wise Narêndra, having fought one hundred and eight battles (and) having founded, it is said, as many temples (and) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, Kali-Vishnuvardhana, (*ruled*) for one and a half year ; (and) his son,—

(Vv. 9 and 10.) The great lord Guṇa[ga]-Vijayádityadêva, surnamed Tribhuvanânkuśa,—the hero who played the game of ball on the battle-field with the head of Maṅgirâja ; who burnt Chakrakûṭa ; who frightened Saṅkila, residing in Kiranapura (and)

<sup>1</sup> i.e. he shared the throne of his father Indra during his visit to *Scarga*.

joined by **Kṛishṇa**; who restored his dignity to **Vallabhēndra**; and who received elephants as tribute from the **Kāliṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chālukya-Bhima**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chālukya-Bhimēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhiṅga**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhīma**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the *Yôgin* has renounced worldly pleasures (*vishaya*); their bodies were impaled on stakes (*śūla*), as the body of a lover is filled with passion (*śūla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*araṇya*), as fire dwells in the (*two*) *araṇis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṇṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chālukya-Bhīma**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhīma**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhīma** had three sons,—**Dānārṇava**, prince **Amma**, (*and*) **Kāma**,—who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahēśvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dānārṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dāna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Â[r]yadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Rājarāja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairōchana** (*Bali*) who did not undergo imprisonment by **Vāmana**, (*and*) a **Yudhisṭhira** who was not addicted to the trouble of forest-life.<sup>1</sup>

(V. 22.) His son, the victorious (*and*) firm **Rājendra-Chôḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Draviḍas** for fifty

<sup>1</sup> King *Bali* was confined by *Vishnu* in his *Vāmandavatāra* to the nether regions, and *Yudhisṭhira* had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarīsha, was he who bore the renowned name **Vikrama-Chôḍa**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(*-like*) **Châlukya** race.

(V. 24.) When he, whose other name was **Tyāgasamudra**, had gone to protect the **Chôḍa-maṇḍala**, the country of **Vēṅgi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bêta**,<sup>1</sup> who was the son of king **Amma**; whose neck was resplendent with a necklace (*kaṇṭhikâ*); (and) who had been expelled by Tâḍapa, — to this prince Bêta was born **Satyâśraya**, whose other name was **Uttama-Châlukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gauri**, who resembled Gauri (Pârvatî) in beauty. This couple had seven sons,—the brave **Vijayâditya**, **Vimalâditya**, **Vikramâditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kâma** and **Râjamârtaṇḍa**.

(V. 29.) Among these, **Vijayâditya** married **Vijayâ-mahâdêvi**, who was born from the **raco of the Sun**, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadêva**, and the brilliant **Sâmidêva**.

(V. 31.) Among these, **Mallapadêva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like **Mallapadêva** married **Chandaladêvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from Mahêśvara (Śiva), **Mallapadêva** begot on this **Chandaladêvi** a son, king **Vijayâditya**, just as **Dilîpa** (*begot*) the sinless **Raghu**.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhîma*); who was saluted by victory (*or by Vijaya, i.e. Arjuna*); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for **Yudhishṭhira**.<sup>2</sup>

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),<sup>3</sup> the sky (0), and the moon (1),—(*i.e. 1079*),—in the month of Mâgha, in the bright fortnight, on the tenth *tîthi*, on the day of the son of the Sun (*i.e. on Saturday*), under the asterism **Rôhiṇi**, at the *Mina lagna*,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz. heaven*).

<sup>1</sup> See line 48 of the text.

<sup>2</sup> **Yudhishṭhira** was the son of **Dharma** and the brother of **Bhîma**, **Arjuna** and **Nakula**, who are alluded to in the first half of the verse.

See p. 228 above.

(V. 37.) As Īsvara (Śiva) (*married*) Gaṅgā, he joyfully married the large-eyed Gaṅgādēvi, the daughter of the lord of [Āra]davāda.

(V. 38.) This couple had a son who was a partial incarnation of Vishṇu, like a second Vāsudēva (Kṛṣṇa),—the glorious king **Malla**, the most excellent of princes.

(V. 39.) In the **Śāka** year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* 1124),— in the dark (*fortnight*) of Jyaishṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapāti (*i.e.* Simha), under the asterism Aśvinī, at **Piṭhapuri**, in the temple of the god **Kuntinātha**, was anointed this prince **Malla**, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious **Chāḷukyas**.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named **Guḍivāda** in the district (*dēśu*) of **Prōl-nāṇḍu** to the imperishable lord **Mādhava** who gladdens the heart of **Kuntī**.

(L. 82.) This king,—the *Rājaparamēśvara*, the *Purāṇidara* (Indra) among kings, the devout worshipper of Bhagavat (Vishṇu), the devout worshipper of Brāhmanas,—having called together the *Rishīśrakūṭas* and all other ryots inhabiting the district (*viśaya*) of **Prōl-nāṇḍu**, commands as follows :—

(L. 84.) “Be it known to you that We have given the village named **Guḍivāda** in the district (*viśaya*) of **Prōl-nāṇḍu**, with exemption from all taxes, to the god **Kuntī-Mādhavadēva** who resides in **Śrīpiṭhapura**.”

(L. 85.) In the **Śāka** year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaishṭha, on Sunday, at the rising of Simha,—Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious **Vishṇuvardhana-Mahārāja**, *alias* **Mallapadēva-Chakravartin**, having been anointed and crowned at **Śrīpiṭhāpuram** in the presence of the god **Kuntī-Mādhavadēva**, gave on this occasion to the god **Kuntī-Mādhavadēva**, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called **Guḍivāda** in **Prōl-nāṇḍu**, together with houses, fields, gardens and inhabitants, having exempted (*it*) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*ara*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the **Kommarēru** (*river*). In the south-east, the boundary (*is*) a pair of boulders.<sup>1</sup> In the south, the boundary (*is*) the corner of the yard<sup>2</sup> of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabbaṅ]guṇṭa (*tank*). In the west, the boundary (*is*) a sluice<sup>3</sup> at the field of Pōtama of **Kolanu**.<sup>4</sup> In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries<sup>5</sup> of **Chedaluṇḍa** and **Kā[r]āda**. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries<sup>6</sup> of **Kulumēḍu** and of the cart-road of **Chedaluṇḍa**.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by **Kaṇṭāchārya** at **Śrīpiṭhāpuram**. Hail! Hail! Hail!  
*Bhi*.<sup>7</sup>

<sup>1</sup> *Bonḍa* is perhaps the same as *baṇḍa*.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, s. v. *dodḍi*.

<sup>3</sup> See *ibid.* s. v. *tābu*, the usual Telugu form of which is *tāmu*.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

<sup>5</sup> The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

<sup>6</sup> See the preceding note.

<sup>7</sup> This is perhaps the initial of some controlling officer.

## No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

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This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muḥammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,<sup>1</sup> with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a **single plate** which measures about  $11\frac{3}{4}$ " broad by  $1' 4\frac{3}{8}$ " high. Like the other plates of the same dynasty,<sup>2</sup> it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about  $\frac{1}{4}$ " in the first three lines of the writing on either side, and projecting about  $5\frac{3}{8}$ " above the plate. The main part of this ornament is a **seal**, formed by five concentric rings, the innermost of which is about  $2\frac{3}{8}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the **legend** *śrīmūn=Dharmapālādēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about  $5\frac{1}{2}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *akṣaras* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about  $\frac{1}{16}$ ", while on the second side it is only between  $\frac{1}{16}$ " and  $\frac{1}{8}$ ".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bōdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dēv-Baraṇṇasī inscription of Jivitagupta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāṇa* written beneath or over the sign, or attached to the top

<sup>1</sup> Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-saṃśṭa* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamūla-saṃśṭaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

<sup>2</sup> These plates are the Mungir plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Phāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahāpāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āmgāchhi plate of Vighrapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.<sup>1</sup> As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.<sup>2</sup> The conjunct *rt̥h*, which occurs only in the word *sāhāyukārtham*<sup>3</sup> in line 13, is denoted by a sign of its own, which has developed out of the sign for *rt̥h* as it appears in line 12 of the Aphaṣṭ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the *Sāmānta* Dēvadatta<sup>4</sup> of Vikrama-Saṃvat 847(?). The sign for *t̥* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I, p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.<sup>5</sup> The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.<sup>6</sup> The sign of *avagraha*<sup>7</sup> is employed three times, in *grāmō śya*, l. 31, *taḍ śmābhī*, l. 52, and *yathā śmābhī*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svastī* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōṣrāwā inscription, is called *Vajrāsana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used<sup>8</sup> instead of the lingual in *viśeṣ*-, l. 12, and *viśayō*, l. 31, and instead of the dental in the word *arādhasthōtikā*, l. 31 ff.; the dental *n* is employed instead of *anusvāra* in *yaśīnsy-*, l. 60;

<sup>1</sup> Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramāt*, l. 26; once, in *antarātāt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *auravāt*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasāt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *krāndan*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *bhācan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

<sup>2</sup> In the Ghōṣrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII, p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgūlpur plate of Nārāyaṇapāla it is used throughout.

<sup>3</sup> Mr. Batavyal read this *sāhāyukārtham*. The sign for *rt̥h*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

<sup>4</sup> See *Ind. Ant.* Vol. XIV, p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

<sup>5</sup> The first form of *i*, described above, we find in the word *iva* in line 2 of the Aśirgaḍh seal of the Maukhari king Śarvavarman (*Gupta Inscr.* Plate xxx, A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgūlpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Guṇā inscription of Yakṣhapāla, and in inscriptions at Sirpur, *Archæol. Surv. of India*, Vol. XVI, Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dō-Baranārka inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix, B).

<sup>6</sup> This sign is used 11 times, from *°dārah* in line 30 to *prativāśinah* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

<sup>7</sup> The sign of *avagraha* occurs once (in line 8) in the Kōṭā inscription of Dēvadatta of Vikrama-Saṃvat 847(?), and once (in line 5) in the Gwālīor inscription of Bhōjadēva of Kannauj of Vikrama-Saṃvat 933, *Ep. Ind.* Vol. I, p. 159. In the Ghōṣrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

<sup>8</sup> This use of the palatal sibilant may be accounted for by the influence of the Māgadh Prākṛit.

Seals of Copper-Plate Grants.



1. Khalimpur Plate of Dharmapaladeva;  
*Epigraphia Indica*, Vol. IV. No. 34

HALF-SIZE.



2. Komarti Plates of Chandavarman;  
*Epigraphia Indica*, Vol. IV. No. 16.

FULL-SIZE.



3. Chikkulla Plates of  
Vikramendravarman II;  
*Ep. Ind.* Vol. IV. No. 25.

FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;  
*South-Indian Inscriptions*, Vol. II. No. 74.

FULL-SIZE.





and the word *chaturshu* is written *chaturushu* in line 44.<sup>1</sup> In respect of the observance of the rules of *saṁdhi*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *sanval*, l. 61, but also at the end of words, e.g. in *-vapushām=vaḥinām=vidhātum*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhw* are incorrectly employed instead of *dāv* and *dāho* in *-kriddvā*, l. 41, and *vuddhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akirtti kshapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparilikkhita*, for *uparilikkhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.<sup>2</sup> The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātuka*, *khātikā*, *jāluka*, *dhāshuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādihikrita*, *Danḍasakti*, *Khōla*, *Jyēsthakāyastha* and *Dāśagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*<sup>3</sup> and *haffikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sugata (Buddha), the *Paramāścara Paramabhūttāraka Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāsāmantādhipati Nārāyaṇavarman*, which was communicated to him by the *Dūtaka*, the *Yuvarāja Tribhuvanapāla*,<sup>4</sup> granted four villages to a temple of the god N[ar]ayana-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla<sup>5</sup> dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyaṭa* and *Dayitavishṇu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*<sup>6</sup> king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the Bhāgalpur plate of Nārāyaṇapāla, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdāya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrayudha*.

<sup>1</sup> Compare *arukati* for *arhati*, above, Vol. III. p. 143.

<sup>2</sup> Compare, e.g., *bhuktaka* in line 10 of the Mādhuban plate of Harsha, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

<sup>3</sup> In a note on the translation I have drawn attention to the fact that the Dēv-Baṇārsk inscription of Jīvitagupta II. of Magadha (*Gupta Inscr.* No. 46) contains the word *talārātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kiśōra-vaḍavā-gō-mahishy-adhikrita*—and that in line 14 of it we have the same word *gathākātādhyāsin* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from Orissa.

<sup>4</sup> The *Dūtaka* of the Mungir plate of Dēvapāla also was a *Yuvardja*, the king's son *Rājapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

<sup>5</sup> This designation of the family actually occurs in line 4 of the Kamauli plate of Vaidyadēva, *Ep. Ind.* Vol. II. p. 350.

<sup>6</sup> The *Bhadrās* are variously placed in the middle country, or in the eastern or southern division of India; *Ind. Ant.* Vol. XXII. p. 174.



*No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipâla, Vikrama-Saṃvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.*<sup>1</sup>—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêśa. According to the topographical list of the *Bṛhatsaṃhitâ*,<sup>2</sup> the Kurns<sup>3</sup> and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras<sup>4</sup> to the north-east division of India. The Avantis are the people of Ujjayini in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Prasasti*,<sup>5</sup> were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Malâchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtâliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyana-pâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipâla from Vilâsapura. In the plate of Vighrapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyana, or, more fully, 'to the holy lord N[u]nna-Nârâyana (*bhagavan-N[u]nna-Nârâyana-bhaṭṭâraka*), installed there (*tatra pratishṭhâpita*) [*viz.* at the temple founded by Nârâyana-varman], associated with (*i.e.* and to) the Lâṭa<sup>6</sup> Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhâpitasya bhagavataḥ Śivabhaṭṭârakasya pânupatâchârya-parishadaś-cha* in line 39 of the Bhâgâlpur plate, by which a donation was made in favour of the god Śiva. Their general

<sup>1</sup> For a list of the Pâla kings from Gôpâla I. to Vighrapâla III. see *Ind. Ant.* Vol. XXI. p. 99. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahârâja* Vinâyaka-pâla, [Harsha-]Saṃvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dôgadh inscription of the *Mahârâjâdhikrâja* Bhôjadêva, the successor of the *Mahârâjâdhikrâja* Râmahadradêva, Vikrama-Saṃvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgâlpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa-Purâṇa* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Saṃvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâṇa* and the king Indra and Chakrâyudha of the Bhâgâlpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

<sup>2</sup> See *Ind. Ant.* Vol. XXII. p. 169 ff.

<sup>3</sup> In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandôlla Yaśôvarman.

<sup>4</sup> *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikunṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chôdi Karna and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

<sup>5</sup> *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

<sup>6</sup> Lâṭa is central and southern Gujârât, and it seems very appropriate that Gujârât Brâhmanas should have been in charge of the temple of Nârâyana (Vishṇu-Kṛishṇa), whose own principal residence was Dvârakâ in Gujârât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhāṭṭārakā*<sup>1</sup> or *bhagavantaṁ śrīman-Nārāyaṇabhāṭṭārakam*=*uddiśya*,<sup>2</sup> but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*<sup>3</sup> and make it qualify *Nārāyaṇabhāṭṭāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhāṭṭāraka* whoever he may be. What remains then, in my opinion, is, to take *N[u]nna-Nārāyaṇa* together to be the name of the god for whom the temple had been built by *Nārāyaṇavarman*, and to assume that the god *Nārāyaṇa* was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard *Nanna*<sup>4</sup> as another name of the founder of the temple, *Nārāyaṇavarman*, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kumala-Nārāyaṇa*, the name of the god *Nārāyaṇa* for whom a temple was built at *Dēgāṁve* by the *Kādamba* queen *Kamalādēvī*.<sup>5</sup> However this may be, the general practice of naming gods or their temples in the manner described is notorious.<sup>6</sup>

The names of the four villages, granted at *Nārāyaṇavarman*'s request by the king, are *Krauñchāsvabhra*, *Mādhāśāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghrataṭi maṇḍala* of the *Mahantāprakāśa viśaya*<sup>7</sup> of the *Puṇḍravardhana bhukti*, while the last was in the *Āmrashaṇḍikā maṇḍala* of the *Sthālikkaṭa viśaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrāma maṇḍala*, the villages *Kālikāśvabhra*, *Gaṅginikā* and *Jēnandāyikā*, and the small island of *Kāṇā*; besides, mention is made of the river *Kōṇṭhiyā*.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of *Mārga* of the year 32 of the increasing reign of victory' (of *Dharmapāla*).<sup>8</sup>—It was engraved by *Tātaṭa*, the son of *Subhāta* and grandson of *Bhōgaṭa*.

#### TEXT.<sup>9</sup>

##### First Side.

- 1 Om<sup>10</sup> svasti [||\*] Sarvajñātām<sup>11</sup> śriyam=iva sthiram=āsthitasya Vajrāsa-  
 2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karuṇayā paripā-  
 3 litāni rakshantu vō daśa va(ba)lāni diśō jayanti || [||\*] Śriya<sup>12</sup> iva subhagā-

<sup>1</sup> Line 20 of the *Pāṇḍukēśvar* plate of *Lalitāśūra*, *Proceedings, Beng. As. Soc.* 1877, p. 72.

<sup>2</sup> Line 45 of the *Tarpanādi* plate of *Lakṣmanasōma*, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

<sup>3</sup> I only mention this on account of Mr. Batavayal's translation 'the God-guided Bhāṭṭa *Nārāyaṇa*.'

<sup>4</sup> The name *Nanna* occurs in the passage of the *Harivaṁśa-Purāṇa*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

<sup>5</sup> See Dr. Fleet's *Dynasties*, 2nd ed., p. 569.

<sup>6</sup> *Alla*, the son of *Vāillabhaṭṭa*, built a temple of *Vishṇu* called *Vḍillabhaṭṭasvamin*, *Ep. Ind.* Vol. I. p. 154; *Mathanādēva* founded a temple of *Īśvara* (*Siva*), called *Lachchhukēśvara* after his mother *Lachchhukā*, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nōhalēśvara* after *Nōhalā*, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādityādēva* from the place *Lavanētata*, *ibid.* Vol. III. p. 275. Names of the god *Nārāyaṇa*, with which *N[u]nna-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Ballāla-Nārāyaṇa*, *Rūpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

<sup>7</sup> See below, p. 253, note 3.

<sup>8</sup> The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

<sup>9</sup> From impressions supplied by Dr. Hultsch.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Mālinī*.

- 4 yāḥ sambhavo vārirāśiś=śāsadhara iva bhāsō viśvam=āhlādayantyāḥ | prakṛitir=avanipānām santatēr=uttamāyā a-
- 5 jani Dayitavishnuḥ sarvvavidy-āvadātaḥ || [2\*] <sup>1</sup>Āsīd=ā sāgarād=urvvinḥ gurvibhiḥ kirtibhiḥ kṛiti | maṇḍayan
- 6 khaṇḍit-ārātiḥ ślāghyāḥ śrī-Vāpyatas=tataḥ || [3\*] <sup>2</sup>Mātsya-nyāyam=apōhitum prakṛitibhir=Lakshmyāḥ karaṇ=grāhitāḥ śrī-Gōpā-
- 7 la iti kshitiśa-śirasām chūḍāmanis=tat-sutaḥ | yasy=ānukriyatē sanātana-yaśō-rāśir=disām=āsayē śvētinnā ya-
- 8 di paurnnamāsa-rajani jyōtsn-ātibhāra-śriyā || [4\*] Śitāmśōr=iva Rōhini Huta-bhujāḥ Svāh=ēva tējō-nidhēḥ Śarvāṇ=i-
- 9 va Śivasya Guhyaka-patēr=Bhadr=ēva Bhadr-ātmanjā | Paulōm=iva Purandarasya dayitā śrī-Dēddadēv=ity=abhūd=dēvī tasya viuō-
- 10 da-bhūc=Mura-ripōc=Lakshmi=iva kshamā-patēḥ || [5\*] Tābhyām<sup>3</sup> śrī-Dharmmapālāḥ samajani sujana-stūyamān-āvadānāḥ svāmi bhūmi-
- 11 <sup>4</sup>patinām=akhila-vasumatī-maṇḍalanā śāsad=ēkaḥ [\*] chatvāras=tira-majjat-kari-gaṇa-charaṇa-nyasta-mudrāḥ samudrā yātrām ya-
- 12 sya kshamantē na bhuvana-parikhā viśva(shva)g-āśā jigishōḥ || [6\*] Yasminn=uddāma-lilā-chalita-va(ba)la-bharē dig-jayāya pravṛittē yāntyā.<sup>5</sup>
- 13 [m-v]īśvambharāyām chālita-giri-tiraśchinatām tad-vasēna | bhār-ābhugn-āvamajjan-maṇi-vidhura-śiraśa-chakra-sāhāyakārtham Śēshē-
- 14 p=ōdasta-dōshpā tvaṛitatan=adhō=dhas-tam-ēv-ānnyātam || [7\*] <sup>6</sup>Yat-prasthānē prachalita-va(ba)l-āsphālanād-ullaladbhir=dhūli-pūrajāḥ pihi-
- 15 ta-sakala-vyōmabhir-bhūtadhatryāḥ | samprāptāyāḥ purama-tanūtām chakravālam phanānām magn-ōmilan-maṇi Phanipatēr=lā-
- 16 ghavād=ullalāsa || [8\*] <sup>7</sup>Viruddha-vishaya-kshōbbhād yasya kōp-āguir=aurvavat | anirvṛiti<sup>8</sup> prajayālā chatv-ambhōdhi-vāritāḥ || [9\*]
- 17 <sup>9</sup>Yē=bbhūvan Prithu-Rāma-Rāghava-Nala-prāyā dhaviribbhujas=tān=ēkatra didṛikshuḥ=ēva nichitān sarvaṇ samam=Vēdhasā<sup>10</sup> | dhva-
- 18 st-āsēsha-narēndra-māna-mahimā śrī-Dharmmapālāḥ kulam lōla-śrikaripi-niva(ba)ndhana-mahāstambhaḥ samuttanubhitaḥ || [10\*] Yāsām<sup>11</sup>
- 19 nāsira-dhūli-dhavaḥ-daśa-diśūn drāg=apaśyann-iyattām dhattē Māndhātṛi-sainya-vyatikara-chakitō dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy-āhavēchebhā-pulakita-vapushām=vāhirinām=vidhātum<sup>12</sup> sāhāyam yasya vā(bā)hvōr=nikhila-ripukula-dhvaṁsinōr=n=ā-
- 21 vakāśah || [11\*] Bhōjair=Matsyair sa-Madraiḥ Kuru-Yadu-Yavan-Āvanti-Gandhāra-Kirair=bhūpair=vyālōla-mauli-prapūti-puripatāḥ
- 22 sādhu saṅgīyamāṇah | hrishyat-Pañchāla-vṛiddh-ōddhṛita-kanakamaya-svābhishēkōḍakumbhō dattaḥ śrī-Kanyakuvja(bja)s=sa-lalita-cha.<sup>13</sup>
- 23 lita-bhrūlatā-lakshma yēna || [12\*] Gōpaiḥ<sup>14</sup> śimni vanēcharair=vanabbuvi grām-ōpakaṭhē janaiḥ kṛīḍadbi[h\*] pratichatvaruṇ śīsu-gaṇaiḥ
- 24 pratyāpapa[m]=mānapaiḥ<sup>15</sup> | lilā-vēśmani pañjarōdara-śūkair=udgitam=ātma-stavaṇ yasy-ākarṇayatas=trapā-vivalit-ānamraṇ sa-

<sup>1</sup> Metre: Ślōka (Anushtubh).

<sup>2</sup> Metre: Sragdhārā; also of the next verse.

<sup>3</sup> Read *yāntyām* vi<sup>2</sup>.

<sup>4</sup> Read *anirvṛiti*.

<sup>5</sup> Metre: Sragdhārā; also of the next verse.

<sup>6</sup> Metre: Mandākrāntā.

<sup>7</sup> Metre: Ślōka (Anushtubh).

<sup>8</sup> Metre: Śārdūlavikṛīḍita.

<sup>9</sup> Metre: Śārdūlavikṛīḍita.

<sup>10</sup> Read *samam Vēdhasā*.

<sup>11</sup> Metre: Sragdhārā; also of the next verse.

<sup>12</sup> Read *vapushām vāhirinām vidhātum*.

<sup>13</sup> Instead of *Kanyakuvjas*, one would have expected *Kānyakuvjas*.

<sup>14</sup> Metre: Śārdūlavikṛīḍita.

<sup>15</sup> This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānapaiḥ*.

- 25 d=aiv-ānanam || [13\*] Sa khalu Bhāgīrathīpatha-pravarttamāna-nānāvidha-  
nauvāṭaka-sampādita-sētuva(ba)ndha-nihita-śailāśi-  
26 khara-śrēṇi-vibhramāt<sup>1</sup> niratīśaya-ghana-ghanāghana-ghaṭṭa-śyāmāyamāna-vāsuralakshmī-  
samāravdha(bdha)-santata-jaladasa-  
27 maya-sandēhāt<sup>2</sup> udichin-ānēka-narapati-prābhṛitīkṛit-āpramēya-hayuvāhini-kharakhur-  
ōtkhāta-dhūlī-dhūsarita-di-  
28 gantarālāt paramēśvara-sēvā-samāyāta-samasta-Jamvū(mbū)dvīpa-bhūpāl-ānanta-  
pādāta-bhara-namad-avanēḥ Pāṭalipu-  
29 tra-samāvāsita-śrīmaj-jayaskandhāvārāt paramasangatō mahārājādhirāja-śrī-Gopāladēva-  
pādānudhyātaḥ pa-  
30 ramēśvaraḥ paramabhaṭṭārakō mahārājādhirājaḥ śrīmān Dharmmapāladēvaḥ  
kuśālī || Śrī-Puṇḍravarddhanabhu-  
31 kty-antaḥpāti-Vyāghrataṭīmaṇḍala-samva(mba)ddha-Mahantāprakāśa viśa(śha)y<sup>3</sup>  
Krauñchaśvabhra-nāma-grāmō śśya cha simā<sup>4</sup> paśchi-  
32 mēna Gaṅginikā | uttarēṇa Kādamva(mba)ri-dēvakulikā kharjūra-vṛikshaś-  
cha | pūrvvōttarēṇa rājaputtra-Dēvaṭa-kṛit=ālīḥ | vi-  
33 japūraṇ=gatvā pravishṭā | pūrvvēṇa Viṭak-ālīḥ khātaka-yānikā[m] gatvā  
pravishṭā | jamvū(mbū)-yānikām=ākramya jamvū(mbū)-yānuka[m]

## Second Side.

- 34 gatā | tatō nisṛitya<sup>5</sup> punyārāma-vi(bi)lv-ārddhaśrō(srō)tikā[m?] | tatō=pi  
nisṛitya na-  
35 lacharmma[t-ō]ttarāntam gatā nala[cha]rmaṭāt dakṣiṇēṇa nāmūṇḍikāpi[hē]-  
36 [sadūmmi?]kāyāḥ | khaṇḍamūṇḍamukhaṇ khaṇḍamukhā vēdasavi(bi)lvikā  
vēdavi(bi)lvikātō rōhitavāṭīḥ piṇḍaraviṭijōṭikā-simā  
37 u[kt]ārājōṭasya dakṣiṇāntaḥ<sup>6</sup> grāma-vi(bi)lvasya cha dakṣiṇāntaḥ<sup>6</sup> | dēvikā-  
simā viṭi | dharmmayō-jōṭikā | Ēvam-Mādhāsāmmali nā-  
38 ma grāmāḥ [I\*] asya ch=ōttarēṇa Gaṅginikā simā tataḥ pūrvvēṇ-  
ārddhaśrō(srō)tikayā āmrayānakōlarddhayānikān=gataḥ<sup>7</sup> ta-  
39 tō=pi dakṣiṇēṇa Kālīkāśvabhraḥ | atō=pi nisṛitya śrīphala[bh]ish[u]kaṇ yāvat=  
paśchimēna tatō=pi vi(bi)lvauḡōrdhaśrō(srō)ti-  
40 kayā Gaṅginikām pravishṭā | Pālitakē simā dakṣiṇēṇa Kāpā dvīpikā |  
pūrvvēṇa Kōṇṭhiyā srōtaḥ [I\*] uttarēṇa  
41 Gaṅginikā | paśchimēna Jēnandāyikā | ōtad-grāma-saṁpārīṇa-parakarmma-  
kṛidvīpaḥ<sup>8</sup> | Sthālikkaṭavishaya-  
42 samva(mba)ddh-Āmrashaṇḍikāmaṇḍal-āntaḥpāti-Gōpippālī-grāmasya simāḥ |  
pūrvvēṇa<sup>9</sup> Udragrāma-maṇḍala-paśchima-simā | dakṣi-  
43 ṇēna jōlakāḥ [I\*] paśchimēna Vēsānik-ākhyā khātikā | uttarēṇ-Ōdragrāma-maṇḍala-  
simā-vyavasthitō gō-mārgaḥ | Ēshu cha-  
44 turushu<sup>10</sup> grāmēshu samupagatān sarvān-ēva rāja-rājanaka-rājaputra-rājāmātya-  
sēnāpati-vishayapati-bhōgapati-shashṭhādhi-

<sup>1</sup> Read -vibhramāna.<sup>2</sup> See below, p. 253, note 3.<sup>3</sup> Read -sandēhāt.<sup>4</sup> Originally simā was engraved.<sup>5</sup> Read, here and below, *niṣṛitya*. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.<sup>6</sup> This might possibly both times be read *dakṣiṇāntam*.<sup>7</sup> The intended reading may be *yānikān=gatā*.<sup>8</sup> Read -kṛid-vīpaḥ.<sup>9</sup> Read *pūrvvēṇ=Ōdra*.<sup>10</sup> Read *turushu*.

- 45 kṛita-danḍasakti-dāṇḍapāsika-chaurōddharanika-daussāḍhasād h a n i k a - d ū t a - k h ō l a -  
gamāgamik-ābhitvaramāna-hastyaśvagomahishyajā-
- 46 vikādhyaaksha-n[au]kādhyaaksha-va(ba)lādhyaaksha-tari ka-śaulkika-gaulmika-tadāyuktaka-  
vinīyuktak-ādi-rājapādōpajivinō=nyāmś=ch=ākirtti-
- 47 tān<sup>1</sup> chātābhatajātīyān yathākāl-ādhyāsinō jyēsthakāyastha-mahāmahattara-  
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karapān prativāsinaḥ kshētrakarāmś=cha vrā(brā)hmaṇa-mānanā-pūrvvakam  
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [\*] Mahāsāmantādhipati-śrī-Nārāyaṇavarmmaṇā dūtaka-yuvarāja-  
śrī-Tribhuvanapāla-mukhēna vāyam=ēvam=vijñāpitāḥ<sup>2</sup> yathā śmā-
- 50 bhir=mmātāpitṛōr=ātmanaś=cha puṇy-ābhivṛiddhayō Śubhasthalyān dēvakulā-  
kāritat(n)=tatra pratishṭhāpita-bhagavan-N[u]nnaNārāyaṇa-bhaṭṭārakāya<sup>3</sup> tatpra-
- 51 tipālaka-Lātadvija-dēvārchechak-ādi-pādāmūla-samētāya pūj-ōpasthān-ādi-karmmaṇē  
chaturō grāmān<sup>4</sup> atratya-haṭṭikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō śmābhis=tadīya-vijñāptyā<sup>5</sup> ētō npari-  
likhitakās=chatvārō grāmās=talapātaka-haṭṭikā-samētāḥ sva-
- 53 simā-paryantāḥ sōddēśāḥ sadasāpachārāḥ<sup>6</sup> akiñchitpragrāhyāḥ<sup>7</sup> pariḥṛita-  
sarvvaṇḍāḥ<sup>8</sup> bhūmichechhidra-nyāyēna chandr-ārka-kshiti-samakālān
- 54 tath=aiya pratishṭhāpitāḥ<sup>9</sup> | yatō bhavadbhis=sarvvair=ēva bhūmēr=ddāna-  
phala-gauravād=apaharaṇē cha mahānarakapāt-ādi-bhayād=dānam=idam=annamō-
- 55 dya paripālāṇīyam | prativāsibhiḥ kshētrakarāmś=ch=ājñāśravaṇa-vidhēyair=bhūtvā  
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayaḥ kārya
- 56 iti || <sup>10</sup>Va(ba)hubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḥ [\*] yasya yasya  
yadā bhūmis=tasya tasya tadā phalam |(||) <sup>11</sup>Shasṭim=varsha-sahasraṇi  
svargō mō-
- 57 dati bhūmidāḥ [\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||  
Sva-dattām=para-dattām=vā<sup>12</sup> yō harēta vasundharā[m] [\*] sa viśṭhāyān=  
krimir=bhūtvā pitṛi-
- 58 bhis=saha pachyatō || Iti<sup>13</sup> kamaladal-āmva(mba)vindu-lōlām śriyam=anuchintya  
manushya-jīvitān=cha [\*] sakalam=idam=udāhṛitān=cha vudhvā<sup>14</sup> na hi  
puru-
- 59 shaiḥ para-kīrttayō vilōpyā[h\*] || <sup>15</sup>Taḍit-tulyā lakshmi[s=\*]tanur=api cha  
dīpānala-samā <sup>16</sup>bhavō duḥkh-aikāntaḥ para-kṛitim=ākīrtti[h\*] kshapayātām  
[\*] yaśā<sup>17</sup>
- 60 nsy=āchandrārka[in\*] niyatam=avatām=attra cha nripāḥ karishyantō vu(bu)ddhvā  
yad=abhiruchitāḥ kim=pravachanaḥ || Abhivarddhamāna-vijayarājyē

<sup>1</sup> Read *tāmś=chātā*.<sup>2</sup> Read *ēvam vijñāpitā*.<sup>3</sup> In *bhagavannunna* the double *n* of the fourth *akshara* is quite clear, but the sign of the vowel *u* is doubtful; and of the last *akshara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagovannanda*.<sup>4</sup> Read *grāmān*.<sup>5</sup> Read *pty=aita*.<sup>6</sup> Read *chard*.<sup>7</sup> This word is followed by a sign of punctuation which has been struck out.<sup>8</sup> Read *pidā*.<sup>9</sup> This is probably an error for *pratiḍḍitāḥ*.<sup>10</sup> Metre: *Ślōka* (Anuṣṭubh); also of the two next verses.<sup>11</sup> Read *shasṭim varsha*.<sup>12</sup> Read *dattām vā*.<sup>13</sup> Metre: *Pushpitāgrā*.<sup>14</sup> Read *buddhvā*.<sup>15</sup> Metre: *Śikharinī*.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> Read *yaśāmsy*.

61	<b>samvat</b> <sup>1</sup>	32	<b>Mārga-dināni</b> <sup>2</sup>	12	<sup>3</sup>
62	‘Śrī-Bhōgaṭasya pautrēṇa utkirṇaṃ guṇa-sālinā	śrīmat-Subhaṭa-sūnunā	śrīmatā	Tātaṭon=ēdam <sup>4</sup>	

## TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!<sup>6</sup>

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyata, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;<sup>7</sup> whose everlasting great fame the glorious mass of moonlight on a full-moon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;<sup>8</sup> as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fesses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

<sup>1</sup> Read *samvat*.<sup>2</sup> One would have expected *-dinā*.<sup>3</sup> After this about five letters may have been engraved, but, if they were, they are quite illegible now.<sup>4</sup> Metre: Ślōka (Anuṣṭubh).<sup>5</sup> Read =*ēdam*=*ul*.

<sup>6</sup> *Vajrāsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsanaṃ dīpaṇaṃ gasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōsrāwā inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrāsanaḥ* instead of *Sa-vajrāsanaḥ*). On Buddha's ten powers (*daśa balāni*) see Kern's *Buddhismus*, Vol. I. p. 316. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Aṅgāchhi plates of Nārāyaṇapāla, Mahipāla and Vīrabhapāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla), seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murder-hosts are seen in great number, guard you!' The word *bahumārakulōpulambhā* must be taken as a Bahuvrīhi compound, qualifying *dīpaḥ*, but its formation is irregular.

<sup>7</sup> Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātsya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche*: *Parasparāmīshatayā jagatō bhīṇnavartmanāḥ | dandābhāvō paridhvāmsi mātsyō nyāyāḥ pravartate* || — *Dīpān* = *dīpāḥ*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

<sup>8</sup> The Guhyakas, like the Yakshas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Vishṇu-Kṛishṇa.



marching,<sup>1</sup> Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Râma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious **Dharmapâla**, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Mândhâtî,<sup>2</sup> exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed<sup>3</sup> the illustrious king of **Kanyakubja**, who readily was accepted by the **Bhōja**, **Matsya**, **Madra**, **Kuru**, **Yadu**, **Yavana**, **Avanti**, **Gandhâra** and **Kira** kings, bowing down respectfully with their *diadems* trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of **Pāñchâla**.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,<sup>4</sup> and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at **Pâtâliputra**, where the manifold fleets of boats<sup>5</sup> proceeding on the path of the Bhâgîrathî<sup>6</sup> make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Râma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

<sup>1</sup> *Chalitagiriritraschnatâ* is an abstract noun derived from the Karmadhâraya compound *chalitagiriritraschnâ*, the first member of which is a Bahuvrîhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tam* towards the end of the verse is governed by *adhô-dhas*; see the *Mahâbhâshya* on Pânini, ii. 3, 2.—The thousand-headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

<sup>2</sup> Mândhâtî was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Mândhâtî.'

<sup>3</sup> The word of the original text, *dattaḥ*, indicates that Dharmapâla had been requested (probably by the Pāñchâlas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

<sup>4</sup> Or, it may be, 'by the people'; see above, p. 248, note 15.

<sup>5</sup> *Nauvâḍaka* apparently is equivalent to *nauvâḍana* in v. 22 of the Deopara inscription of Vijayasēna, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauvâḍa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhâgalpur plate of *Arâyapâla*.

<sup>6</sup> i. e. the Ganges.

the innumerable foot-soldiers of all the kings of Jambûdvîpa,<sup>1</sup> assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramêśvara Paramabhaddhāraka Mahārājādhirāja*, the glorious *Dharmapāladēva*, who meditates on the feet of the *Mahārājādhirāja*, the glorious *Gōpāladēva*, being in good health,—<sup>2</sup>

(L. 30.) In the *Mahantāprakāśa* district (*vishaya*), which belongs to the *Vyāghrataṭi maṇḍala*<sup>3</sup> within the prosperous *Puṇḍravardhana bhukti*, is the village named *Krauñchaśvabhra*. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambarī and a date tree; on the north-east the dike made by the *Rājaputra Dēvaṭa*; it goes to and enters a citron grove (?); on the east it is the dike of Viṭaka,<sup>4</sup> . . . . . Also the village named *Mādhāśammali*. On the north its boundary is Gaṅginikā; from there, on the east, . . . . .; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as . . . . .; on the west, from there again, . . . . . it enters Gaṅginikā. At *Pālitaka* the boundary on the south is the small island of Kāpā; on the east the river Kōṇṭhiyā; on the north Gaṅginikā; on the west Jēnandāyikā. On the island the funeral rites of this village are performed<sup>5</sup> (?). Of the village of *Gōpipalli*, which is within the *Āmrashandikā maṇḍala* belonging to the *Sthālikkaka* district (*vishaya*), the boundaries are, on the east the western boundary of the *Udragrāma maṇḍala*, on the south a *jōlaka* (?), on the west the *khāṭikā* (?) named *Vēsanikā*, on the north the cattle-path running on the borders of the *Udragrāma maṇḍala*.

(L. 43.) To all the people assembled at these four villages, the *Rājans*, *Rājavalas*, *Rājaputras*, *Rājāmātyas*,<sup>6</sup> *Sēnāpatīs*, *Vishayapatis*, *Bhōgapatis*, *Shashthādhipikritas*,<sup>7</sup> *Dandāśaktis*, *Dāṇḍapāśikas*, *Chaurōddharanikas*, *Dauśādhasādhanikas*, *Dāṭas*, *Khōlas*,<sup>8</sup> *Ganāgamikas*, *Abhivaramānas*, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, *Tarikas*,<sup>9</sup> *Saulkikas*, *Gaulmikas*, *Tadāyuktakas*, *Viniyuktakas* and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the *Jyēshthakāyasthas*,<sup>10</sup> *Mahāmahattaras*, *Mahattaras*, *Dāśagrāmikas*<sup>11</sup> and other district

<sup>1</sup> i.e. India.

<sup>2</sup> This sentence is taken up again towards the end of line 43 (*ēshu chaturshu grāmēshu*), and ends in line 48 (*samājūḍpayati cha*). The intermediate passage must be taken by way of parenthesis.

<sup>3</sup> Since a *maṇḍala* forms part of a *vishaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinājpur plate of Mahipāla where the sequence is *bhukti*, *vishaya* *maṇḍala*.

<sup>4</sup> From here up to the end of the description of the boundaries of the village of *Krauñchaśvabhra* I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khāṭaka*, *yānikā* or *yānaka*, *ardhasrōtikā* and *bhishuka* (?), I cannot suggest suitable meanings.

<sup>5</sup> If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sampārīna*, which is not found elsewhere, is used in the sense of *samparāyika*.

<sup>6</sup> This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *vishayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *vishaya*. The *Bhōgapatis*, *Shashthādhipikritas* and *Dandāśaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *vishayapati*, in line 13 of the Pāṇḍukēśvar plate of Lalitāśūra. In line 8 of the Kāvi plate of Jayabhāṭa III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *vishayapati*, *bhōgika*.

<sup>7</sup> *Shashthādhipikrita*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashthāmba* or *shadbhāga*, i.e. the sixth part of the produce, due to the king.

<sup>8</sup> *Khōla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame;' in the other copper-plates of the same family and in the plate of Lalitāśūra its place is taken by *prēshazika* 'a messenger.'

<sup>9</sup> i.e., probably, 'overscers of ferries, tolls, and forests.'

<sup>10</sup> Literally 'the chief writers.'

<sup>11</sup> Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karāṇas*,<sup>1</sup> and to the resident cultivators,—to all these, especially honouring the Brāhmanas, he<sup>2</sup> pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsāmantādhipati*, the illustrious *Nārāyaṇavarman*, by the mouth of the *Dātaka*, the *Yuvarāja Tribhuvanapāla*, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord N[u]nna-Nārāyaṇa<sup>3</sup> who has been installed there (*by us*), and to the *Lāta* Brāhmanas, priests and other attendants<sup>4</sup> who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapātaka*,<sup>5</sup> for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,<sup>6</sup> not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhāmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,<sup>7</sup> and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of *Mārga*.

(L. 62.) This was engraved by the skilful *Tātata*, the son of the worthy *Subhaṭa* and son’s son of the worthy *Bhōgaṭa*.

## No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of “*Kudopali*” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nāgpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsche, to whom the plates were lent by the Curator of the Nāgpur Museum, Mr. R. S. Joshi.

<sup>1</sup> *Karāṇa* denotes a writer, scribe, or accountant.

<sup>2</sup> The subject of the sentence is *Dharmapāladvah* in line 30.

<sup>3</sup> Or, perhaps, Nanna-Nārāyaṇa.

<sup>4</sup> The word *pādamūla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *bhṛitya-pādamūla-bharaviya*. Synonymous with it, we have *pādakula* in v. 74 of the Śāsbahā temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamūlika*, ‘a man servant,’ *Jātaka*, Vol. II. p. 328, l. 13.

<sup>5</sup> Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapātaka* we have, in the form *talāvatāka* (or *talavātaka*) in line 7 of the Dēś-Baraṇārk inscription of Jivitagupta II., *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indrajī, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

<sup>6</sup> The original, like the Bhāgaipur plate, has here *sadaśāpachārdh* instead of the ordinary *sadaśāparādhāh*.

<sup>7</sup> i.e. payments in kind; the term in the original is *piṇḍaka*, which seems to take the place here of the ordinary *bhāgaḥhōga*. The word *piṇḍa* occurs, apparently in a different sense, in the phrase *viśayād-uddhṛitapiṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Pāṇḍukēśvar plate of Lalitāsūra.

These are three copper-plates, each of which measures about  $7\frac{3}{8}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about  $\frac{3}{8}$ " thick and  $3\frac{1}{8}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *haṃsa*, facing the proper left and surmounted by a crescent, and, below the *haṃsa*, the legend *Rāṇaka-śrī-[Pu]ṇ[ja]*. The weight of the plates is 2 lbs.  $4\frac{1}{2}$  oz., and of the ring and seal  $8\frac{1}{2}$  oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, a characters that closely resemble those of the inscription itself:—

*Pémṭṭā(?)pamhāḍāḷikatamvōlabhōtichhatrasatan ||*

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$ " and  $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *vīraṇa* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akṣhara* to which the *anusvāra* belongs.<sup>1</sup> The only final form of a consonant which occurs is that of *m*, in *-ārttham* in line 18. Of individual letters, the initial *i* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāt*, l. 16), or from left to right<sup>2</sup> (in *ūtīh*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisārā*, l. 10, and *īdaṃ*, l. 35). The initial *ē*, which occurs only in *pivardḍhaē* (for *vivṛiddhayē*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ē*, which is very similar to the letter *ē* used in the Cambridge MS. Add. 1691, II.,<sup>3</sup> is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Nāgaḡam plates of Vajrahasta of Śāka-Saṃvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamanli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētābhyām* in line 24 of the Bākorgaṇj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasinha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārṇāth inscription of Mahīpāla of Vikrama-Saṃvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvīndpur inscription of the poet Gaṅgādharma of Śāka-Saṃvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śāka-Saṃvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakṣhapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

<sup>1</sup> This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

<sup>2</sup> This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālīmpur plate of Dharmapāla; see above, p. 244.

<sup>3</sup> See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ē*, spoken of above, in the manuscripts has taken the place of the triangular form of *ē* from about the middle of the 12th century A.D.

form of *é* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 13th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *é*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *ṭ* (or *ṭṭ*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *ṭ* and *ṭṭ*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyâi* for *-âddhyâyi*, i.e. *-âddhyâyine*, l. 16, and *pivarddhaé* for *vivriiddhaye*, l. 18), the substitution of *kh* for *ksh* in *khiṭi*, l. 17, and of *ś* for *shy* in *bhaviṣati*,<sup>1</sup> l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaliṅga*, l. 5, and *pitribhī*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kauṇḍinya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varṣa*, l. 23), the lingual once (in *vaṁsha*, l. 8) and the dental twice (in *pravêsa*, l. 12, and *pâsaṭi*, l. 31) instead of the palatal; the word *datṭa* is several times spelt *data*; and *âmra* and *tâmra* are written *âmra* and *tâmra*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-sûtra*; and lines 35-36, which are again in prose, give the name of the writer, [Pû]rṇadatta, the son of the *Śrêṣṭhin* Kiraṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahêśvara (Śiva), the *Paramabhaktâraka Mahârâjâdhirâja Paramêśvara*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious Mahâ-Bhavaguptarâjadêva, who meditates on the feet of the devout worshipper of Mahêśvara (Śiva), the *P. M. P.*, the ornament of the Sômakula, the lord of the three Kaliṅgas, the glorious Mahâ-Sivaguptarâjadêva, (and who resides) at Yayâtinagara,—[his feudatory] the devout worshipper of Mahêśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kâlêśvari, the lord of fifteen villages (*pallikâ*), who has obtained the five *mahâśabdâs*, the *Mâṇḍalika*, *Itânaka*, the glorious Puñja (l. 9), the son of Vôḍâ (?), after having worshipped the Brâhmanas at the village of Lôisarâ in the Gidândâ district (*maṇḍala*), from his residence at Vâ(?)maṇḍâpâṭi (l. 7) issues a command to the *Kûjaputras*, *Talavargins*(?), *Sâmaavâjikas*, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the *Bhaktaputra Nârâyana*, the son of Janârdana, an immigrant from Hastipada (l. 15), belonging to the Kauṇḍinya *gôtra*, with the *pravara* of Mitrâvaruṇa,<sup>2</sup> and a student of the Kaṇva *śâkhâ*; and that out of respect for this order and out of respect for religion this grant is to be protected.

<sup>1</sup> *Bhaviṣati*, no doubt, will remind the reader of such futures as *anapeśamti*, *vudhīṣati*, etc., in the Shâhbâzgurlî version of Aśoka's edicts.

<sup>2</sup> A member of the Kauṇḍinya *gôtra* ordinarily has the three *pravaras* Vâsishṭha, Maitrâvaruṇa and Kauṇḍinya.

The localities mentioned in the above I have not been able to identify.

Since the *Rāṇaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palaeographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kēsari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names *did* end in the word *kēsarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vaṃśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tivradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,<sup>1</sup> of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōṣa**,<sup>2</sup> and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named **Udayana**, was born from the Pāṇḍava *vaṃśa*;<sup>3</sup> and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,<sup>4</sup> had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Vishṇu (the younger brother of Indra), I conclude that the eldest son was **Indrabala**. The name of the fourth son was **Bhavadēva**. Of him it is stated, in line 9, that he was a lion in battle, *raṇakēsarin*,<sup>5</sup> and the name **Raṇakēsarin** is actually given to him in line 13 (*sa śrīmān=Raṇakēsari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.<sup>6</sup> **Bhavadēva-Raṇakēsarin** repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

<sup>1</sup> I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 5" long by 1' 10½" high. At the end of each line about 30 *akṣaras* are broken away, and the two last lines are more or less illegible.

<sup>2</sup> The inscription does not say that Sūryaghōṣa was 'the sovereign lord of Uṛiśī (Orissa).'

<sup>3</sup> *Gacchhātī bhūyasi kāśe bhūmipatiḥ kṣhapila-sakalaripupakṣaḥ | Pāṇḍa-va-vaṃśād-guṇavān=Udayana-nāma samutpannaḥ ||*

<sup>4</sup> The same Udayana is also mentioned as a king of the past in line 1 of the Kālāñjar inscription of which a photo-lithograph is given in *Arohaol. Surv. of India*, Vol. XXI. Plate ix. 1. (*Udayana iti rājā yāḥ kulā l'āyadādān sakala-bhuvana-nāthasyaśasya Bhadrēśvarasya | pavana-lulita-chiknam ramyakānt-iṣṭakābhira griha-varam=atibhaktiā kārītā tēna pūrvam ||*).

<sup>5</sup> *Kripīṇa-nakharōḥ=ādu vikramya dalayana=raṇē | abhavad=vairi-matībhān=sa śkō rana-kēsari ||*

<sup>6</sup> *Janayati śatruṣhu chintām yō vai durgasā=eta saṅgarē gasmāt | tān rana-ghasmarō=sau Chin[tād]urgg-akhyatām=aga vat ||*

Kanawsa inscription of Śivagana,<sup>1</sup> confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.<sup>2</sup>

TEXT.<sup>3</sup>

## First Plate; Second Side.

- 1 Ōm<sup>4</sup> svasti [||\*] Śrī-Yayātinagarē<sup>5</sup> paramamāhēśvara-paramabhaṭṭā-  
2 raka-mahārājādhir āja-pa[ra\*] mōśvara-Sōmakulatilaka-Trika-  
3 liṅgādhipati-śrī-Mahā-Sivaguptarāja dēva-pādānudhyātā<sup>6</sup>-paramamā-  
4 hēś[va]ra-paramabhaṭṭāraka-mā(ma)hārājādhir āja-paramōśvara-Sōmaku-  
5 latilaka-Tri(tri)kalīṅgādhipati-śrī-Mahā-Bhāvaguptarājādēva-mahī-  
6 pravarddhamāna-kalyāna(na)vijayarājyō trayōdaśa-samvatsarē<sup>7</sup> ātr-āṅkē sa-  
7 mvata 13<sup>8</sup> <sup>9</sup>Vvā(?)maṇḍāpāṭṭi(ṭi)-samāvāsakāta<sup>10</sup> paramamāhēśvara-Maṭhara-  
8 vānshō(sō)dbhava-kulatilaka<sup>11</sup>-K[ā]lēśvari(rī)<sup>12</sup>varulavdha(bdha)prasāda-pañchadśapallikā-  
9 dhipati-samadhigatapañchamahāśavda(bda)-māṇḍalika-rāṇaka-śrī-Puṇja(?)<sup>13</sup>

## Second Plate; First Side.

- 10 <sup>14</sup>Vvō(?)dā-suta[h\*] kuśali(li) Gidāṇḍā-maṇḍala-pratīva(ba)ddha-Lōisārā-grāmya<sup>16</sup>  
11 sa-gartt-ōsara sa-jala-sthala s-āmvra-madhu sa-[vā?] tta-viṭṭap-āranya chā-  
12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-  
13 ta sarvv-ōparikara-kar-āvarā-suhita vrāhmaṇāṁ sampujya tatra pratinivā-  
14 sinō rājaputra-talavargi-sāmavāji<sup>16</sup> cha sarvvō janapadāṁ  
15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata<sup>17</sup> Kaundīnya(nya)-  
16 gōtra<sup>18</sup> Mitrāvva(va)ruṇa-pravara<sup>19</sup> Kanva(nva)-śākh-āddhyai<sup>20</sup> bhāṭaputra-śrī-  
Nārāyaṇa<sup>21</sup> Da(ja)nārdana-suta<sup>22</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XIX, p. 57, Plate.

<sup>2</sup> The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII, Plate xx, E., speaks of Ballārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

<sup>3</sup> From impressions supplied by Dr. Hultzsch.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Originally *parama*<sup>o</sup> was engraved.

<sup>6</sup> Originally <sup>o</sup>*dhya*ṭṭi; *parama*<sup>o</sup> was engraved.

<sup>7</sup> Read *-samvatsarē=tr=āṅkē samvat*.

<sup>8</sup> From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

<sup>9</sup> Read *Vāmaṇḍā*<sup>2</sup> (?); below, *vv* is three times written instead of *v*, in *talavargi*, l. 14, *Mitrāvvaruṇa*, l. 16, and *pravarddha*, l. 18; compare also *Vvōḍḍā*, l. 10.

<sup>10</sup> Read *-samāvāsakāt*, for *-samāvāsāt* or *-vāsakāt*.

<sup>11</sup> One would have expected only either *Maṭharavāmśōdbhava*- or *Maṭharakulatilaka*-.

<sup>12</sup> The actual reading may possibly be *Kulēśvari*<sup>o</sup>.

<sup>13</sup> Read *-Puṇjō*.

<sup>14</sup> Read *Vōḍḍā* (?); see above, note 9.

<sup>15</sup> From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisārā-grāmē brāhmaṇān=sampūjya tatra pratinivēsinō rājaputra-talavargi(?) -sāmavāji[k-dāna] sarvā=janapadān=samājñāpayati | Viditam=astu bhavatām [yath=dyam grāmāḥ] sa-gartt-ōsarah sa-jala-sthalah s-āmvra-madhukah sa-vdṭa-viṭṭap-āranya=chatuḥ-stmā-paryantō=chāṭṭa-bhāṭa-pravēśah sarvva-vādhā-vivarjitah sarv-ōparikara-kar-ādāna-sahitō Hastipada*.

<sup>16</sup> Originally *talavargi* was engraved, but the upper *v* of the *akshara eva* has been struck out. The word *talavargi*[n] I have not met with elsewhere; *sāmavājika* actually occurs in line 11 of the Gaṇjām plates of Prithivivarmadēva, above, p. 200; and the Katak plates of Mahā-Sivagupta in line 27 apparently read *tatahi(?)ta-samarādyika*, where *samarādyika* probably is the original of *sāmavājika*; see above, Vol. III, p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI, Part I.

<sup>17</sup> Read *-vinirgadya*.

<sup>18</sup> Read *-gōtradya*.

<sup>19</sup> Read *-pravardya*.

<sup>20</sup> Read *-āddhyāyina*.

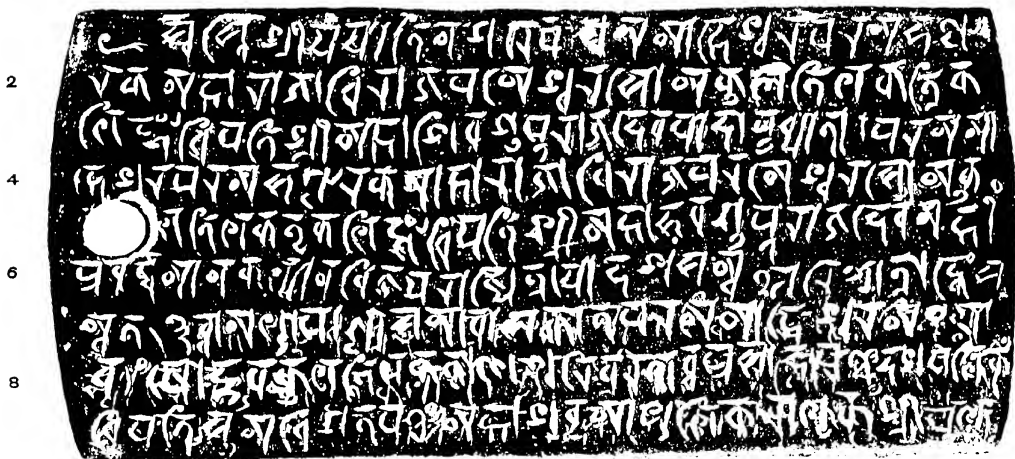
<sup>21</sup> Read *-yandya*.

<sup>22</sup> The word *suta* is engraved below the line; read *-sutdya*.

1a.



1b.



11a.





20

22

24

26

[illegible]

28

30

32

14

16

श्रीगणेशाय नमः  
 ॐ नमो भगवते वासुदेवाय  
 श्रीकृष्णार्जुनसंवादे  
 अर्जुन उवाच  
 द्रष्टव्यं तद्विभक्तम्  
 धूम्राक्षं विबुधैः  
 कुरुक्षेत्रे राट्मनां  
 मया दृश्यमात्मनः  
 सन्निभं बभूवुह  
 शशिपुत्रं वीरवान्  
 धनुर्विद्यया युतम्  
 भीमार्जुनसङ्घातं  
 द्रुपदमुपासीत  
 धर्मशिरसा युक्तां  
 मुखात् प्रवृत्तयेत्  
 श्रीकृष्ण उवाच  
 अर्जुन त्वया द्रष्टुं  
 योगं यत्नतः परम्  
 पापं कुरुष्वहे युधि  
 माधव इति चेन्न  
 तद्द्रष्टव्यमेवेव हि  
 समानांतरादिभिः  
 पञ्चांगैश्च संविद्यते  
 तस्मात्तद्द्रष्टव्यम्  
 साक्षात्कृत्य तु मे  
 नान्यथा च संशयः  
 प्रभवति निमित्तं  
 ह्येषां विचारितुं  
 क्षमोऽहं नृप उवाच  
 तच्छ्रेष्ठं त्वया कृतं  
 तद्दर्शनं मे मतौ  
 श्रीकृष्ण उवाच  
 अर्जुन त्वया द्रष्टुं  
 योगं यत्नतः परम्  
 पापं कुरुष्वहे युधि  
 माधव इति चेन्न  
 तद्द्रष्टव्यमेवेव हि  
 समानांतरादिभिः  
 पञ्चांगैश्च संविद्यते  
 तस्मात्तद्द्रष्टव्यम्  
 साक्षात्कृत्य तु मे  
 नान्यथा च संशयः  
 प्रभवति निमित्तं  
 ह्येषां विचारितुं  
 क्षमोऽहं नृप

17 <sup>1</sup>sasiladhârâ-puraścharṇam=a-chandra - t â r k - â r k a - k h i t i - s a m a k â l - ô p a -  
18 bhôg-ârttham mâtâpitrô=âtma[na\*]ś=cha punya(ṇya)-yaśô-pivarddha<sup>2</sup> tâmvra-śâ-

*Second Plate; Second Side.*

19 sanôn=âkari(rî)kritya pratipâditô=smâbhi[h\*] sâsana-gauragauru<sup>3</sup>  
20 vâ dharmma-gauvaṇâ cha bhavadbhî pratipâtanipâ [h\*] Tathâ ch-ôktam dharmma-  
21 sâstrô [h\*] <sup>4</sup>Vahnubhir=vvasudhâ dattâ râjana Sagar-â[di\*]bhi yasya yasya yadâ  
22 bh[u]mi tasya tasya tadâ phala [h\*] Mâ bhud=aḥ phala-śamkâ va<sup>5</sup> para-dat-êti  
23 pārthiya sva-dânât=phalam=anyantam<sup>6</sup> paradat-ânupâlanô [h\*] Śasṭhîm varṣa-  
24 sahasrâṇi svargô [m]ôdati bhumi-da<sup>7</sup> I(II) Bhumi yah pratigrihanti yasya bhumi  
25 prayachhati ubhau tau punya-karmâṇau niyatantam<sup>8</sup> svarga-[gâ]minau I(II) Âditya  
Varu-  
26 nô Vishṇu Vrahma Sômô Hutâsana Śulapâṇis-tu bhagavânim-abhinandanti bhu-  
27 midu [h\*] <sup>9</sup>Bhumi-dâtâ kulô jâtâ sa nyas-trâtâ bhaviṣati [h\*] Ubhau<sup>10</sup> punya-ka-

*Third Plate; First Side.*

28 rmâṇau niyatautau sargga-gâminau I(II) Taḍâgânâm sahasrâṇi vâ-  
29 japôya-satâni cha guvân kôṭṭi-pradânena bhumi-harttâ na śn-  
30 dhyati I(II) Haratô hâravatô yas=tu manda-vuddhis=tamâ-vṛita sa vaddhah Vâru-  
31 ñai pâsai tiryagyôni sa gachhati I(II) Sva-datta para-dattâm=vâ y  
32 harôd-vasundharâ sa vishṭhâyâm kṛimîr=bhutvâ pitribhi saha pa-  
33 chyatô I(II) Itih kamaladal-âmuvindu-lôlâ śrîm=anuchintya manushya-ji-  
34 vitau cha sakalam=idam=udâhṛitam vuddhâḥ na hi puruṣam para-kirtima vilô-  
35 pyatô || Lēnapura-śrêṣṭhî-śrî-Kirapa-suta-[Pâ]rupadat[ê]na idam<sup>11</sup> tâmvrañ yalikh-  
36 tam tat=pramâṇam=iti [h\*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;  
A.D. 1053.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

**Kelawadi**, Kelwadi, or Kelôdi,<sup>12</sup> is a village about ten miles to the north of Bâdâmi, the chief town of the Bâdâmi tâluka of the Bijâpur district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Kelavâdi**, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavâdi three-hundred. The stone tablet containing the

<sup>1</sup> Read *sasiladhârâ-puraśsaram=â-chandra-târak-ârka-kshiti*.

<sup>2</sup> Originally *pivarddha* was engraved, but the lower *v* of the *akṣara vva* is struck out. Read *-vivarddhaś tâmvra-*.

<sup>3</sup> Read *sâsana-gauravâd=dharma-gauravdeh=cha bhavadbhîḥ paripâtantiyâḥ*.

<sup>4</sup> I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

<sup>5</sup> This is meant for *mâ bhud=vaḥ phala-śamkâ vâ*; see the Gaũjâm plates of Prithivîvarmadêva, above, p. 201,

27.

<sup>6</sup> Read *=ânantyaṁ*.

<sup>7</sup> The second half of this verse has been omitted.

<sup>8</sup> Read *niyatam*.

<sup>9</sup> The first half of this verse has been omitted.

<sup>10</sup> This is the second half of the verse in lines 24-25.

<sup>11</sup> Originally *idham* was engraved; read *=dattâm=êdam tâmvrañ likhitaṁ*.

<sup>12</sup> Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee.'

greater part of the record was found on the public road outside a temple of Raṅganātha at Kelawaḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Kelawaḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *linga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḡ*, which, however, only appears quite clearly in *nibiḡa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about  $\frac{1}{16}$ " to  $1\frac{3}{16}$ ".—The language is Kanarese.<sup>1</sup> Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇavatāṃ*, line 26, and *dharmanavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nirāśanamuman*, line 23, for certain, and probably in *pahneraḍuman*, line 14, it is formed with *m*. In *kōḍinaluṃ koḷaginālu[m\*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sômesvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Daṇḍanāyaka* Bhôgadēvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Kelavāḍi threehundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Kelawaḍi. And the object of it is to record that Bhôgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Kelavāḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-saṅkrānti or winter solstice of the Vijaya *saṃvatsara*, Śaka-Saṃvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-saṅkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

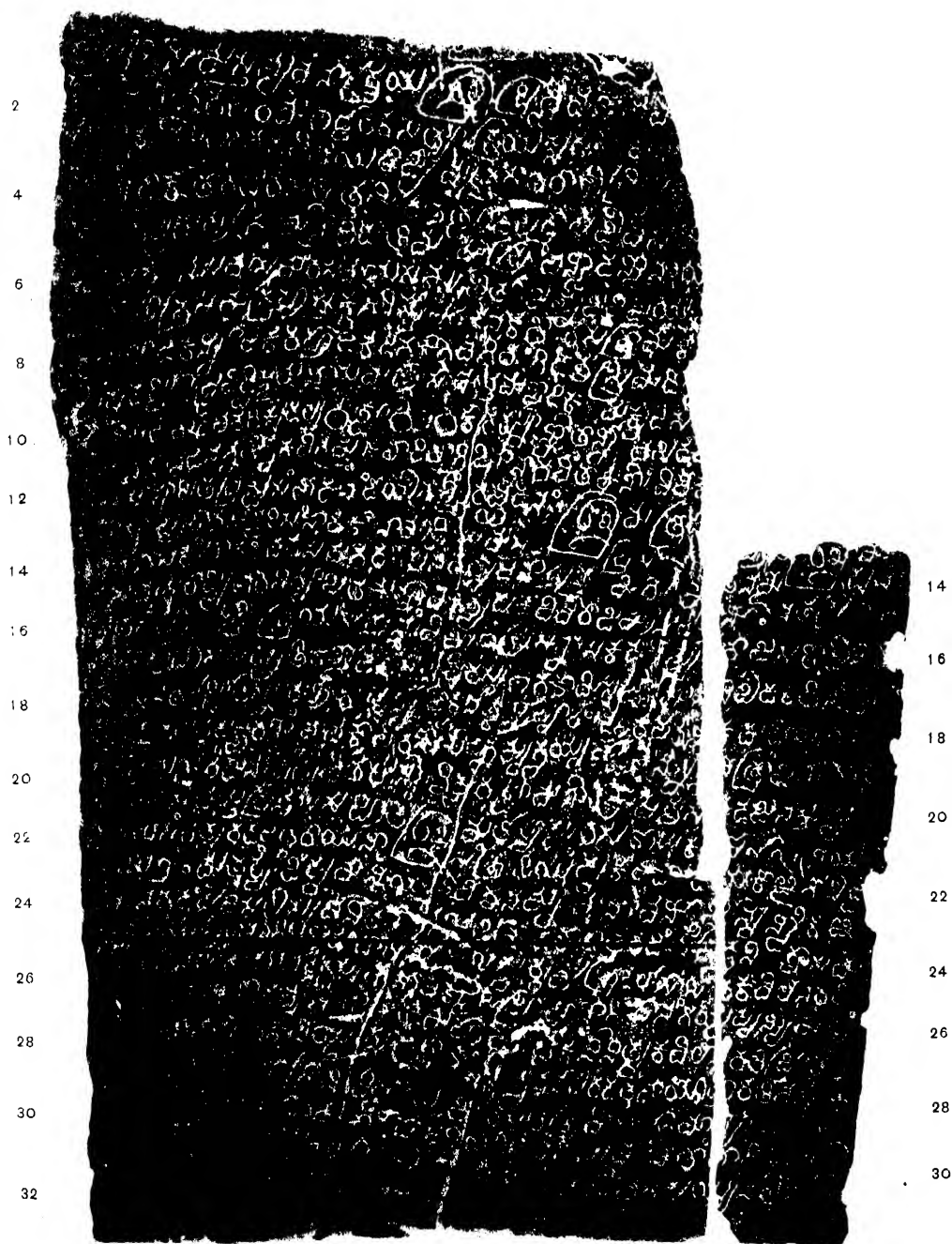
### TEXT.<sup>2</sup>

- |   |                               |                     |   |                       |
|---|-------------------------------|---------------------|---|-----------------------|
| 1 | Svasti <sup>3</sup>           | Samastabhuvanāśraya | śripri(pri)thvivallabha                         | ma[hārājādhirāja pa]- |
| 2 | raṃcēvara                     | paramabhaṭṭāraka    | Satyāśraya-kuḷa-tiḷakam                         | Chā[ḷuky-ābharapam    |
|   | śrīma]-                       |                     |   |                       |
| 3 | t-[T*]raiḷōkyamalladi(dē)vara |                     | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- |                       |
|   | pra[varddhamānam=ā]-          |                     |   |                       |

<sup>1</sup> The words *maneya* (l. 9), *deyi* . . (l. 12), and *narati* (ll. 25, 27) are unintelligible.

<sup>2</sup> From the ink-impression.

<sup>3</sup> This word is preceded by a symbol which resembles *śrī*, but does not seem to be meant for it. The use of *śrī* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.





- 4 chaindr-ārka-tāram barām saluttam-ire [l\*] Tat-pādapadm-ōpajivi sama[dhi-  
gatapañchama]-
- 5 hāsabda-mahāsāmantādhipati mahā-prachanḍa-daṇḍanāya[kam] . . . . .
- 6 dāyakan<sup>1</sup>-asama-samara-samaya-samuchita-nija-bhujā-vijaya . . . . .
- 7 vidārit-ōgra-samagra-hasti-kumbhi-kumbha-daḥana-kaṭhōra-saṅgrāma-ka . . . . .
- 8 ravām | **Lāṭa-Karṇnāṭa-Karahāṭa-Kaḷiṅga-Ko[m\*]ga-Vaṅgi(ga)-Vemgi-dēsa-stri-**  
mad-ō . . . . .
- 9 dupta[shṭa]-darppishṭa(shṭha)-vidviṣṭa m[a]neya-mahāsāmanta-muḍalika-makuṭa-  
sa . . . . . [di]-
- 10 śā-puttām | madavad-ari-kuḷa-luḥat-pāḥina-ṭham(ṭam)kā[ra]-ghūṇpit-ārṇava-  
baḍav[āna]am ripu]-
- 11 [k]ālānalaṁ | naṭa-nagna-bhagna-kavi-gamakavādi-vāgmī-dīn-ānātha-chiṁtāmaṇi |<sup>2</sup>  
vivēka . . . . .
- 12 raṅga-saṁsthāpita-vri(vri)ksha-saṁbhōdanam deyī . . śirach(ś)-chhēdanam |  
śrīmat-[T\*]raiḷō[kyamalladēva-pādām]-
- 13 bhōruḥ-ārādhakam vairi-saṁsādhakam | nām-āli-samasta-prasa(śa)sti-[sa]h[i]t[am]  
śrīmad-[d\*]a-
- 14 ṇḍanāyakam **Bhōgadēvarasam Paṅgaragi-paṇneraḍu[m]an=āḷuttam-ire [l\*]**  
Ātana maidanam |
- 15 Samasta-rājya-bhara-nirūpita-mahāmātya-padavī-virājamāna-m[ā]n-ōṇnata-prabhu[tva\*]-  
mam-
- 16 tr-ōtsāhu-śakti-traya-saṁpannam | vibudha-prasannam | sakaḷa-vibhu-rāja-sarōjini-  
rā-
- 17 jad-rājaha[m\*]sam Sarasvatī-karṇu-[ā\*]vatamsa[m l] [pī]vara-subhaga-kāminī-  
jaghana-nibīḍa-kaṭhin-ōttuṅga-
- 18 vri(vri)ttā-stana-ṭha(ṭa)ṭ-ārppita-sphāra-hāram | **Karṇnāṭa-kanat-karṇapūram |**  
Hara-charuṇa-[ka]maḷa-yugaḷa-ma-
- 19 da-mudita-matta-ṣaṭcharaṇam | vāchak-ābharaṇam | vidagdha-mugdha-yuvatijana-  
sni[g]dh[a-n]ētr-āṁjanam | suka-
- 20 vijana-manō-raṁjanam | baṁdhu-chiṁtāmaṇi | śiṣṭa-rakshāmaṇi | aśhēsa<sup>3</sup>-  
sa[ka]ḷa-jana-stutyaṁ |
- 21 nām-āli-samasta-prasasti-sahitam śrīmat **Supparasar** |<sup>4</sup> **Sa(śa)ka-[va]rsha** 975-  
neya
- 22 **Vijaya-saṁvatsarada ut[t\*]arāyaṇa-saṁkrāntiy-amdu Koḷavādiya** keṛege biṭṭa
- 23 keyi 20 mattarum oṇdu maneya nivēsanamuman=āvan-orbban=unṭ-i keṛe-
- 24 yan=agaḷvaṁ paḍisalisuvan=ida[n=āvan]-orb[b]am kāḷa-kāḷ-āmtaradiṁd-āḷvan=i  
śāsa[na\*]-ma-
- 25 ryyāḍeyam pratipāḷisidam Vāraṇāsi-Kurukshētradal sāsira-kavilenarati-
- 26 ya kōḍinalum koḷaginalu[m\*] suvarṇavam kaṭṭisi brāhmaṇargge dānam-geyda  
puṇyam=akkum |
- 27 imt-appudan=agid=i dharmavān=alida mahāpātakan=initu kavile[na]rati brāhma-
- 28 ṇaran=alida pātaka-cyugum [ll] Ślōka [l] Sva<sup>5</sup>-datt[ām\*] para-datt[ā\*]m vā  
yō harēti(ṭa) vasuṁdha-

<sup>1</sup> On the analogy of other records, the reading here was probably either *sujana-sukha-dāyakan* or *vipra-vaia-dāyakan*.

<sup>2</sup> Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

<sup>3</sup> Read *śāśha*.

<sup>4</sup> This mark of punctuation is superfluous.

<sup>5</sup> Metro: Ślōka (Anuṣṭubh).

- 29 rā[m] shashtir-vvarsha-<sup>1</sup>sahasrāṇi viśh[thā]y[ām] jāyatē krimiḥ || Sāmā[n]yō<sup>2</sup>=  
yam dha-  
30 rmma-sētun nripāṇām<sup>3</sup> kâlô-kâl[ê] pālanīyô bhavadbhiḥ | sarvvân=êtām<sup>4</sup>  
bhāginah<sup>5</sup> pârthi-  
31 vêindr[ān\*] bhūyô-bhūyô yāchatē Rāmabhadraḥ || Chaṭṭapayyana likhitam  
32 Saivojana besa[diin ||\*]

## ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhūṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sômēśvara* I.) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (like a bee) on the water-lilies that were his feet (l. 4),— viz. the illustrious *Dunḍanāyaka Bhōgadēvarasa* (l. 14); a *Mahāsāmantādhipati* who had attained the *pañchamahāsabha*; . . . . . of the women of the countries of *Lāṭa*, *Karṇāṭa*, *Karahāṭa*, *Kāliṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karṇāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the *Śaka* year 975 (l. 21), gave, to the tank of *Keḷavāḍi* (l. 22), 20 *maturs* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (or) managing (it) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vārāṇasī* and *Kurukshētra* and giving them to *Brāhmaṇs*! Whatever guilty man destroys this (act of piety), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhmaṇs*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

## No. 37.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from page 221.)

## A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the *Rājagōpāla-Perumāḷ* temple at *Maṇimaṅgalam* in the *Chingleput* district.<sup>6</sup>

- 1 Svasti śrī || Puḡaḷ-mādu viḷaṅga . . . . .  
3 . . . . . 7kōvirarājakēsaripanma-

<sup>1</sup> Read *shashtim varsha*—

<sup>2</sup> Metro: Śālinī.

<sup>3</sup> Read *sātur=nnripāṇām*.

<sup>4</sup> Read *êtām*.

<sup>5</sup> The more usual reading is *bhāvinah*.

<sup>6</sup> No. 23 of the Government Epigraphist's collection for the year 1896.

<sup>7</sup> Read *kōv=Irāja* or *kō Vira-Rāja*.

4 r=â[ṇa] Tribhuvanachakravattigaḷ śrī-Kulōttuṅga-Śōḷadēvaṅku yāṇḍu 48vadu . . .  
 7 . . . . . yāṇḍu [4]0 [8]ḍu<sup>1</sup>  
 8 Kumba-nāyaṅṅu=ppūrvva-pakshattu davitaiyum<sup>2</sup> Vēḷḷi-kkiḷam[aiyu]m [p]eṅṅa  
 Śadaiyattu nāl.

“In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva.”

“In the [48]th year,<sup>3</sup>— on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.”

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōḷa I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Samvat 992 expired, and the same month of his 48th year must fall in Śaka-Samvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Samvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.<sup>4</sup>

#### B.—VIKRAMA-CHOLA.

##### 21.—Inscription in the Mahalingasvāmin temple at Tiruviḍaimarudūr in the Tanjore district.<sup>5</sup>

1 || Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 3 . . . . . kō=Pparakōśaripaṅmar-āṇa Tribhuvanaśakravattigaḷ śrī-Vikrama-  
 Śōḷadēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅṅu apara-pakshattu aṣṭamiyum  
 Tiṅgaḷ-kiḷamai[yum] per[ra] Śadaiyatti=nā.  
 4 |.

“In the 4th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōḷadēva,— on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.”

##### 22.—Inscription in the Śvētāranyēśvara temple at Tiruveṅkāḍu in the Tanjore district.<sup>6</sup>

1 Svasti śrī [||\*] Pū-mālai miḍaindu . . . . .  
 8 . . . . . kō=[Ppa]rak[ō]śaripa[ṅ]mar=â[ṇa] Ti[ri]bh[u]vanachakra[vatti] śrī-[V]ikrama-  
 Śōḷadē[va\*]ṅku yāṇḍu 5āvadu Siṅha-nāyaṅṅu a[pa]ra-pakshattu Tiṅgaḷ-  
 ki[ḷa]mai[um] [ō]kādi(da)ṣiyum [p]eṅṅa T[iru]vādirai-nāl.

<sup>1</sup> The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is 40vadu.

<sup>2</sup> Read *devittaiyum*.

<sup>3</sup> Or perhaps ‘in the 40th year,’ see note 1 above.

<sup>4</sup> It may be added that, if the reign of Kulōttuṅga-Chōḷa I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kṣaya-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhādrapadā for 5h. 16m. after mean sunrise.

<sup>5</sup> No. 138 of the Government Epigraphist's collection for the year 1895.

<sup>6</sup> No. 121 of the Government Epigraphist's collection for the year 1896.



"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṃvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṃvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṃvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṃvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Saṃvat 1034 expired, actually work out as follows:—

In Śaka-Saṃvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Saṃvat 1037 expired, would work out thus:—

In Śaka-Saṃvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

### C.— KULOTTUNGA-CHOLA III.

23.— Inscription in the Śvétâranyêśvara temple at Tiruvonkâdu in the Tanjore district.<sup>1</sup>

- 1 Svasti śrīḥ [||\*] Puyal vāyppa . . . . .
- 2 . . . . . kô-P[pa]rakésaripaṇmar-āṇa Tribuvaṇachchakkaravattigaḷ  
     śrī-Kulōttuṅga-Śôḷa[d]ēvarkku y[ā]ṇḍu eṭṭāvadu nāḷ Kaṇṇaka-nāyaru  
     pūrvva-paksha-
- 3 tta daśamiyūm Tiṅgaḷ-kiḷamaiyūm perṇa A[n]iḷa[t]tiṅ-nāḷ.

<sup>1</sup> No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (of the reign) of king Parakêsarivarma, *alias* the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva,—on the day of Anurâdha, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkâṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulôttuṅga-Chôla III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkâṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṃvat 1100 expired or in A.D. 1179, in Śaka-Saṃvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṃvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṃvat 1107 expired.

In Śaka-Saṃvat 1107 expired the month of Karkâṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sârya-siddhânta 0h. 13m. after, and by the Brahma-siddhânta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day;<sup>1</sup> and on the same Monday the *nakshatra* was Anurâdhâ, by the Brahma-siddhânta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulôttuṅga-Chôla III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.—Inscription in the Śvêtâranyêśvara temple at Kaṭappêri near Madurântakam.<sup>2</sup>

- 1 . . . . . Tribhu[vana]sakkravattigal śri-Kulôttuṅga-  
 Śôladê[var]kku yâṇḍu paṇḍi-âṇāvadu . . . . . Âni.  
 2 . . . . .  
 3 māsatu=[ppa]ttân=t[i]yadyum śadattiyum Mûlamum Śani-kkilaṃaiyum=ânav-aṅgu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulôttuṅga-Chôladêva,—on the day which was a Saturday and (the day of) Mûla and a fourth *tithi* and the tenth solar day of the month of Âni."

According to what has been said before, this date, of the month of Âni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṃvat 1115 expired or 1116 expired.

In Śaka-Saṃvat 1115 expired the Mithuna-saṃkrânti took place, by the Ârya-siddhânta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Âni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Âni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakshatra* at sunrise was Pushya (No. 8), not Mûla (No. 19).

On the other hand, in Śaka-Saṃvat 1116 expired the Mithuna-saṃkrânti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Âni. The 10th day of Âni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakshatra* was Mûla, by the Brahma-siddhânta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

<sup>1</sup> The *tithi* therefore was either a current *tithi* or it was a *prathama-darant*.

<sup>2</sup> No. 181 of the Government Epigraphist's collection for the year 1926.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted<sup>1</sup> in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttuṅga-Chōla III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).<sup>2</sup>

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzschi, may be summed up thus:—

1.—**Rājarāja** (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—**Rājendra-Chōla I.** (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—**Rājādhirāja** (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Saṃvat 970 current = A.D. 1047-48.

4.—**Kulōttuṅga-Chōla I.** (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—**Vikrama-Chōla** (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—**Kulōttuṅga-Chōla III.** (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

#### No. 38.— SANKALAPURA INSCRIPTION OF KRISHNARAYA; SAKA-SAMVAT 1435.

By E. HULTZSCH, PH.D.

Saṅkalāpura is a village  $1\frac{1}{2}$  miles east of Hosapēṭe (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Āñjanēya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of **Ganapati**, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

<sup>1</sup> A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amānta* Jyāishṭha or the fourth *tithi* of the bright half of Āshāḍha; it is easy to prove that the *nakṣatra* could not possibly be Mūla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mūla ordinarily goes together with Āshāḍha-sudi 14; and it commences on the day of Jyāishṭha-sudi 14, when one of the months that precede Āshāḍha is intercalary. In Śaka-Saṃvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakṣatras* on Jyāishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyēṣṭhā and Mūla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkāṭaka (corresponding to the 9th July) of Śaka-Saṃvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyakāya namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of *Kṛishṇarāya* at *Hampe*.<sup>1</sup> The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same *Hampe* inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that *Kṛishṇarāya* of *Vijayanagara* (A.D. 1510-1529)<sup>2</sup> granted the village of *Saṅkalāpura*, where the slab still exists, to a temple of Gaṇapati, which was called *Kōṭa-Vināyaka* (ll. 1, 69, 78 and 92, or *Kōṭa-Gajavaktra*, l. 75), i.e. 'the Vināyaka in the Fort,'<sup>3</sup> and which was situated "on the eastern side of the *Dēvēri* road in *Vijayanagari*" (l. 66 f.). In honour of the temple, *Saṅkalāpura* received the surname *Kōṭa-Vināyakapura* (l. 70, also *Vināyakapura*, l. 80 f., or *Kōṭa-Vighnēśapura*, l. 74). The village was situated on the west of *Aṅgulika*, on the north of *Jambunātha*, on the east of *Nāgalāpuri*, and on the south of *Kāranūru* (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of *Saṅkalāpura*, *Jambunāthanaḥalli*, which corresponds to the *Jambunātha* of the inscription. The site of the western boundary, *Nāgalāpuri*, is now occupied by the town of *Hosapēṭe*. The northern boundary, *Kāranūru*, may be connected with the modern *Kārganūru*, which is however on the east of *Saṅkalāpura*. The eastern boundary, *Aṅgulika*, is the modern *Iṅgaligi*, east of *Kārganūru*.

The date of the grant was **Tuesday**, the 6th *tithi* of the dark fortnight of the *nija* Bhādrapada in the Śālivāhana-Śaka year 1435 (expired), the Śrīmukhi-saṃvatsara (l. 76 f.). According to Sewell and Dikshit's *Indian Calendar*, the corresponding European date is **Tuesday, the 20th September A.D. 1513**. Line 77 further states that the *tithi* was the *Kapilā-shashṭhi*.<sup>4</sup> Professor Kielhorn found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—"Bhādrapada badi 6 is called *Kapilā-shashṭhi* when joined with Tuesday, Vyatipāta-yōga, and Rōhiṇi-nakshatra; and is particularly auspicious when the sun is besides in Hasta. On Tuesday, the 20th September 1513, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was Rōhiṇi and the *yōga* Vyatipāta, which ended at 1h. 58m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in *Hasta* (160°—173° 20')."

Besides, some land was given to a certain [Sō]vārya, the son of Mēlarsa of *Chandragiri* (l. 82 ff.). *Chandragiri* is a well-known place in the North Arcot district, which, in the time of the *Vijayanagara* kings, was the head-quarters of a district named *Chandragiri-rājya*.<sup>5</sup>

#### TEXT.<sup>6</sup>

63	dhamnyēna	Nāgāmbikā-Nruhari-nrupa-naiṇdanēna <sup>7</sup>	nikhila-hru. <sup>8</sup>
64	day-ānaindanēna	samara-mukha-vijayēna	vijayēna
65	Vijayana[ga]rē	simhāvāsanam=āruṃhya <sup>9</sup>	disām
66	vam	bhuja-vijita-sāmparāyēna	śā[sa]tā sakalām
67	nagari-Dēvēri-vīdhikā- <sup>11</sup> prāg-dēśa-nivāsāya	<sup>10</sup> Kṛishṇarāyēna	bhu- Vijaya- sakala-maṇḍal-āyā-

<sup>1</sup> *Ep. Ind.* Vol. I. p. 361 ff.

<sup>2</sup> Above, page 3.

<sup>3</sup> *Kōṭa* represents the Kanarese *kōṭa*, 'a fort.'

<sup>4</sup> See Viśvanātha's *Vratardja* in Dr. Aufrecht's *Oxford Catalogue*, p. 284b.

<sup>5</sup> See above, Vol. III. p. 119 f.

<sup>6</sup> From three inked stampages.

<sup>7</sup> Read *-Nrihari-nrupa-*.

<sup>8</sup> Read *-hru-*.

<sup>9</sup> Read *simhāsānam=āruṃhya*.

<sup>10</sup> Read *Kṛishṇa*.

<sup>11</sup> Read *-vīdhikā-*.

- 68 sâya bhuvana-vighna-nivârana-sâ[va]dhânâya śrī-  
 69 Kôṭa-Vinâyak-âbhidhânâya Saṅkalâpur=īti pra-  
 70 siddha - K o ṭ a - V i n â y a k a p u r a - p r a t i n â m a k a - g r â m a ś = c h a t u -  
 71 [s\*]-sīm-âbhirâmô [da]ttô vitt-ôpakâriṇâ Ravitanay-â-  
 72 nukâriṇâ || Paścād-bhâgê-mṅgulikasya (I) Jambbunâthasya  
 73 ch=ôttarê | prâg-dē[ś]ô Nāgalâpurayâh Kâranûrô[s]=tu dakshi-  
 74 nê | [19\*] Madhyô śrī-Kôṭa-Vighnêśapur-âkhyam Saṅkalâpuram [I\*]  
 75 śrī-Kôṭa-Gajavaktrâya [p]râdâ[eh\*]=[ehh]rī-Krushṇa-bhûpatih<sup>1</sup> || [20\*] Svasti  
 śrī [I\*]  
 76 Jay-âbhyudaya-[Śāl]ivâhana-Śaka-varnashatgaḥ 1435nēya  
 77 Śrimukhi-saivatsara n[i]ja-Bhâdrapada ba 6 Maṅgaḥavâra Ka[pi]l[â\*]-shashṭhi-  
 puṇyâ-  
 78 kâladalû <sup>2</sup>śrī-Kr[u]shṭharâya-Mahârâyaru śrī-Kôṭa-Vinâyi[ka]-dēva-<sup>3</sup>  
 79 rike<sup>4</sup> pûj[e]-puṇaskâra-muivôdya-amga[ra]ṅgavai[bha]va-rath[ôt]sa[va]m[ga]ḥ  
 80 sâṅgav=âgi naḍaya<sup>5</sup> bôk=âgi Saṅkalâpurakko [p]ratinâ[mav]=âda Vinâ-  
 81 yakapurav=omba grâmavanû trivâchâ dhâro[ya\*]n=eradu koṭṭam [I\*] Yī<sup>6</sup> dha[rma]-  
 82 u â-chaṇḍr-ârka-sṭhâyi=âgi <sup>7</sup>naḍayal=n[I\*][ladu] [I\*] Yī<sup>8</sup> grâma[va]n=ûr=[â]gi-  
 83 si ho[s]t=âgi keṇ<sup>9</sup> kaṭṭis[tu]<sup>10</sup> Chāṇḍragiri-Mêlarsa[ra]ma[ga] [Sô]vâryarige  
 84 dasavaṇḍav=âgi koṭṭu gadda<sup>11</sup> kha 10 [I\*] Ivô âth[â]ra[da]lû<sup>12</sup> hattu  
 [kha]m[d]n-  
 85 ga gaddayanû<sup>13</sup> â-chaṇḍr-ârka-sṭhâyi=â[gi] nim[nda]<sup>14</sup> putra-pautra-pâraṇ-  
 86 pariyav=â[gi] dān-âdhikra[ya]-yôgyav=âgi <sup>15</sup>naḍaya[l=n][I\*][ladu] | Sva-dattâ-  
 87 [d\*]=dvigunam puṇyam para-datt-â[n]upâlanam | para-datt-âpa-  
 88 hârēṇa sva-dattam niḥpalam<sup>16</sup> bhavêt || [21\*] Dâna-pâlanayô[r]=ma-  
 89 dhyê dānâ[eh\*]=chirēyô=[nu]pâlanam | dānât-svargam[=a]vâpnô[t]i pā-  
 90 lanâ[d=a]chyutam [pa]dam || [22\*] Sva-dattām para-[da]ttām=v[vâ] yô ha-  
 91 rēta vasumdharam | <sup>17</sup>shashṭhir=varuṣa-sahasraṇi viśṭhâ-  
 92 yām jâyatê kri[m]iḥ || [23\*] Śrī-Kôṭa-Vinâyakâ-  
 93 ya namuḥ [I\*] Śubham=n[st]u | Śrī śrī śrī [I\*]

## TRANSLATION.

(Line 63.) The fortunate one ; the son of Nāgāmbikā and of king Nṛhari ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (all) quarters ; who, having ascended the throne at Vijayanagara, was ruling the whole earth ; who won battles by (the strength of his) arm ; Kṛishṇarâya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun,<sup>18</sup>—gave, together with<sup>19</sup> (its) four boundaries, a village which was known as Saṅkalâpuri and which was surnamed Kôṭa-Vinâyakapura, to (the god) whose name is the holy Kôṭa-Vinâyaka, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Dêvêri road (vêthikâ) in Vijayanagari.

(Verses 19 and 20.) The glorious king Kṛishṇa gave to the holy Kôṭa-Gajavaktra (the village of) Saṅkalâpura, surnamed the holy Kôṭa-Vighnêśapura, (which was situated) in the

<sup>1</sup> Read -Kṛishṇa-.<sup>4</sup> Read nâḍeya.<sup>7</sup> Read nâḍeyal=.<sup>10</sup> Read koṭṭisiddu (P).<sup>15</sup> Read gaddeyâ.<sup>16</sup> Read niṣphalam.<sup>18</sup> Compare the *Virûda* Pûshaṇa-darpa hrid-amhâti-śaṅga ; above, Vol. III, p. 148.<sup>19</sup> Literally, 'adorned by.'<sup>2</sup> Read -Kṛishṇa°.<sup>5</sup> Read nâḍeya.<sup>8</sup> Read t.<sup>11</sup> Read gadda.<sup>14</sup> Read nindu.<sup>17</sup> Read shashṭim varsha-.<sup>3</sup> Read -Vinâyaka-.<sup>6</sup> Read t dharmav.<sup>9</sup> Read keṇ.<sup>12</sup> Read idê âdhâradalû.<sup>15</sup> Read nâḍeyal=.

middle (of the following boundaries),— on the western side of **Āṅgulika**, on the north of **Jambunātha**, on the eastern side of **Nāgalāpuri**, and on the south of **Kāranūru**.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous **Śalivāhana-Śaka**, the **Śrimukhi-samvatsara**, the 6th (*tithi*) of the dark (*fortnight*) of *nija* **Bhādrapada**, **Tuesday**, at the auspicious time of the **Kapilā-shashthi**,— the glorious **Krishnarāya-Mahārāya**, having poured out water with three-fold repetition of the words ("not mine!"),<sup>1</sup> gave the village called **Vināyakapura**, which was a surname of **Saṅkalāpura**, to the holy god **Kōṭa-Vināyaka**, in order that the worship, repairs, offerings, all enjoyments,<sup>2</sup> and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[nḍugas]* of wet land (*gadde*) were given as free land (*dasavanda*) to [**Sō**]vārya, the son of **Mēlarsa** of **Chandragiri**.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kōṭa-Vināyaka**! Let there be prosperity! Hail! Hail! Hail!

#### No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *viz.* (1) to substantiate a previous remark<sup>3</sup> on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;<sup>4</sup> and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Velāppākkam**, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandināgarī**, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryē* (lino 13), *Tālayārryēṇa* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *šaurrēṇa* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *anīmēś-ānōkaha* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhishthira*; and *anīhiti* (l. 98 f.) =

<sup>1</sup> See *Ep. Ind.* Vol. I. p. 401, note 40.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 127, note 17.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

<sup>4</sup> *South-Indian Palæography*, second edition, p. 55, note.

*amhati*, 'a gift.'<sup>1</sup> Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaffa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *disāpaṭṭa* (l. 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions.'<sup>2</sup> *Ohaurāsi* (l. 77) is the Hindūstānī *chaurāsī*, 'eighty-four,' and *sāmūl* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Aravīṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellaṭūri* (l. 137) and *Vēlūri* (l. 138) are Telugu genitives of *Aravīḍu*,<sup>3</sup> *Kandanavōlu*,<sup>4</sup> etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—*viz.* the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷḷakurśi grant of Raṅga VI.<sup>5</sup>—as far as the reign of Tirumala I. Of his four sons<sup>6</sup> the Viḷāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),— the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*mandā*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golconda. Muhammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."<sup>7</sup>

Veṅkaṭa I. claims to have ruled over the country of Kārṇāṭa (l. 107). He also bore the title *Urigōla-suratrāṇa* (l. 86), 'the Sultān of Oraṅgal (?).'<sup>8</sup> His surnames *Ohāḷikkī-chakravartin* (l. 92 f.), *Kalyāṇapur-ādhipa* (l. 91 f.) and *Vēṅga-Trībhuvānīmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhās (l. 91), the Kāmbhōja, Bhōja, Kāḷinga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), *i.e.* Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (*i.e.* 1523), which was the cyclic year *Plava* (*i.e.* A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭēśa (v. 42), *i.e.* at Tirupati<sup>9</sup> in the Ohandragiri tāluka of the North Arcot district. The donee was Tiruveṅgaḷanāthārya (v. 48), the son of Anantabhaṭṭa of Urpuṭūr and grandson of Sūryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purāṇas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-sākhā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed *Jvaraharlingasamudra* (v. 52), which belonged to the Paḍaviḍu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

<sup>1</sup> Above, Vol. III. p. 148, and Vol. IV. p. 2.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

<sup>3</sup> Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēḍu, 16 miles W.S.W. from Rāyachōti in the Cuddapah district.

<sup>4</sup> This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

<sup>5</sup> See above, Vol. III. p. 237.

<sup>6</sup> Nos. 11-14 of the Table facing p. 238 of Vol. III, above.

<sup>7</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūsuf 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

<sup>8</sup> Compare above, Vol. III. p. 83, note 2.

<sup>9</sup> The same locality is referred to by the names Vṛishasāila and Veṅkaṭāḍri in verse 26.

**Parandrāmi-simā**, the **Perin-Timiri-nāḍu**, and the **Kalavé-pattu** (v. 48 f.), and which was situated on the east of **Arugunna**, on the south of **Kūrapāḍi**, on the west of **Chātūr** and **[Sa]travāḍi**, and on the north of **Timiri** (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot taluka. **Viḷāpāka** is **Veḷāppākkam** (No. 15 on the map). Its surname **Jvaraharliṅgasamudra** has to be dissolved into (a) *Jvarahara*, a surname of Śiva,<sup>1</sup> (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.<sup>2</sup> The western boundary of **Viḷāpāka**, **Arugunna**, is **Ariṅkunṇam** (No. 28 on the map); the northern boundary, **Kūrapāḍi**, is **Kūṛāmbāḍi**<sup>3</sup> (No. 16); the eastern boundaries, **Chātūr** and **[Sa]travāḍi**, are **Śāttūr** (No. 14) and probably **Śāttiravāḍi**, which is mentioned as a hamlet of **Veḷāppākkam** in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, **Timiri**, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which **Viḷāpāka** belonged, can also be identified. **Kalavé-pattu** is named after **Kalavai** (No. 96 on the map). **Perin-Timiri-nāḍu** owes its name to **Timiri** and is mentioned as **Perun-Timiri-nāḍu** in other inscriptions.<sup>4</sup> **Arugunna-Parandrāmi-simā**<sup>5</sup> is derived from **Ariṅkunṇam**, the western boundary of **Viḷāpāka**, and from **Baradarāmi** (No. 71 on the map). **Paḷuvūr-kōṭṭaka** is the same as **Paḍuvūr-kōṭṭam**, on the extent of which see above, pp. 138 and 180. **Paḍaviḍu-mahārājya** is a well-known division of the **Vijayanagara** kingdom.<sup>6</sup>

The grant was made by **Veṅkaṭa I.** at the request of a subordinate prince, as stated in verses 57-61 :— “With a libation of water (poured) over gold, the glorious king **Vira-Veṅkaṭapati-Mahārāja** joyfully granted (the village), sanctioning the request of the glorious prince **Liṅga**, who was the renowned son of prince **Bomma** of **Vēlūru**; who was the victorious grandson of prince **Virappa-Nāyaka**; who was ever devoted (?) to the shrine of **Vīra** at **Śrī-Nollaṭūru**; who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince **Ballālarāja**; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahādēvas* (i.e. *Brāhmaṇas*); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned **Anukūla gōtra**.” **Liṅga**’s father **Vēlūri-Bomma**, i.e. **Bomma** of **Vēlūru**, is identical with **Śiṅṅa-Bommu-Nāyaka** of **Vēlūr**, whose inscriptions are dated in **Śaka-Saṃvat 1471** and **1488**,<sup>7</sup> and with **Chinna-Bomma**, the son of **China-Vīra**, father of **Liṅgama-Nāyaka** and patron of **Appayadikshita**.<sup>8</sup> A comparison of verses 57-61 of the **Viḷāpāka** grant with the colophons of **Appayadikshita**’s *Sivādityamaṇḍipikā*<sup>9</sup> shows that **Liṅga** or **Liṅgama-Nāyaka** inherited his *birudas* from his father **Bomma**. As we know now that **Appayadikshita** lived at the court of **Śiṅṅa-Bommu-Nāyaka** of **Vēlūr**, who was a subordinate of the **Vijayanagara** king **Tirumala I.**,<sup>11</sup> and that **Bomma**’s son, **Liṅga**, was a contemporary of **Veṅkaṭa I.** in **Śaka-Saṃvat 1523**, it follows that the **Veṅkaṭapati** with whose support **Appayadikshita** composed the *Kuvalayānanda*,<sup>12</sup> must be **Veṅkaṭa I.** of **Vijayanagara**.

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>2</sup> Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

<sup>3</sup> See above, p. 138.

<sup>4</sup> See above, p. 138 and note 7.

<sup>5</sup> Compare *Parandrāmi-pattu* in the *Konḍyāta* grant, *Ind. Ant.* Vol. XIII. p. 132. The village of *Konḍyāta* is found as *Konḡayāttam* near *Paṭṭu* (No. 94) on the *Gudḡyātām Taluk Map*. As required by the description given in the grant, the western boundary of the village is *Gūḍanagaram* (No. 99); the northern boundary, the *Kaṇḍiṇyanadī*; the eastern boundary, *Chittātūru* (No. 92); and the southern boundary, *Vēṭṭuvāṇṇu* (No. 61 on the *Vellore Taluk Map*).

<sup>6</sup> See above, Vol. III. p. 149 and note 8.

<sup>7</sup> Compare *Nellūri-Vīra-kṣhātraka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

<sup>9</sup> See my *Second Report on Sanskrit MSS.* p. xiii.

<sup>10</sup> See the extracts on p. 100 of the same Report.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>12</sup> Dr. Aufrecht’s *Oxford Catalogue*, p. 213a.





## Second Plate ; First Side.

- 23 शंकराक्षुलमहीभृतः कान्यका । जयंतममर-  
 24 प्रभोरपि शचीव बुक्काधिपाशृत<sup>1</sup> (i) जगति वल्लमाल-  
 25 भत रामराजं सुतं । [८\*] सहस्रैस्सप्तत्या सहितमपि य[:\*] सिं-  
 26 धुजनुषां सपादस्यानीकं सुमिति<sup>2</sup> भुजशौर्येण<sup>3</sup> मच्च[त]ा [1\*]  
 27 विजित्यादत्तेस्मादवनिगिरिदुर्गं विभुतया विधूर्तेद्रः कास-  
 28 प्योडयमपि विद्राव्य सहसा । [१०\*] कंदनवोलिदुर्गसुख कंदळद-  
 29 भ्युदयो बाहुबलेन यो बहुतरेण विजित्य हरेः । संनिहित-  
 30 स्य तत्र चरणांबुषु भक्ततया ज्ञातिभिरपितं सुधयति स्म  
 31 निषेव्य विषं । [११\*] श्रीरामराजक्षितिपस्य तस्य चिंतामणेरथि-  
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्षांबिकामुष्य  
 33 महित्यलासीत् । [१२\*] तस्याधिकैस्समभवस्तनस्तपोभि[:\*]<sup>4</sup> श्रीरंग-  
 34 राजनृपति[:\*] शशिवंशदीपः । आसन् समुल्लसति धामनि  
 35 यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंजनानी<sup>5</sup> । [१३\*] सतीं ति-  
 36 रुमलांबिकां चरितलीलयाखंडतीप्रथामपि तितित्तया  
 37 वसुमतीयशो खंडतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-  
 38 णीं सहस्रैरमोदत सधर्मिणी[म]यमवाप्य वीरायणीः । [१४\*]  
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं  
 40 वेंकटाद्रिक्षितीशं । अजनयत स यैतानानुपूर्व्यां कुमार-  
 41 निह तिरुमलदेव्यामेव राजा महीजाः<sup>7</sup> । [१५\*] सकलभुवनकंट-  
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-  
 43 मनुभगीरथादिराजप्रथितयशः प्रशशास चक्रमुष्याः<sup>8</sup> । [१६\*]

## Second Plate ; Second Side.

- 44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:\*] क्षिती लक्ष्मणचार-  
 45 [सू]तिः । जाघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-  
 46 हर्षपीषं । [१७\*] त्रिषु श्रीरंगस्त्रमापरिभृडकुमारैष्वधिरणं<sup>10</sup> वि-  
 47 जित्यारिस्त्रमापान्<sup>11</sup> तिरुमलमहारायनृपतिः । महीजा[:\*]  
 48 सांज्ञाज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी<sup>12</sup> सर्वांमपि

<sup>1</sup> Read °पाशृत.<sup>4</sup> Read °भवस्तनस्तपोभिः.<sup>7</sup> Read महीजाः.<sup>10</sup> Read परिभृड.<sup>2</sup> Read समिति.<sup>5</sup> Read °जानि.<sup>8</sup> Read °सुष्याः.<sup>11</sup> Read °पाशिर.<sup>3</sup> Read शौर्येण.<sup>6</sup> Read एता.<sup>9</sup> Read व्या.<sup>12</sup> Read प्रशास्तुवी.

- 49 तिसृषु<sup>1</sup> मूर्तिष्विव हरिः । [१८\*] 'यशस्विनामप्रसरसा'<sup>2</sup> यस्य पद्मा-  
 50 भिषेके सति पार्थिवेदीः । दानांबुपूरैरभिषिच्यमाना देवी-  
 51 पदं भूमिरियं दधाति । [१९\*] अनंतरं तत्तनयः[\*] प्रती[त]श्चका-  
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्कटाचिरपुण्यरासिः[\*]<sup>3</sup> श्री-  
 53 रंगरायः[\*] अतभागधेयः । [२०\*] यथाविधि 'महीसुरात्तमल-  
 54 ताभिषेकोत्सवे' 'यदीयकरधारिदे कनकहृष्टिदे सर्व-  
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृम्भते सतां प्र-  
 56 शमितोभवत्कृपणतीरुदावानलः । [२१\*] विह[त्\*]त्वाणपराय-  
 57 णस्तदनुजः[\*] श्रीवेङ्कटाचिरपुण्योत्कर्षफलोदय-  
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव<sup>7</sup> स्तितसु-  
 59 रगिरौ सांस्त्राज्यशिंहासने<sup>8</sup> (i) सर्वा शास्ति नयेन  
 60 वेंकटपतिश्रीदेवरायः[\*] क्षमां । [२२\*] यथा रघु[कु\*]लीह-  
 61 हः[\*] स्वयमरुंधतीजानिना स्वगोत्रगुणा सुधी-  
 62 तिलकतातयार्येण यः । यथाविधि यशस्विना<sup>9</sup>  
 63 विरचिताभिषेकः[\*] क्षण[र\*]हिभिद्य यवनाशरान्

*Third Plate ; First Side.*

- 64 विजयते प्रशासनमही[म्\*] । [२३\*] श्रीवेङ्कटाच व-  
 65 रराघवांबा (i) पेदीपमांबापि च कृष्णमांबा [।\*]  
 66 कौडांशिका देव्य इमा भजन्ते शक्तिचर्दनी-<sup>10</sup>  
 67 तिदया यथा<sup>11</sup> इयं । [२४\*] यस्यातिप्रथितौजसो र-  
 68 णमुखे सेनाभटैरुद्धटेस्माटोपाहृतसैधव-  
 69 [हि]प्रघटाशस्त्रातपत्रादिमः । निर्विषो मलि-  
 70 कीभरा[म]तनुभूत्संप्रा[प्य\*]<sup>12</sup> गेहं [म]हैर्मदस्मन्  
 71 महमंदशाहुरयते <sup>13</sup>शार्थाभिधा[म]न्वहं । [२५\*]  
 72 <sup>14</sup>यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे  
 73 विभ्रति प्रीताः पद्ममंडलाधिपकुलचो-  
 74 णीभृतो निर्भराः । यस्यै भूवलर्यैकदूर्वहक-<sup>15</sup>

<sup>1</sup> Read तिसृषु.

<sup>2</sup> Read यशस्विना°.

<sup>3</sup> Read 'सरस्य.

<sup>4</sup> Read राशिः.

<sup>5</sup> Read महीसुरीत्तम.

<sup>6</sup> Read यदीय.

<sup>7</sup> Read 'द्ररिव स्थितः.

<sup>8</sup> Read शिंहासने.

<sup>9</sup> Read यशस्विना.

<sup>10</sup> Read चयी.

<sup>11</sup> Read यद्यमम्.

<sup>12</sup> Read भूः सं°.

<sup>13</sup> Read सार्था°.

<sup>14</sup> Read यस्मिन्नङ्गद°.

<sup>15</sup> Read धूर्वह.

- 75 लामाशंसमानास्सदा सेवते वृषशङ्खलता-<sup>1</sup>  
 76 मधिगता[:\*] श्रीवेक[ट]ाद्रीश्वरं । [२६\*] वाराशिगांभी-  
 77 यंविशेषधुर्यश्चौराशिदुर्गेकविभा[ळ]वर्यः<sup>2</sup> । प-  
 78 राष्ट्रदिप्रायमनःप्रकामभयंकरः <sup>3</sup>शार्डध[र]i-  
 79 तरंगः । [२७\*] हृतरिपुरनिमेषानोकश्चो याचकानां  
 80 ह्रीसबिरुदरगंडो रायराहुत्तमिंडः । महि-  
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-  
 82 तबिरुदश्रीः पाटितारातिलोकः । [२८\*] सार[वी]र-  
 83 रमया समुल्लसन्<sup>4</sup> आरवोटिपुरहारना-

*Third Plate ; Second Side.*

- 84 यकः । कुंडलीश्वरमहाभुज[:\*] अयन् मंडली-  
 85 कधरणीवराहतां । [२९\*] वेगन्निभुवनीमल्ल[:\*] सं-  
 86 ख्यक्षितिकलार्जुनः । उरिगोलसुरचाणो हरिगो-  
 87 चरमानसः । [३०\*] राज्ञां वरो रणमुखरामभद्र इति  
 88 श्रुतः<sup>5</sup> । वर्नितभिरुदो<sup>6</sup> नानावर्नश्रीमंडलीकगं[ड]  
 89 इति ।<sup>7</sup> [३१\*] आत्रेयगीत्रजानामग्रसरो भूभुजासु-  
 90 दारयशः । अतिबिरुदतुरगधष्टो मतिगुरुरा-  
 91 रष्ट्रमगधमान्यपदः । [३२\*] शल्यारिनीतिशाली क-  
 92 ल्याणपुराधिपः कलाचतुरः । चाळिक्कचक्रव-  
 93 ती<sup>8</sup> माणिक्क[म]ह्वाकिरीटमहनीयः । [३३\*] एबिरुदरा-  
 94 यराहुत[वि]स्यैकभुजंगबिरुदभरितश्रीः<sup>9</sup> । रम्य-  
 95 तरकीर्ति<sup>10</sup> श्रीडिंडयरायदिशापट्टबिरुद[घो]षिण । [३४\*]  
 96 <sup>10</sup>श्रीषधिपत्युपमाइतगंडस्तो[ष\*]णरूपजितासम-  
 97 कांडः । <sup>11</sup>भाषगेतप्पवरायरगंडः पोषणनिर्भर-  
 98 भूनवखंडः । [३५\*] राजाधिराजबिरुदो राजराजसम[†]-  
 99 [हि]तिः । मूरुराय[र]गंडांको मेरुलंघियशोभरः [i] [३६\*]  
 100 परदारिषु विमुखः (i) पररायभयंकरः । शिष्ट-  
 101 संरक्षणपरो दुष्टशार्दूलमर्दनः । अरोभगंड-

<sup>1</sup> Read शङ्खलता°.

<sup>4</sup> Read °सम्राट्.

<sup>3</sup> This verse consists of half a *śloka* and half an *ōryā*.

<sup>9</sup> Read °कीर्तिरीर्ष्य°.

<sup>2</sup> Read °श्रीराशि°.

<sup>5</sup> Read श्रुतः.

<sup>10</sup> Read °नायित.

<sup>6</sup> Read शार्डध.

<sup>8</sup> Read वर्णितभिरुदो नानावर्ण°.

<sup>7</sup> Read वेश्यैक.

<sup>11</sup> Read भाषिण.

102 मेरुडो हरिभक्तिसुधा[नि]धिः । [३७\*] इत्यादिविरुदै[र्व]-

103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

*Fourth Plate; First Side.*

- 104 जनितांजलिबंधया । [३८\*] कांभोजभोजकाङ्गिकरहाटादि-  
 105 पार्थिवैः । प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः । [३९\*] सीयं नी-  
 106 तिजितादिभूपतितति[\*] सुत्रामशाखी सुधीसार्यानां भुजतेज-  
 107 सा स्ववशयन् 'कर्णाटसिंहासनं' । आ सेतोरपि चाहिमा[द्रि] वि-  
 108 मतान् सङ्ख्य<sup>१</sup> शासनसुदा (i) सर्वोर्वी<sup>२</sup> प्रचकास्ति वेंकटपति-  
 109 श्रीदेवरायाप्रणीः । [४०\*] शक्तिनेत्रकळंबेंदुगणिते शकवत्सरे ।  
 110 [प्र]वसंवत्सरे पुण्ये माशि<sup>३</sup> वैशाखनामनि । [४१\*] पक्षे [व]-  
 111 ऊत्ते पुण्यर्त्ते पुण्यायां 'द्वादसीतिथौ' । श्रीवेंकटेशपा-  
 112 दाक्षसंनिधौ श्रेयसां निधौ । [४२\*] 'श्रीमत्श्रीवत्स[च]गोत्रा-  
 113 य वरापस्तंबसूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेभो-  
 114 ष्टदाइने<sup>४</sup> । [४३\*] यजनादिमषट्कर्मभजनात्पावनात्मने । नि-  
 115 त्यनैमित्तिकाचारनिर्मलस्वांतवृत्तये । [४४\*] मृष्टाक्षदानसं-  
 116 'तुष्टिष्टाचारद्विजन्मने । अष्टादशपुराणार्थहृष्टाश-  
 117 यसरोरुहे । [४५\*] अवताराय वा[स्मी]केरंशाय च बृहस्प-<sup>५</sup>  
 118 ते[\*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६\*] सूर्यदेवा-  
 119 [र्य]भट्टस्य पौत्रायामित[तेजसे]<sup>६</sup> । उपट्टूरनंतभट्टपुत्रा-  
 120 <sup>१०</sup>व्यातियशस्विने । [४७\*] तिरुवेंगळनाथार्यपौराणिकविप-<sup>११</sup>  
 121 क्षिते । पडवीडुमहाराज्ये पळुवूर्कोट्टके स्थितं । [४८\*] [अ]रग-<sup>१२</sup>  
 122 [अपरं]दागिसीमालक्ष्मीविभूषणं । पेरिंतिमिरिना-

*Fourth Plate; Second Side.*

- 123 डुखं (i) कलवेपत्तुशोभितं । [४९\*] अरुगुन्नमहायामप्रा-  
 124 चीभागमुपायितं । संप्रोक्षसत्कूरपाडिदक्षिणस्यां<sup>१३</sup>  
 125 दिशि<sup>१४</sup> स्थितं । [५०\*] <sup>१५</sup>श्रीचातु[र]तत्रवाचोस्तु पश्चिमा[शामुपायि]तं [१\*]

<sup>१</sup> Read कर्णाट.

<sup>४</sup> Read द्वादशी.

<sup>७</sup> Read 'तुष्ट.

<sup>९</sup> तेजसे appears to be corrected from कर्षिने; compare below, line 138.

<sup>१०</sup> Read 'व्याति'.

<sup>१३</sup> Read 'पाडिदक्षिणस्यां.

<sup>१५</sup> The fourth syllable is indistinct and may be meant for *rnu*, *rpu*, *rshu* or *rnu*; read श्रीचातुर्ष्व<sup>१०</sup>.

<sup>२</sup> Read संख्य.

<sup>५</sup> Read श्रीमच्छ्रीवत्स.

<sup>६</sup> Read बृहस्पतेः.

<sup>११</sup> Read पौराणिक.

<sup>१४</sup> Read दिशि.

<sup>३</sup> Read माशि.

<sup>६</sup> Read दायिने.

<sup>१२</sup> Read अरुगुन्नपरंदाजि.

- 126 तिमिरिषामराजस्य कौबेरी<sup>1</sup> दिशमाशृत<sup>2</sup> । [५१\*] ज्वरहर्लि-  
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विष्ठापाकाख्यसुप्ता[मं]  
 128 शोभितं शोभनैर्गुणैः । [५२\*] सर्वमान्यं चतु[ः\*]सीमासहितं च सम-  
 129 तंतः<sup>3</sup> । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं ॥ ५३\*] अक्षिण्य[र\*]-  
 130 गामिसयुक्तं<sup>4</sup> यैकभोज्यं समुत्तुहं<sup>5</sup> । वापीकूपतटाकैश्च क-  
 131 चारामैश्च<sup>6</sup> सयुतं । [५४\*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।  
 132 दानाधमनविक्रीतियोग्यं विनिमयोच्चित<sup>7</sup> । [५५\*] परीतः प्रयते<sup>8</sup> स्त्रि-  
 133 ग्वैः पुरोहितपुरोगमैः । विविधैर्विबुधैः[ः\*] <sup>9</sup>श्रीथपथिकैरधिकै-  
 134 र्गिरा । [५६\*] <sup>10</sup>[ख्यातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-  
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः<sup>11</sup> । [५७\*] महादेवमहीदे[वप्र]-  
 136 <sup>12</sup>तिष्ठानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदाइनः<sup>13</sup> । [५८\*] विद्वज्-<sup>14</sup>  
 137 <sup>15</sup>नहृदांभोजकुलाभ्युदयभास्वतः । <sup>16</sup>श्रीनेल्लटुरिवीराख्यचेन्नस्थान-  
 138 वतस्सदा । [५९\*] वीरप्पनायकस्त्रापपौत्रस्यामित्रकर्षिनः<sup>17</sup> । वेलूरिवी-  
 139 मन्तपतेः (i) पुत्रस्यातियशस्विनः ॥ ६०\*] श्रीमतो लिंगभूपाल<sup>18</sup> विज्जप्तिमनु-  
 140 पालयन् । श्री[वी]रवै[क\*]टपतिमहारायमहीपतिः । सहिरंख्यपयोधा-  
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१\*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-  
 सूरिणे । स-  
 142 भापतिवरायास्मै शिष्यिणे कामया[य] च । [६२\*] दत्तवान् भागमेकं  
 तत्<sup>19</sup> भोगाष्ट-  
 143 कसमन्वितं । <sup>20</sup>शासनो[ख्ये]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३\*]

## Fifth Plate.

- 144 श्रीवेंकटपतिरायक्षितिपतिवर्यस्य कीर्तिधुर्यं-  
 145 स्य(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहं-  
 146 द्रस्य । [६४\*] वेंकटपतिरायगिरा सरसमभाणीत्सभापतेः  
 147 पौत्रः । कामकीटिसुतो रामकवि[ः\*] शासनवांक्षयं <sup>21</sup> [६५\*] श्री-  
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

<sup>1</sup> Read कौबेरौ.<sup>2</sup> Read संयुक्तमैकं.<sup>3</sup> Read शीघ्रितम्.<sup>4</sup> The bracketed passage in l. 134 f. is engraved on an erasure.<sup>5</sup> Read शिवशास्त्रां.<sup>6</sup> Read विद्वज्.<sup>7</sup> Read कर्षिणः.<sup>8</sup> Read नोलेखन.<sup>9</sup> Read शान्तिनम्.<sup>10</sup> Read समुत्तुहम्.<sup>11</sup> Read प्रयतेः.<sup>12</sup> Read श्रिता.<sup>13</sup> Read हृदभोज.<sup>14</sup> Read भूपस्य.<sup>15</sup> Compare p. 275, note 7.<sup>16</sup> Read समन्ततः.<sup>17</sup> Read कच्छारामेश संयुतम्.<sup>18</sup> Read श्रीत.<sup>19</sup> Read दायिनः.<sup>20</sup> Read टूरि.<sup>21</sup> Read तु (?).

- 149 पयतनय[\*] शा[स\*]नमलिखदि<sup>1</sup> वीरणानुजस्ताम् । [६६\*] दानपा-  
 150 लनयोर्मध्ये दाना[स्त्रे]यीनुपालनं [।\*] दाना[त्\*] स्वर्गमवाप्नोति  
 151 पालनादद्युतं<sup>2</sup> पदं । [६७\*] स्वदत्ता[द्\*]द्विगुणं पुण्यं परदत्तानुपा-  
 152 लनं । पर[द्\*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८\*] स्वदत्तां  
 153 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्षसहस्राणि<sup>3</sup>  
 154 विष्ठायां जा[य]ते क्रिमिः । [६९\*] ऐकैव<sup>4</sup> भगिनी लोके सर्वे[षा\*]मेव  
 भूभु-  
 155 जां । न भोज्या न करग्रह्या विप्रदत्ता वसुंधरा । [७०\*] सामान्यो-  
 [यं]  
 156 धर्मसंतं<sup>5</sup> नृपाणां कालि कालि पालनीयो भवद्भिः [।\*] सर्वानेतां<sup>7</sup>  
 157 [भ]विनः पा[र्य्वे]द्रान् [भू]यो [भूयो\*] याचते राम-  
 158 चंद्रः ॥ [७१\*]  
 159 श्रीवेंकटेश<sup>8</sup> [॥\*]

No. 40.—KARHĀD PLATES OF KRISHNA III.;  
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at **Karhād** in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Ānandāśrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of **Kaṅkēm** (ll. 62 and 65), situated in the district of **Karahāṭa** and belonging to the **Kalli** group of twelve (l. 61 f.), by **Krishnarāja** (v. 24), who was also called **Akālavarsha** and **Vallabha** (l. 55), and who was **Krishna III.** of the **Rāshtrakūṭa** family. The grantee was **Gaganasīva** (ll. 61 and 65), who was versed in all the *Sivasiddhāntas*. He was the pupil of **Īśānasīva** of **Karahāṭa** (l. 59 f.),—the modern **Karhād**;—and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was **Wednesday**, the thirteenth *tīthi* of the dark fortnight of **Phālguna** of the cyclic year **Kālayukta**, the **Śaka** year being **880 past** (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“**Śaka-Samvat** 880 expired by the southern luni-solar system was **Kālayukta**, and the equivalent of the date is

<sup>1</sup> Read 'लिखदिदं.

<sup>4</sup> Read सहस्राणि.

<sup>7</sup> Read 'नेतान्.

<sup>2</sup> Read दानास्त्रेयी.

<sup>5</sup> Read एतैव.

<sup>8</sup> This word is engraved in large Telugu characters.

<sup>3</sup> Read 'दद्युतं.

<sup>6</sup> Read 'सिमुशपादा.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* Phālguna commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was Śatabhishaj; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* Chaitra or *amānta* Phālguna with the *nakshatra* Śatabhishaj— a conjunction at which the *tithi* is called *Vārūṇi*— is very auspicious,<sup>1</sup> so that donations *etc.*, made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at Dēōlī near Wardhā which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājāḥ*, we have in the Karhād plates (v. 6) *tuṅga-yaśaḥ-prabhāvāḥ*. Still the reading of the Dēōlī plates is not a mistake, and the family was regarded as belonging to the Sātyaki branch of the Yādava race, as we have a statement to that effect in the Navasārī grants, also edited by me. But the varied reading of the present grant enables me to make out that the Rāshṭra-kūṭas sprang from a family that was known by the name of Tuṅga. Hence it is that so many of the princes have their names ending in that word. Kṛishṇa I. was called Śubhatuṅga; Gōvinda III., Jagattuṅga; and Śarva or Amōghavarsha, Nṛpatuṅga. Then in the description of Dantidurga we have one verse more than in the Dēōlī plates, in which his having wrested the supreme sovereignty for his own family from the Chālukyas is mentioned distinctly (v. 9). There is also an additional verse about Nṛpatuṅga or Amōghavarsha, who therein is represented, as in the Navasārī grants, to have "burnt" or destroyed the Chālukya race (v. 14). In the account of Amōghavarsha, the Baddiga of the Khārēpāṭaṇ grant, the father of Kṛishṇa III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the Dēōlī plates ends with the coronation of Kṛishṇa III.; and all that he is therein represented to have done, he did while he was a *Kumāra*, or crown-prince, and *janak-ājñā-vaka*, i.e. acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered Sahasrārjuna, who was an elderly relative of his mother and his wife (v. 25). Sahasrārjuna is the mythical hero to whom the Kalachuri rulers of Chēdi traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed Jamadagni, the father of Paraśurāma, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of Chēdi generally, or some of them at least particularly, were called by the name of Sahasrārjuna after their mythical ancestor, and the name Arjuna does occur in the list of the princes belonging to that family. The Sahasrārjuna, therefore, conquered by our Kṛishṇa, must have been a ruler of Chēdi or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For Amōghavarsha, the father of Kṛishṇa, is in the Karhād plates represented to have married Kandakadēvi, the daughter of Yuvarāja, who must have been the same as the fourth prince in the list given by Professor Kielhorn;<sup>2</sup> and it appears that Kṛishṇa himself married a lady from the same family. Who the particular prince conquered by Kṛishṇa III. was, it is difficult to say. The name Arjuna or

<sup>1</sup> "A still more auspicious conjunction is that of the same *tithi* with a Saturday and Śatabhishaj; and an even more auspicious conjunction is that of the same *tithi* with Saturday, Śatabhishaj, and the Subhayōga. In the former case the *tithi* is called *Mahāvedrunt*, and in the latter *Mahāmahāvedrunt*."

<sup>2</sup> *Ep. Ind.* Vol. II. p. 304.



Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshtrakûtas also do not occur therein. The following is a list of those princes :—

1. Kôkkala, whose daughter was married to Akâlavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above.
4. Aṅgaṇadêva, his son, whose daughter Vijâmbâ was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandakadêvi was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Karḍâ plates.
6. Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sûktimuktâvalî*, attributed to Râjashêkhara :—

नदीनां मेकलसुता नृपाणां रणविग्रहः ।  
कवीनां च सुरानन्दचेदिमण्डलमखनम् ॥

"Of rivers the Mēkalasutâ (i.e. Narmadâ), of kings Raṇavigraha, and of poets Surânanda, are the ornaments of the country of Chêdi." Jagattuṅga's maternal uncle and father-in-law is called Śaṅkaragaṇa in the Karḍâ plates; but that is probably a mistake. The name Śaṅkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhâḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chôla race and placed its country under his own dependents, and that, having made the Chêranma, the Pândya and the Simhala his tributaries, he erected a triumphal column at Râmêśvara (v. 35). The statement about the conquest of the Chôlas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkuṅgam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.<sup>1</sup> These inscriptions are dated in the seventeenth and nineteenth years of Kaṇṇaradêva, and he is there spoken of as the conqueror of Kachchi (or Kâñchîpura) and Tañjai (identified with Tañjâpura or Tañjâvûr, i.e. Tanjore). This last was the capital of the Chôla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,<sup>2</sup> and there are two more in South Arcot. Kaṇṇaradêva is evidently Kṛishṇadêva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôlas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêôlî plates, Bûtuga or Bûtayya, the same as the Bhûtârya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Âtakûr<sup>3</sup> to have assisted Kannaradêva in destroying Râjâditya, the Chôla prince. But the conquest of the Chôla country was effected after Śaka-Samvat 862, the date of the Dêôlî grant, since it is not mentioned in it, and before Śaka-Samvat 880, the date of the Karhâḍ grant. As the destruction of Râjâditya is

<sup>1</sup> Ab v., Vol. III. pp. 282-85.

<sup>2</sup> Above, p. 81.

<sup>3</sup> Ep. Ind. Vol. II. p. 178.

alluded to in the Âtakûr inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛṣṇarāja's occupation of the Chôla country. For it was issued while he was encamped with his victorious army at Mēlpāṭi for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to Kālapriya, Gaṇḍamārtanḍa, Kṛṣṇaśvara and others (ll. 57 to 59). The Mēlpāṭi where he was encamped for settling the southern provinces, must be Mēlpāḍi in the Chittûr tâluka of the district of North Arcot.<sup>1</sup> Whether there are now any temples at Mēlpāḍi or in the vicinity corresponding to those, to construct which was another of the objects of the Rāshtrakûṭa prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the Pallava country, however, was effected before, since we have a mention of it in the Dêolî plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of Kaṅki some miles to the south-east of Karhād, which is now included in the Junior Miraj State. That village is, I am told, bounded on the south by another of the name of Pandûr, and on the west by a third called Âḍhî. The Kaṅkēm of the grant is therefore the modern Kaṅkî; Pēndurēm, Pandûr; and Âḍhēm, Âḍhî. The river in the vicinity is, I am told, now called Agrapî; but the Kṛṣṇavēṇā, which corresponds to the Prākṛit form Kanhavannā of the grant, is not far. Perhaps Vannā, the latter part of the compound, was the old name of the Yerla, which flows through the district, and the river meant is the Kṛṣṇā after its confluence with the Yerla. There is also a village of the name of Kallî in the vicinity; and the twelve villages of which it was or is the chief, have now the following names :—

- |           |             |                          |
|-----------|-------------|--------------------------|
| 1. Kallî. | 5. Âḍhî.    | 9. Khaṭāv.               |
| 2. Kaṅkî. | 6. Salgar.  | 10. Nignûr.              |
| 3. Âjûra. | 7. Bôkônki. | 11. Pandrêgâm (Pandûr?). |
| 4. Sijûr. | 8. Titûr.   | 12. Tāvâi.               |

### TEXT.<sup>2</sup>

#### First Plate.

- 1 श्री<sup>3</sup> [॥\*] स जयति जगदुत्सवप्रवेशप्रथमपरः करपल्लवी मुरारिः । लसद-  
मृतपयःकर्णाकलक्ष्मीस्तनक-  
2 लशाननलक्ष्मसंनिवेशः<sup>4</sup> ॥ [१\*] जयति [च] <sup>5</sup>गिरिजाकपोलविम्बादधिगतपत्र-  
विचि[चित्त]भिमितिः<sup>6</sup> । तपुरविज-  
3 यिनः प्रियोपरीधावृतमद[न]भयदानशासनेव ॥ [२\*] श्रीमानस्ति नभस्तलै-  
कतिलकस्त्रैलोक्यनेत्रोत्सवी देवो  
4 मन्मथवाम्भवः<sup>7</sup> कुसुदिनीनाथः सुधादीधितिः । [नि]ःशेषामरतर्पणाप्यतैतल-  
प्रचीणतालंकते-

<sup>1</sup> Above, p. 140, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 155.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read लक्ष्म.

<sup>5</sup> Read विम्बा<sup>0</sup>.

<sup>6</sup> Read तांस.

<sup>7</sup> Read त्रिपुर.

<sup>8</sup> Read वाम्भवः.

- 5 यस्यांशः शिर[सा] 'गुणप्रियतया नूनं धृतः शम्भुना ॥ [३\*] तस्माद्विका-  
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 श्वकारदलनः 'परिपूरिताशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः<sup>३</sup> प्रापत्तत'  
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४\*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीनां गण इव यदुवंशी  
दग्धसिन्धूयमाने । अधिग-
- 8 तद्हरिनीलप्रोक्तस[न्न]ायकश्रीरशथिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५\*]  
उद्धृत्तदै[त्य]कु-
- 9 'लकन्दलशान्तिहेतुस्तत्रावतारमकरोत्युरुषः पुराणः । तदंशजा जगति [तुं]गय-  
शः[प्र]-
- 10 भावास्तु[ग]ा इति [क्षि]तिभुजः प्रथिता<sup>६</sup> वभूवुः ॥ [६\*] क्षितितलतिल-  
कस्तदन्वये च क्षतरिपुदन्तिघटीजनिष्ट'<sup>७</sup> र-
- 11 दृः । [त]मनु च सुतराद्रकूटनाम्ना भुवि विदितोजनि राद्रकूटवंशः ॥  
[७\*] तस्मादरातिवनिताकुचचारुहार-
- 12 नोद्धारभानुरुदगादिह दन्तिदुर्गः । एकं चकार 'चतुरव्युपकण्ठसीम क्षेपं  
य एतदसिलांगलभि[न्न]दुर्गः ॥ [८\*]
- 13 सुस्निग्धां घनपत्रसंचयकृत[च्छ]ायां मनीहारिणीमूढीदारफलां समाश्रितजन-  
शान्तिव्यपीहक्षमा<sup>१०</sup> ।
- 14 यश्चालुक्ककुलालपालवल[य]ादुद्धृत्य<sup>१०</sup> लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः<sup>११</sup> स्थिर-  
पदासक्तिं स्ववंशकरोत् । [९\*]
- 15 तस्म[ि]न\*दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः ।  
यत्कारितेश्वरगृ-
- 16 हैर्वसुमत्य[नेक]कैलासशैल[नि]क्षितेव चिरं विभा[ति] ॥ [१०\*] गोविन्दराज  
इति तस्य वभूव<sup>१२</sup> [न]ाम्ना सू-

*Second Plate; First Side.*

- 17 नुस्स [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरुपमे विनिवेश्य [स]म्य-  
[क्त]ा[न्न]ाज्यमीश्वरपदं शिथिली-

<sup>१</sup> Read गुणप्रियं.

<sup>२</sup> Read प्रावर्तत.

<sup>३</sup> Read प्रथिता वभूवुः.

<sup>४</sup> Read चतुरव्युप.

<sup>५</sup> Read 'दाम्बुभिः.

<sup>६</sup> Read परि.

<sup>७</sup> Read शुद्ध.

<sup>८</sup> कुल is corrected by the engraver from कुला.

<sup>९</sup> दन्ति is corrected by the engraver from दान्ति.

<sup>१०</sup> Read क्षमा.

<sup>११</sup> Read 'लवाह.

<sup>१२</sup> Read वभूव.

- 18 चकार ॥ [११\*] 'खे[त]तपतु[त्रि]तये[न्दु]वि[स्व]लीलो[द]याद्रेः<sup>१</sup> कलिवल्ल-  
भाख्यात् । ततः कृतारातिमदेभमंगी
- 19 जातो जग[त्तुं]गमगाधिराजः ॥ [१२\*] तत्सूनुरानतनृपो [नृ]पतुंगदेवः सो-  
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्दु]रोपहासि गीर्वाणगर्वमिव खर्व्वयितु<sup>३</sup> व्यधत्त  
॥ [१३\*] चालुक्थवंशं दहता<sup>४</sup> य-
- 21 दीय[प्र]तापवक्त्रेरभिलष्यजन्मा<sup>५</sup> । 'ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विश्या-  
न्तिमुपैति श[ब्द]ः<sup>७</sup> ॥ [१४\*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हृतहटक्लाटोद्धटयोमदो गोडानां विनयव्रतार्पणगुरः  
सामुद्र(र)निद्राहरः ।
- 23 द्वारस्थांगकलिंगांगमगधैरभ्यर्चिताक्षयिरं सूनुसूनुतवाग्भुवः परिवृढः श्रीकृष्ण-  
राजोभ[वत्] ॥ [१५\*]
- 24 अभू[ज्ज]ग्वत्तुंग<sup>८</sup> इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । 'अलक्षराज्यः स  
दिवं विनिन्द्य दिव्या-<sup>१०</sup>
- 25 गनाप्रार्थनयेव<sup>११</sup> धात्रा ॥ [१६\*] तन्नन्दनः क्षितिमपालयदि[न्द्र]राजो य-  
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्युरैव मदनैः पिनाकपाणिक्रीपाग्निना निजतनुः क्षयते<sup>१२</sup> स्म  
भस्म ॥ [१७\*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवल्लमहिमा<sup>१३</sup> । राम इव रामणीयकमहानिधिर्दृशरथा-  
[ज्ज]गतः ॥ [१८\*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[द्]तस्य तस्यानुजो मनुजलोकललामभूतः ।  
राज्यं दधे मद[न]-
- 29 सौख्यपिलास[कन्दो]<sup>१४</sup> गोविन्द[रा]ज इति विश्रुतनामधेयः ॥ [१९\*]  
[सो]प्यंगनानयनपाशनिरुद्धवु-<sup>१५</sup>
- 30 द्विरु[न्म]गार्गसंगविमुखीकृतसर्व्वसत्त्व[ः] । [दीष](र)प्रकीपद्विषमप्रकृतिः<sup>१६</sup> श्लथांगः  
प्रापत्क्षयं

<sup>१</sup> Read 'पत्रः त्रितये' is corrected by the engraver from त्रितये.

<sup>२</sup> Read विश्व.

<sup>३</sup> Read खर्व्वयितु.

<sup>४</sup> Read दहती.

<sup>५</sup> Read लम्.

<sup>६</sup> Read ब्रह्माण्ड.

<sup>७</sup> Read शब्दः.

<sup>८</sup> Read 'जगत्तुंग.

<sup>९</sup> Read अलक्ष.

<sup>१०</sup> Read दिव्याङ्गना.

<sup>११</sup> The न of 'नयेव' is entered below the line.

<sup>१२</sup> Read क्षयते.

<sup>१३</sup> Read बल.

<sup>१४</sup> Read विलास.

<sup>१५</sup> Read बु.

<sup>१६</sup> Read विषम.

- 31 सहजतेजसि जातजाषे ॥ [२०\*] साम[न्ते]रथ रट्टरा[ज्य]महिमालम्बार्थम-  
भ्यर्थितो<sup>१</sup> देवेनापि पि-  
32 नाकिना हरिकुलोक्ता[सै]षितो<sup>२</sup> प्रेरितः । अथास्त प्रथमी विवेकिषु जग-  
त्सुंगात्मजीमो-

*Second Plate ; Second Side.*

- 33 <sup>३</sup>धवाकपेयूषाधिरभोघवर्धनृपतिः श्रीवीरसिंहासनं ॥ [२१\*] धर्मं मनुस्मर-  
कर्मणि कार्त्त[वो]-  
34 यो वीर्यं <sup>४</sup>वलिर्जनम[नी]हरणे दिलीपः [१\*] उच्चै[धिरन्त]नयशांसि हर-  
न्नपीत्यं वृष्टेषु नम-  
35 च[रि]तो विनयेन [यो]भूत् । [२२\*] किमिव सुक[त]राशेर्व्व[र्ण्य]ते<sup>५</sup> तस्य  
चित्रं युधि रिपुभिर[शे]षैर्व्वीक्षितो  
36 भज्यमानैः । वियति निकटवर्त्ती यस्य जातः सहायः प्रणतहरिविरिञ्चा-  
भ्यर्क्षित[स]न्द्रमै[लि]:<sup>६</sup> ॥ [२३\*]  
37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [स]नुः । यः शक्तिधरः स्वामी  
कुमा[र]भावेव्यभू[ङ्ग]-<sup>७</sup>  
38 वने ॥ [२४\*] [र]ामहृत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेण (रामेण)  
। [जननीपद्मी]गुरुरपि  
39 येन सह[स्र]र्जुनो [विजि]तः ॥ [२५\*] श्रीरट्टराज्यपुरवररक्षापरिखां मदेन  
यस्यान्नां । विपुलां विलंघ-  
40 यन्तः स्वयमपत[न्] द्रोहिणीधस्तात् ॥ [२६\*] येन मधुकैटभाविष पुन-  
रुन्मनौ जनोपमर्दाय ।  
41 श्रीवल्लभेन [नि]हतौ भुवि द[न्ति]गवप्युगौ दु[ष्टौ] ॥ [२७\*] र[क्ष]ाम-  
क्षवि[षट्ठ]ममुद[स्य] निहितेन योक्त-  
42 त सनाथां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीञ्च ॥ [२८\*] परि-  
मलिताण्णिगपल्लवविपत्ति-  
43 रासीन्न विस्मयस्थानं । विस्फुरति [य]त्प्रतापे शोषितविद्देषिगांगौघे ।  
[२९\*] यस्य परुषेक्षिताखिल-  
44 दक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरद्वयात्का[लं]जरचिचकूटाया ॥  
[३०\*] अनमन्ना पूर्वाप-

<sup>१</sup> Read °लम्बार्थ°.

<sup>२</sup> Read °सैषिणा.

<sup>३</sup> Read °वावि°.

<sup>४</sup> Read बलि°.

<sup>५</sup> Read राशि°.

<sup>६</sup> Read मौलिः.

<sup>७</sup> Read °भावेव्यभू°.

[illegible][illegible]

34  
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५० श्रीमद्भगवद्गीता उपनिषद्सूक्तप्रदीपिकायां श्रीकृष्णार्जुनसंवादे अष्टमोऽध्यायः ॥ १ ॥  
 ५२ अथ कुरुक्षेत्रे युद्धे श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥  
 ५४ मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥  
 ५६ अर्जुन उवाच ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ५८ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ६० पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ६२ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ६४ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ६६ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥  
 ६८ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥ पाण्डुपुत्रोऽहं पाण्डुपुत्रोऽहं ॥

- 45 रजलनिधिहिमशैलसिंहलक्ष्मीपात् । [यं] जनकाज्ञा[वश]मपि मण्डलिनचण्ड-  
दण्डभयात् ॥ [३१\*] स्निग्ध[श्य]।  
46 मरुचा 'प्रलम्बभुजया पीनायतोरस्कया मूर्त्या कीर्तिलताहितामृतजलैर्वृत्तैश्च  
सत्वोद्भवैः ।  
47 ज्ञात्वा यं पुरुषोत्तमं भरसहं विश्वम्भराभ्युद्भूतौ शा[न्ते ध]।[न्नि] लयं  
गतः प्रशमिनामाद्यः क्त-  
48 तार्थः पिता ॥ [३२\*] [वृ]त्ते नृत्तसुरांगने सरभसं दिव्यर्षिदत्ताशिवि<sup>२</sup>  
श्रीकान्तस्य नितान्त[तो]षितह-  
49 [रे] रा[ज्य]।भिषेकीस्त्ववे । <sup>३</sup>यस्या[वहकरग्रहोद्य]मभवत्कम्पानुरागोदयाद्विक्रान्ताः  
स्वसमर्पणा-

## Third Plate.

- 50 र्थमभवत्त[ग्न]।नुकूष्यप्रियाः ॥ [३३\*] लुप्ताः केपि निजास्पदाङ्गुणभृतः केचि-  
अतिष्ठापिताः केप्य[न्यो]न्यविभेदतो  
51 [वि]रलिताः केचित् सं[स्त्रे]षिताः । येनात्यूर्जितशब्दतन्त्रपतिना<sup>४</sup> वण्णा  
इवोच्चावचा नीता [म]ण्डलिनो दशां सुमहत्तस्मि-  
52 ङि पद[स्ये]च्छता ॥ [३४\*] कृत्वा दक्षिणदिग्जयोद्यतधिया चीलान्वयो-  
न्मूलनं तद्गमिं <sup>५</sup>निजभृत्यभर्गपरितक्षेरन्मपा-  
53 ण्डादिकान् । येनो[स्त्रे]स्सह सिंहलिन करदान्सम्पण्डलाधीश्वरा[श्च]स्तः  
कीर्तिलताङ्कुरप्रतिक्रतिस्तम्भश्च [रेमे]श्वरे<sup>६</sup> । [३५\*] [स च]  
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-  
महाराजाधि-  
55 राजपर[मे]श्व[र]श्रीमदकालवर्षदेवः पृथ्वीवल्लभश्रीमद्वल्लभनरेन्द्रदेवः कुशली  
सर्वानिव यथासम्बध्य-<sup>७</sup>  
56 मानकात्राष्टपतिविषय[प]तिग्रामकूटमहत्तरयुक्तकोपयुक्तकान्समादिशत्यस्तु वः संवि-  
दितं यथा शक[त्]पका-  
57 ल[र]\*तीत[सं]वत्सरशतेश्वर[शी]त्यधिकेषु कालयुक्तसंवत्सरान्तर्गतफ[र]।लुनवहुल-  
त्र[यो]दस्यां<sup>८</sup> बुधे दक्षिणदि-  
58 [ङ्ग]ण्डलानि भृत्ये[भ्यो] जीवनं कर्तुं<sup>९</sup> मडलेश्वरसर्वस्वानि प्रतिग्रहीतुं<sup>१०</sup> काल-  
प्रियगण्डमार्तगण्डकण्ठेश्वरा-

<sup>१</sup> Read प्रलम्ब.<sup>२</sup> Read ०शिवि.<sup>३</sup> Read यस्यावह.<sup>४</sup> Read शब्द.<sup>५</sup> Read वर्ग.<sup>६</sup> Read रामेश्वरे.<sup>७</sup> Read संबध्य.<sup>८</sup> Read बहुलत्रयोदस्यां बुधे.<sup>९</sup> The anusvara of कर्तुं runs into the बु which stands over it; read मण्डलेश्वर.<sup>१०</sup> ०ग्रहीतुं is corrected by the engraver from ०ग्रहीतुं.



- 59 द्यायतनानि निष्पादयितं मेल्याटीसमावासितश्रीमद्विजयकटकेन मया कर-  
हाटीयवस्कुले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गतेशानशिवाचार्यशिष्याय<sup>1</sup> महातपस्विने सक-  
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(र) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-  
सनाच्छादननिमित्तं कर-
- 62 <sup>2</sup>हाटविषयप्रतिवद्धकस्त्रिंदादशकान्तर्गतः कंकेनामा ग्रामः सवृक्षमालाकुलः  
सधान्यहिरण्यादेयः
- 63 सदण्डदीपदशापराधः सर्वोत्पत्तिसहित आचन्द्रार्कमस्यो मया दत्तः ।  
यस्य पूर्वतः कन्दवन्ना
- 64 [नदी] [।\*] दक्षिणतः [पेंदु]रें । पश्चिमतः आर्टेनामा ग्रामः । उत्तरतः  
सैव कन्दवन्ना नदी [।\*] एवं चतुराघाटवि-
- 65 शुद्धं <sup>3</sup>कंकेसंज्ञकं ग्रामं गगनशिवस्य कृषतः कर्षयतो भुंजतो भोजयतो  
वा न केनचिद्दशाघातः का-
- 66 यः । यद्य करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥  
षष्टिवर्षस[ह]स[।\*]णि स्वर्गं तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[तु]म[न्त]। च तान्ये[व] नर[के] वसेत् ॥  
[३६\*] सा[म]ान्योयं धर्म[सितु]नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[वं] भाविभः<sup>4</sup> पार्थिवे[न्द्र]ाभूयो<sup>5</sup> भूयो याचते राम-  
भद्रः ॥ [३७\*] यो[स्यमेन] लिखितमिति [॥\*]

## TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śaṁbhu (Śiva)—verily on account of his love for excellent qualities.

<sup>1</sup> Read शिष्याय.<sup>2</sup> Read 'बङ्ग'.<sup>3</sup> Read कंके.<sup>4</sup> Read भाविनः.<sup>5</sup> Read 'भूयो'.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight,—which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.<sup>1</sup>

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is put in; which possessed indelible virtues, as the other is firmly strung on a thread;<sup>2</sup> and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Kṛishṇa**) became incarnate in order to destroy the crowds of Daityas who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as Tuṅgas.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshṭrakūṭa** family became known in the world by the name of (*his*) son **Rāshṭrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rut-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Krishṇarāja**, protected this earth,—he who constructed temples of Īśvara (Śiva), white as clouds in autumn, by which the earth shines for ever as if decorated by many Kailāsa mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad<sup>3</sup> of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛpatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the Indra of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [filling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Krishṇarāja**, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gauḍas** with the vow of humility, who deprived the people on the sea-coast (*Sāmudra*) of their

<sup>1</sup> The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

<sup>2</sup> The epithets *adhigata-harinīla-prōllasan-nāyaka-śrīṭh* and *adīthila-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

<sup>3</sup> Compare above Vol. III. p. 17, note 5.—E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarāja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born **Amôghavarsha**,—as Râma was from Daśaratha,—the greatness of whose power was shown by the breaking of a terrible bow,<sup>1</sup> as that of the other by the breaking of the bow of Rudra,<sup>2</sup> and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gôvindarāja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,<sup>3</sup> and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Raṭṭas**, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of Hari (Kṛishṇa), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a Manu, in battle a Kârtavîrya, in valour a Bali, in attracting the hearts of men a Dilîpa; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by Hari (Viṣṇu) and Viriñcha (Brahmâ), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from Paramêśvara (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was Kumâra, Śaktidhara and Svâmin.<sup>4</sup>

(V. 25.) He conquered **Sahasrârjuna**, though he was an elderly relative of his mother and his wife,—(**Sahasrârjuna**) whose thousand arms were cut off by Râma (*i.e.* Paraśurâma) who, maddened as he was, was in his turn (*only verbally*) put down by him (*viz.* Kṛishṇarāja) by means of his two hands, he having held intoxicated young women (*râmâ*) with his two hands.<sup>5</sup>

<sup>1</sup> [This may refer to a war with the Chêra king, whose crest was a bow; compare *South-Indian Inscriptions*. Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

<sup>2</sup> *Raudra-dhanur-bhōṅga* has two meanings.

<sup>3</sup> The epithet *dôsha-prakôpa* etc. has two meanings, one physical and the other political. So also *têjas* in *sahaja-têjasi* has to be taken in two meanings.

<sup>4</sup> These are three of the names of the god Kârttikêya. The words are to be interpreted also in their ordinary sense as above.

<sup>5</sup> *Bhujadvay-âkalita* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Raṭṭas**, fell down themselves.

(V. 27.) He, **Śrivalabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) Madhu and Kaiṭabha, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapāṭi**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyāmalla**.

(V. 29.) While his prowess, which destroyed numbers of **Gāṅgas**, his enemies, as the heat dries up the stream of the Gaṅgā, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Aṇṇiga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).<sup>1</sup>

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the Himālaya to the island of **Sinhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* Vishnu), able to deliver the earth (*or to uplift the submerged earth*),—his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated Hari (Vishnu), at which celestial nymphs danced and heavenly Rishis pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.<sup>2</sup>

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chôlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chéranma**,<sup>3</sup> the **Pāṇḍya** and others, along with the **Sinhala**, his tributaries, he erected a high column at **Rāmésvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Akālavarshadēva Prithvivallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Amôghavarshadēva**,—being well, commands all the governors of districts and heads of

<sup>1</sup> There is a play here on the words *pratāpa*, *parimalita*, *Gāṅga* and *Pallava*.

<sup>2</sup> The second half of this verse has a double meaning.

<sup>3</sup> [This seems to be a Sanskritised form of the Tamil *Śēramāṇ*, 'the Chôra king.'—E. H.]

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents:—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at **Mēlpāṭi** for the purpose of creating livings out of the provinces in the **southern region** for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kālapriya**, **Gaṇḍamārtanḍa**, **Krishnēśvara**, etc., eight hundred and eighty years of the era of the **Śaka** king having elapsed, on **Wednesday**, the **thirteenth tithi** of the **dark fortnight** of **Phālguna** of the (*cyclic*) year **Kālayukta**,— I have granted the village named **Kaṅkēm**, one of the **Kalli** group of twelve (*villages*), situated in the district (*vishaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Śivasiddhāntas*, the pupil of the preceptor **Īśanaśiva**, who is the head of the establishment of **Valkalēśvara** in **Karahāṭa** and is an emigrant from the **Karaṅjakhēṭa** group (*of villages*),<sup>1</sup> for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārttikī** (*i.e.* the full-moon *tithi* of **Kārttika**),— (*the grant*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (*village*) is the river **Kanhavannā**; to the south, (*the village of*) **[Pēndu]rēm**; to the west, the village named **Āḥhēm**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēm**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (*obstruction*), will incur all the five great sins; for it is said:—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (*but*) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “**Rāma**bhadrā again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.”

(L. 68.) Engraved by **Yō[syagma]**.

#### No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

By V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2½" in breadth by 4½" in height and which is in the possession of the **Syrian Christians** at **Kōttayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a **conch** is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.<sup>2</sup> Mr. Kookel Keloo Nair also attempted a version of the grant.<sup>3</sup> In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

<sup>1</sup> [Or perhaps— ‘a descendant of the (spiritual) lineage of (the *maṭha* at) Karaṅjakhēṭa.’— E. H.]

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. XIII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

<sup>3</sup> *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, viz. Malayālam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeḷuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman<sup>1</sup> and the small stone inscription which I have published from a photograph along with those plates.<sup>2</sup> To the second class belong the Tirunelli plates of Bhāskara Ravivarman<sup>3</sup> and the Cochin plates of the same king.<sup>4</sup> The Kōttayam plates of Sthānu Ravi<sup>5</sup> contain both of these two varieties of the Vaṭṭeḷuttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, i.e. that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *ā*, *ī*, *u*, *ṛ*, *ṣ* and *ṭ*. If we could ascertain why the last two sides of the Kōttayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ś* of *Śrīnāḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is Malayālam. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeḷuttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet. The following is a list of all the words written in this character:—

Lines 1 and 2. From *Harī* of line 1 to *yī* of *āḍiy-āyī* in line 2.

L. 3. *śrī-Vīra-Rāghava-śakravattī*.

L. 3 f. *tiruv-irācchayam chellā*<sup>2</sup>.

L. 5. *hāni* of *Rōhāni*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.

L. 9. *pañcha-vḍḍyanum saṁkhum pagal-viḷakkum*, and *aiṁḍōḷamum*.

L. 11. *aiṁ-kammāḷareyūm aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *koṇḍ-aḷannu*.

L. 14. *śakkarayō*<sup>2</sup>, *kāsturiyō*<sup>2</sup>, *viḷakkonṇayōḍu*, and *iḍayil*.

L. 16. *viśēśhāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēr-āga* and *ga=kkuḍuttō*<sup>2</sup>.

L. 20 f. *chandr-āḍikshyaku*<sup>2</sup>, and *nāḷekku kuḍuttōm*.

L. 22. *Nambi Chaḍeya*, *kāiy=eō*, and *ṭtu*.

<sup>1</sup> *Ind. Ant.* Vol. XXII, p. 70.

<sup>2</sup> *ibid.* p. 67.

<sup>3</sup> *ibid.* Vol. XX, p. 290.

<sup>4</sup> Above, Vol. III, Plate opposite p. 72.

<sup>5</sup> A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII, Part I, pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḍai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō-Tlānu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (i.e. Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *tadbhava* of the Sanskrit *Gupta*, was the word that followed *Iravi*.

The Malayālam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayālam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, viz. in *aintōla* (for *andōla*) (l. 9) and in *aim-kumḍālar* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayālam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *rā* in *pār-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayālam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayālam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayālam forms, of which the following deserve to be noticed: *irunnaruḷa* (l. 5) (for *irunlaruḷa*), *alaṇṇu* (l. 12) (for *alanlu*); *pivēḍai* (l. 9) (for *pivēḍai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *śakkara*, *eṇṇa*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśēṣhāl* (l. 16) (for *viśēṣhāt*). *Kōyil-agan* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājārāja I.<sup>1</sup> the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilayam* means 'a royal palace' as in modern Malayālam. Of the words mentioned above, *pāḍḍai*, *kuḍai* and *para* occur also in the Cochin plates.<sup>2</sup> The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayālam, suggests that the Kōṭṭayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *irukkumadu* and *perumadu*<sup>3</sup> occur in the latter. This again points to the same conclusion. The transitional form *eṇṇira* (l. 13), which resembles the *ṣeṇṇira* of the Cochin plates,<sup>4</sup> also deserves to be noted.

The inscription belongs to the reign of **Virā-Rāghava-Chakravartin**, who claims to be a lineal descendant of **Virā-Kēraḷa-Chakravartin**. It is dated on the day of the *nakṣatra* **Rōhiṇi**, a **Saturday**, which corresponded to the **twenty-second** day of the solar month **Mina** of the year during which **Jupiter** was in **Makara**. On this day the king, while residing in the great palace,—probably at **Koṇṇūgūlūr**, which is mentioned further on (l. 15).—conferred the title of **Maṇigrāmam** and certain honours and rights connected therewith on **Iravikkorṇaḥ** of **Magōḍaiyarpattinam**, who was also called **Śēramān-lōka-pporuṇ-jetti**.<sup>5</sup> The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand **Koṇṇūgūlūr**—and defines the limits within which his authority was to extend over **Koṇṇūgūlūr**. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title **Śēramān-lōka-pporuṇ-dattāṇ**, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.<sup>7</sup> Dr. Burnell,<sup>8</sup> speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 2, text line 6 of the first section.

<sup>2</sup> Above, Vol. III. p. 68, text lines 9 and 10.

<sup>3</sup> *ibid.* p. 68, text line 14.

<sup>4</sup> *ibid.* p. 67.

<sup>5</sup> The name *Iravikortan* is evidently a vulgar form of the Tamil *Iravikkorṇa*, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korṇa* would have to be doubled in this compound.

<sup>6</sup> Dr. Gundert has explained this name as 'the great merchant of the Chēramān world.' The meaning of this curious title is probably 'the great merchant (*ṣeṭṭi*) of the world (which belongs to) the Chēra king.'

<sup>7</sup> From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Madras Journal*, Vol. XXI. p. 39.

<sup>8</sup> *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Kṛṣṇa Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultzsch has stated,<sup>1</sup> this categorical assertion rests on the assumption that both the Kōttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.<sup>2</sup> In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōttayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeḷuttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeḷuttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayāḷam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ṭa*, *ṭa*, and *ya* differ but slightly from their modern Malayāḷam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayāḷam. I have compared the Malayāḷam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription<sup>3</sup> dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayāḷam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,<sup>4</sup> resembles the corresponding symbol in the Tirunelli plates.<sup>5</sup> The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 264, 265 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Samvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,<sup>6</sup> and with Jayasimha, the father of Ravivarman *alias* Kulaśekhara of the Arulāla-Perumāl and Raṅganātha temple inscriptions.<sup>7</sup> As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of Maṇigrāmam on the merchant Iravikkorṇaṇ. Similarly Añjuvaṇṇam was bestowed by the Cochin plates on the Jew Joseph Rabbān.<sup>8</sup> The old Malayāḷam work *Payyanār Paṭṭōla*,<sup>9</sup> which Dr. Gundert considered 'the oldest specimen of Malayāḷam composition,' refers to Añjuvaṇṇam and Maṇigrāmam. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōttayam plates of Sthāṇu Ravi both Añjuvaṇṇam and Maṇigrāmam are frequently mentioned.<sup>10</sup> Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

<sup>1</sup> *Ibid.* Vol. XX. p. 289.

<sup>2</sup> *Ibid.* Vol. XXII. p. 139.

<sup>3</sup> No. 275 of 1895 in Dr. Hultzsch's *Annual Report* for 1894-95.

<sup>4</sup> The *ai* of *Aiyapōḷil* in l. 4.

<sup>5</sup> *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

<sup>6</sup> Above, p. 146, note 2.

<sup>7</sup> Above, pp. 145 and 148.

<sup>8</sup> Above, Vol. III. p. 67.

<sup>9</sup> Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17, is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cctxvii.

<sup>10</sup> See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.



day by day"<sup>1</sup> and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvañnam and Mañigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Puṭṭōla* it appears that Añjuvañnam and Mañigrāmam were semi-independent trading corporations like the Valaṇṇiyar who will be noticed below.<sup>2</sup> The epithet *ṣeṭṭi* (merchant) given to Ravikkorṇa, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvañnam and Mañigrāmam were, as was believed by Dr. Gundert and others,<sup>3</sup> Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell<sup>4</sup> that the plate of Vira-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvañnam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvañnam and Mañigrāmam very often. The Cochin plates did not create Añjuvañnam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkorṇa. Therefore Añjuvañnam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorṇa was a Christian by religion. But his name and title give no clue in this direction,<sup>5</sup> and there is nothing Christian in the document except its possession by the present owners.

Ravikkorṇa was to have authority over Koḍuṅḡlūr, which is the present Koḍuññālūr (Cranganore in the Cochin State). He was a native of Magōdaiyarpaṭṭiṇam. In Dr. Gundert's translation this place is spelt Mahōdēvarpaṭṭiṇam.<sup>6</sup> This has been further changed into Mahādēvarpaṭṭiṇam.<sup>7</sup> The Śaiva saint Sundarāmūrti Nāyaṇār mentions in his *Dēvāraṁ* a place called Magōdai which was situated on the sea coast and not far from Tiruvañjaikkalām near Cranganore.<sup>8</sup> In an inscription of the Chōla king Rājādhirājadeva, Rājendra-Chōla, one of his predecessors, is said to have captured "Magōdai in the west."<sup>9</sup> In Śēkkiḷār's *Periyapurāṇam* Magōdai is identified with Koḍuṅḡlūr, the modern Koḍuññālūr, and said to belong to king Kōdai.<sup>10</sup> Magōdai was thus another name of Cranganore. It is very unlikely that the Magōdaiyarpaṭṭiṇam of the subjoined grant is identical with Koḍuṅḡlūr, because the

<sup>1</sup> *Anṟ-anṟu paḍum=ulḡu Añjuvañnamum Mañikkirāmamum ilaṭṭichichchu raippaḍḡvum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulḡu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulḡu* see above, Vol. III. p. 69, note 4.

<sup>2</sup> See p. 206, note 2.

<sup>3</sup> See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

<sup>4</sup> *Ind. Ant.* Vol. III. p. 333 f.

<sup>5</sup> On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorṇa "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

<sup>6</sup> *Madras Journal*, Vol. XIII. Part I. p. 118.

<sup>7</sup> Mr. Logan's *Malabar*, Vol. I. p. 205.

<sup>8</sup> *Kadalangaṟai-mēn=Magōdaiy=aniy-ḥ-r-polil=Añjuikkaḷatt=appaṇē* in the hymn on Tiruvañjaikkalām.

<sup>9</sup> Dr. Hultzsch's *Annual Report* for 1894-95, p. 8.

<sup>10</sup> *Kōdaiy=araṭar Magōdai*; *Periyapurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koṇṇūgūlūr in one part of the inscription and Magōdaiyarpatṭiṇam in another. Perhaps Magōdaiyarpatṭiṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magōdaiyarpatṭiṇam means 'the town of the great Chēra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahōdēvarpatṭiṇam or Mahādēvarpatṭiṇam.

At the end of the inscription the villagers of Sôgiram and Paṇriyūr are mentioned as witnesses to the grant. Sôgiram is identical with the modern Śukapuram in the Ponāni tāluka of the Malabar district,<sup>1</sup> which in its inscriptions is called Sôgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇriyūr is identical with Panniyūr, another village in the Ponāni tāluka.<sup>2</sup> Śukapuram and Panniyūr are said to have been the original Nambūdiri settlements in Malabar.<sup>3</sup> Of the districts mentioned at the end of the grant, Vēṇāḍu is, as is well known, identical with Travancore. Ērāṇāḍu and Valluvanāḍu are the old names of the two tālukas Ērāṇāḍu and Valluvanāḍu of the Malabar district. Vēṇāḍu, Ērāṇāḍu (an earlier form of Ērāṇāḍu) and Valluvanāḍu are also mentioned in the Cochin grant.<sup>4</sup> Dr. Gundert has identified Ōḍunāḍu with Ōṇāḍu whose capital was Kāyaṅḡulam.<sup>5</sup>

### TEXT.<sup>6</sup>

#### First Side.

- 1 Itāri śrī Mahāganapatē<sup>7</sup> [na]ma[h\*] [l\*] Śrī-pūpāla-narapati<sup>8</sup> [śrī]-Vira-Kēra-
- 2 la-śakravartti<sup>9</sup> ādiy=āyi mura-muraiyē pala-nūṇāyiratt-ā[n]ḍu
- 3 ſēṅgōl naḍattāyiniṅra śrī-Vira-Rāghava-śakrava[r\*]ttikku<sup>9</sup> tiruv-irā-
- 4 chyan<sup>10</sup> chellāyiniṅra Makarattu<sup>1</sup> Viyālam <sup>11</sup>Miṇa-nāyaru irubattoṇru
- 5 ſēṇṇa Śa[n]ḷi Rōhani-nāl perun-gōyilagatt=irunnaruḷa Magōdaiyarpatṭiṇa-
- 6 ttu Iravikorttanṇ=āya Śēramāṇ-lōka-pporuṇ-jēttikku Maṇikkirāma-
- 7 patṭa[n]=gnḍuttōm [l\*] vilāv-āḍeyum pavāṇa-ttāṅum pēru pērum kaḍut[t]u<sup>12</sup>
- 8 vu[l]lūṇiyamu[m\*] valāṇḷiyattil [ta]ṇi-cheheṭṭum muṇ-chechollum muṇ-ṇa-
- 9 ḍeyum paṇcha-vādyamum śaṁkhum paḷal-vilakkum pāvāḍayum aintōlamum<sup>13</sup>
- korṇa-
- 10 kkuḍayum vaduga-ppaṇeyum idupadi-tōraṇamum nālu śē[r]ikkum taṇi-

#### Second Side.

- 11 cheheṭṭum kuḍuttōm [l\*] vāṇiyarum aiṁ-kammālayeyum aḍima kuḍuttōm [l\*]
- 12 nagarattukku karttāv=āya Iraviko[r]ttanukku paṇa koṇḍ=alannu nira koṇ-
- 13 ḍu [t]ūkki nūl koṇḍu vāgi eppinṇadilum eḍukkinṇadilum u[pa]-
- 14 ṇōḍu<sup>14</sup> śakkarayōḍu kasturiyōḍu<sup>15</sup> vilakkeṇṇayōḍu idayil uḷḷada eppēr-
- 15 [p]paṭṭaḍiṇum taragum aḍiṇ=aḍutta ſuṅgamum kūḍa Koṇṇūgūlūr alivi-
- 16 yōḍu gōpurattōḍu viśēśhāl nālu taliyum talikk=aḍutta kirāmattōḍ-ida-
- 17 yil niri<sup>16</sup> mudal-āyi ſēpp=ēḍu eḷudi kuḍuttōm [l\*] Śēramāṇ-lōka-pporuṇ-jo-
- 18 tṭiy-āṇa Iravikorttanukku iṇaṇ makkal makkal<sup>17</sup> vāli-vāliyē pēṇ-āṇa=kkuḍu-
- 19 ttōm<sup>17</sup> [l\*] id=ariyum Paṇriyūr=kkirāmamum[m\*] Sôgira=kkirāmamum ariya=
- kkuḍuttō[m] [l\*] Vē-

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

<sup>2</sup> *Ibid.* p. 251. The name of the village is here by mistake spelt 'Punnayūr.'

<sup>3</sup> Mr. Logan's *Malabar*, Vol. I. p. 120.

<sup>4</sup> *Madras Journal*, Vol. XIII. Part I. p. 124.

<sup>5</sup> From ink-impressions prepared by myself in 1895.

<sup>6</sup> Read *ganapatayā*.

<sup>7</sup> Read *irāḍyam*.

<sup>8</sup> Read *amūlōlamum*.

<sup>9</sup> Read *nīr*.

<sup>9</sup> Read *bhūpāla*.

<sup>11</sup> Read *Mīna*.

<sup>12</sup> Read *uppiṇōdu*.

<sup>13</sup> The *ē* of *ttō* is engraved at the end of the previous line.

<sup>6</sup> *Above*, Vol. III. p. 68.

<sup>9</sup> Read *chakra*.

<sup>12</sup> Read *kaḍattu*?

<sup>15</sup> Read *kasturiyōḍu*.

- 20 nāḍum Ōḍunāḍum-aṛiya=kkuḍ[u]ttōm [I\*] Êrānāḍum Valluvanāḍum-aṛiya=  
 kku[ḍu]ttōm [I\*] [Chandr].  
 21 ā[ḍ]ikshyaka=ulla nālekku kṇuttōm [I\*] ivargal-aṛiya ṣepp-ḍḍ-eḷudiya .  
 Śēramāṇ-lōka-pp[e]run-ḍ[ḍ]aṭ-  
 22 ṭaṇ Nambi Chaḍeyan [k]aiy-eḷutta [I\*]

## TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rôhiṇi, a Saturday after the expiration of the **twenty-first** (*day*) of the solar month **Mina** (*of the year during which*) Jupiter (*was*) in **Makara**, while the glorious **Vira-Rāghava-Chakravartin**,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious **Vira-Kēraḷa-Chakravartin**,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of **Maṇigrāmam** on **Iravikorttaṇ** *alias* **Śēramāṇ-lōka-pperuṇ-jēṭṭi** of **Magōdaiyarpattinam**.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),<sup>2</sup> monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,<sup>3</sup> a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*śēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water,<sup>4</sup>— having (*caused it to be*) written on a copper-plate,— to **Iravikorttaṇ**, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

<sup>1</sup> Read *ādityargal*. The secondary form of *ā* of *ādikshya*, which ought to have been engraved after *ndra* at the end of the previous line, is inscribed at the beginning of this line.

<sup>2</sup> The exact meaning of the word *vaḷaṇṇiyam* (or *vaḷeṇṇiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayāḍam Dictionary*, *vaḷiṇṇiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *vaḷaṇṇiyam* by 'curved sword (or dagger).' The word *vaḷaṇṇiyar* occurs also in No. 9 of Mr. P. Sundaram Pillai's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *vaḷaṇṇeyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Tāluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *vaḷaṇṇiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vra-balaṇṇi* rights.' In the second (No. 55) they are called 'balaṇṇijigus,' and are said to follow the *balaṇṇi dharma*. The title *maṇigāra* is prefixed to the names of four of the merchants (*śēṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṇigāra* is probably connected with the *Maṇigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *vra-balaṇṇi dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *balaṇṇija* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *vaḷaṇṇiyam*, *vaḷaṇṇiyar*, *balaṇṇi*, *balaṇṇi*, *balaṇṇijiga* and *balija* are cognate and derived from the Sanskrit *vaṇij*. Accordingly *vaḷaṇṇiyam* probably means here 'trade.' *Kaḍuttu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu vaḷaṇṇiyam* would mean 'export trade.'

<sup>3</sup> The expression *pañcha-vādyā* confirms the correctness of the explanation of the frequent title *pañcha-mahāśabda* by 'the sounds of five musical instruments ;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

<sup>4</sup> Dr. Gundert has translated the phrase *śrī muḍal-dyi* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *udaka-pūreṇam*, which occurs in many grants and means 'with a libation of water.'

First Side.

1  
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be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koṇḍūgūlūr and the gate (*gōpura*),—chiefly between the four temples (*taḷi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṇ-lōka-pperuṇ-jētti *alias* Iravikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṇṇiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṇāḍu and Ōḍunāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ērānāḍu and Valluvanāḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṇ-lōka-pperuṇ-daṭṭāṇ Nambi Śaḍeyāṇ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

### No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By REV. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well known as Dādā Harir's Well.<sup>1</sup> It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Saṃvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).<sup>2</sup> It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—"On the 8th Jumāda I. of the 26th year, 896 [19th March 1490]." As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Saṃvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. "The date is incorrect. In Vikrama-Saṃvat 1556 expired = Śāka-Saṃvat 1421 expired,<sup>3</sup> the 13th *tithi* of the bright half of Pausa ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sulṭān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

<sup>1</sup> For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

<sup>2</sup> For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

<sup>3</sup> "Pravartamāṇa" is also used with expired years."



863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Harir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes<sup>1</sup> calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Harir, the royal [slave], the nurse."<sup>2</sup> Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Harir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Harir caused a well to be built in the Gūrjara country, in the village of Harirpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the Maḥmūdī, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend السلطان الاعظم ناصر الدنيا والدين ابو الفتح and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words محمد شاه السطان, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdī* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmūdīs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.<sup>3</sup> Early writers on India gave widely different values of the *Maḥmūdī*, their estimates ranging from '4 to '24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

#### TEXT.<sup>4</sup>

- 1 नमः सृष्टिकर्त्रे । नमोऽपां पतये तुभ्यं सर्वजीवनरू- (।)
- 2 पित्रे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥\*] १ [॥\*
- 3 जयति<sup>6</sup> जगत्त्रयजननी कुण्डिलिनी<sup>7</sup> नामतः परा श-

<sup>1</sup> *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

<sup>2</sup> *Ind. Ant.* Vol. IV. p. 367.

<sup>3</sup> [I possess an undated specimen weighing 90 grains. — E. H.]

<sup>4</sup> From an inked stampage, and from the original.

<sup>5</sup> Metre: Anushtubh.

<sup>6</sup> Metre: Anjā.

<sup>7</sup> Read कुण्डिलिनी.

- 4 त्तिः । सुरनरवदितचरणा वापीरूपात्मना सततं । २ [॥\*]  
 5 नमामि<sup>1</sup> विश्वकर्माणं सकलाभीष्टदायकं । कृपाती  
 6 यस्य सर्वे स्युः कर्तुं<sup>2</sup> कर्म कर्तुं क्षमा नराः ॥ ३ [॥\*] स्वस्ति श्री  
 [॥\*]  
 7 गूर्णरधरिचां श्रीमदहिम्नदावादनगरे पातुसा-  
 8 ह्मश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-  
 9 र्वाधिकारिणी बाईश्रीहरीरनाम्नी श्रीनगरादीशान-  
 10 दिगाश्रितहरीरपुरमध्ये चतुर्दिगायातानेकतृषा- (1)  
 11 कुलमतुष्यपशुपच्छिद्वादिचतुर(1)श्रीतिलचञ्जो-  
 12 वीपभोगाय परमेश्वरप्रोत्यर्थं संवत् १५५६ वर्षे .शा-  
 13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापीं कार-  
 14 यामास ॥ यस्यामगाधामृतपानीयराशिमक्लो-  
 15 क्यं<sup>3</sup> क्षीरोदधिनिर्वासमकरोदिव । सा खेदजाड-  
 16 जोद्विज्जजरायुजपोषणार्थं<sup>4</sup> माचंद्रार्कं स्थिरा भू-  
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं [॥\*]  
 18 'महमूदमहोपालमंत्रिमुख्या प्रतापिनी । धर्मार्थिनी हरीरा-  
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥\*] चतुष्यर्थे चरच्चारुचतुर्दिग-  
 20 नसंकुले [॥\*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥\*]  
 21 दुर्गाणि पुण्यानारामान् शतशश्च जलाशयान् । पदे  
 22 पदे[॥\*]सत्राणि धनिनः संति शोभनाः । ३ [॥\*] महाधनव्य-  
 23 यं कृत्व[॥\*] विश्वोपकृतिहेतवे । बाईश्रीहरीरनाम्नी वा-  
 24 'पीमियमचीकरत् ॥ ४ [॥\*] वापीनिर्माणेऽधिकारी<sup>5</sup> परमेश्वराज्ञा-  
 25 पालक मलिक श्रीबिहामद । तथा गजधर वैश्य सूत्रं<sup>6</sup> वीरा त-  
 26 'धाज्ञाकर सू० देवा श्रीगिरणा<sup>7</sup> महं सायाश्ना तथा महं वीरा [॥\*]

## TRANSLATION.

(Line 1.) Obeisance to the Creator !.

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water<sup>10</sup> !  
Obeisance to thee, O Varuṇa ! Obeisance to (thee), the witness of charitable deeds<sup>11</sup> !<sup>1</sup> Metre : Anuṣṭubh.<sup>2</sup> Cancel this word.<sup>3</sup> Read 'कार्यमा'.<sup>4</sup> Metre of verses 1-4 : Anuṣṭubh.<sup>5</sup> Read वापीमिसाम<sup>9</sup>.<sup>6</sup> Read 'पोमिसाम'.<sup>7</sup> Read निर्माणे.<sup>8</sup> The letter च is engraved over another, erased letter.<sup>9</sup> The *gi* of *Girana* was engraved at a lower level than the other letters in the same line, because the letter.<sup>10</sup> As of *Bhāmada* i. the preceding line was in its way.<sup>11</sup> [This meaning of *jitana* fits Varuṇa's nature better than the usual one.— E. H.]<sup>12</sup> [This epithet alludes to the libations of water, which accompany gifts.— E. H.]



(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*<sup>1</sup> by name, whose feet are praised by gods and men, (and) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūjara* country, in the glorious city of *Ahmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harir* by name, caused a well to be built, in order to please God, in *Harirpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Samvat 1556* (and) in the current *Śāka* year 1421, on the 13th (*tithi*) of the bright (*fortnight*) of *Pauṣa*, on Monday.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihāmad*;<sup>2</sup> also the *gajadhara*, the *Vaiśya sūtra* [*dhāra*]<sup>3</sup> *Virā*; also the servant, *sū* [*tradhāra*] *Dēvā*; *Śrī-Giraṇā*; *Mahan* [*t*] *Sāyā*; also *Mahan* [*t*] *Virā*.

No. 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS  
THIRTY-SECOND YEAR [A.D. 1053].

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the *Gōdāvari* district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10½" broad by 5" high. Their edges are raised into high

<sup>1</sup> [According to the dictionaries, *Kuṇḍalin* is a name of *Varaṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varaṇa*.— E. H.]

<sup>2</sup> [This name is derived from the Persian *امیر*.— E. H.]

<sup>3</sup> *Sūtra* in line 25 and *sū* in line 26 are abbreviations of *tradhāra*, 'a carpenter, artisan,' and *gajadhara* is probably a synonym of it, derived from the Persian *چهار* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.<sup>1</sup> The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultsch. The ring is  $\frac{1}{2}$ " thick and  $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is  $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāmkṣa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goat, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmrajya-chihṇāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.<sup>2</sup> The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),<sup>3</sup> and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *akṣaras* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājārāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about  $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.<sup>4</sup> The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājārāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.<sup>5</sup> Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,<sup>6</sup> but line 77 contains an epithet of the donee,

<sup>1</sup> Dr. Hultsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

<sup>2</sup> See line 27 of the text of the present inscription.

<sup>3</sup> I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājārāja I.

<sup>4</sup> For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultsch's Assistant, Mr. H. Krishna Sastri.

<sup>5</sup> A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

<sup>6</sup> The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-hri*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *anu* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *mahā*, in line 48, and *bhujā* for *bhujā*, in line 60, are unusual, but correct.

*ashtādaś-avadhārana-chakravartin*, which I cannot find elsewhere and am unable to explain.<sup>1</sup>—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ribhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasiṅgha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āmsur*, l. 3, and *asva*, l. 10; that *t* is (correctly) doubled in *antarvattin*, l. 22, and *dh* in *°nō=ādhyardha*, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, of the Eastern *Chālukya* family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the *Korumelli* plates of the same king, and in lines 1-46 of the *Chellūr* plates of *Vīra-Chōḍadēva*.<sup>2</sup> And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the *Korumelli* plates, that *Rājarāja-Vishṇuvardhana*, 'the crest-jewel of the *Chālukyas*,' was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavādēvi*, 'the goddess of fortune of the family of the Sun' (meaning the *Chōḍa* family), and record the date of his coronation, which is given in identical terms in the *Korumelli* plates, and has been shown<sup>3</sup> to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahārājādhirāja Vishṇuvardhana*, the supreme lord of kings, the *Paramabhaktāraka*, the devout worshipper of *Mahēśvara* (*Śiva*), he who is most devoted to religion,<sup>4</sup> the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshtrakūṭas*, dwelling in the *Reṇḍerulunaḍimi-vishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvārika* and *Pradhāna*:—

"Be it known to you! In<sup>5</sup> the *Hārta gōtra* there was a distinguished *Āpastamba Brāhmaṇa*, *Kaṇchena*, a *Sōma-yāga* sacrificer (l. 69). His son was *Kaṇchenārya*, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) *Akalāṅkāśaṅkana*, known by the name of *Śauchāṇjanēya*, 'a Hanumat in purity' (l. 73). To him his wife *Sāmekāmbā* bore a son, *Nārāyaṇa*, who, on account of his skill in composing poetry in the *Samskrita*, *Karṇāṭa*, *Prākṛita*, *Paisāchika* and *Āndhra* languages,<sup>7</sup> is renowned as *Kavirājāsēkhara*, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called *Kavibhava-jrāṅkuṣa*, 'the adamantine elephant-goad of poets' (l. 76). To this *Nanni-Nārāyaṇa*,<sup>8</sup> who is endowed with qualities that are extolled

<sup>1</sup> With *ashtādaś-avadhārana* I would compare the phrases *aṭṭhāraṣṭ vijjattāṇāni*, 'the eighteen branches of knowledge,' and *aṭṭhāraṣṭ sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

<sup>2</sup> I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I. p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX. p. 433 ff.—In line 5 of the present inscription the names of *Puru* and *Janamējaya* have been omitted by an oversight of the writer (just as the name of *Suhōtra* is omitted in line 10 of the *Chellūr* plates), and the reading *tad-anuṣṭ* in line 39 is clearly a mistake for *tat-anuṣṭ*. In line 45 our inscription states that *Rāja-Bhīma*, besides expelling *Yuddhamalla* from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX. pp. 269 and 270).

<sup>3</sup> See *Ind. Ant.* Vol. XIX. p. 129, and Vol. XXIII. p. 131, No. 110.

<sup>4</sup> Since the word *brahman* also is synonymous with *brāhmaṇa*, the word *paramabrahmayya* also means 'one who is most devoted (or kind) to *Brāhmanas*'; see the *Mahābhāṣya* on *Pāṇini*, v. 1, 7.

<sup>5</sup> i.e. 'the councillor (or councillors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the *Chellūr* plates of *Vīra-Chōḍadēva*, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

<sup>6</sup> Of verses 21-26 I consider it sufficient to give an abstract of the contents.

<sup>7</sup> Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV. p. 202; also *Ep. Carn.* Part I. p. 50, l. 10 from the bottom.

<sup>8</sup> According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'—[Compare the *śirūdas Nanniya-Guṅga* and *Naunizamudra*; above, Vol. III. pp. 183 and 268.—E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashtādat-āvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named **Nandamapūṇḍi** in your *vishaya*, having constituted it an *agrahāra* (l. 79).

"The boundaries of this (*village are*):— In the east the boundary (*is*) in the middle of the **Konḍiyagunṭa** (tank) in a pit on the margins of the fields of this village and of **Billemapeddapūṇḍi**. In the south-east the boundary (*is*) the meeting-point<sup>1</sup> of the margins of the fields of this village and of **Billemapeddapūṇḍi** and of **Nerapula**. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of **Nerapula**. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Nerapula** and of **Mundaramuna**. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of **Mundaramuna** and of **Maḍakuriti**. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of **Maḍakuriti** and of **Billemapeddapūṇḍi**. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of **Billemapeddapūṇḍi**. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of **Billemapeddapūṇḍi**" (l. 88).

'Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [*Here follow two benedictive and imprecatory verses*].

'The *Ajñapti*<sup>2</sup> of this (*grant*) is (the ?) **Katakādhirāja**; the author of the verses is **Nanniyabhaṭṭa**;<sup>3</sup> (*and*) the writer is **Gandāchārya** (l. 92).

'This order was made in the prosperous thirty-second year of (*our*) reign of victory' (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of **Nandamapūṇḍi** belonged, **Rond-ṛṇulu-naḍimi-vishaya**, means, as Dr. Hultzsch informs me, 'the two-rivers-middle-district,' and is thus the Telugu equivalent of **Sindhuyugmāntara-dēśa**, which is mentioned in lines 66-67 of the **Piṭhāpuram** inscription of **Prithvīśvara** (above, p. 36).

As to the date,—since the 32nd year of **Rājarāja's** reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is **Sunday, the 28th November A.D. 1053** (the full-moon day of the month **Mārgaśīrsha** of Śaka-Samvat 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.<sup>4</sup>

#### TEXT.<sup>5</sup>

##### First Plate.

1 ❀ 'Śrī-dhāmanah puruṣhōttamasya mahatō **Nārāyaṇasya** prabhōr= unābhi-  
pazinkaruḥād=ba[bbū]va

<sup>1</sup> See above, p. 96, note 4.

<sup>2</sup> i.e. 'the executor' (*dātaka*). On **Katakādhirāja**, which seems to be the title of an official, see the note on the text.

<sup>3</sup> [This person is perhaps identical with **Nannayabhaṭṭa**, the first Telugu translator of the *Mahābhārata*, whose patron was **Rājarāja** of **Rājamahēndri**; see my *Annual Report for 1895-96*, p. 6 f.—E. H.]

<sup>4</sup> The full-moon *tithi* ended 13h. after mean sunrise, and the eclipse, therefore, was visible in India.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Metre: **Śārdūlavikrīḍita**. The **Korumelli** plates of **Rājarāja I.** (*Ind. Ant.* Vol. XIV, p. 50) commence with the same verses 1 and 2.

- 2 jagatas=srashtā Svaya[m\*]bhūs=tatah | jajñe mānasa-sūnur=Atrir\*iti yas=tasmān=  
munēr=Atritas=Sōmō vaih[śa].
- 3 karas=sudh-āmsu(śu)r=udita Śrikamtha-chūdāmanih | (II) [1\*] 2Tasm[ā\*]d=āsīt=  
Sudhāsūtēr=Bbudhō budha-nutas=tatah | jātah
- 4 Purūravā nāma chakravartī su-vikramah | (II) [2\*] . Tasm[ā\*]d=Āyur=  
Āyushō Nahushah | Nahushād=Yayāti-chakrava-
- 5 rti vaiśa-kartā | 3 Tatah Pr[ā\*]chīśah [1\*] Pr[ā\*]chīśāt=  
Śainyayāti[h 1\*] Sainyayātēr=Hayapatihr-4Haya-
- 6 patēs=Sā[rvva]bhaumah | Sārvvabhaumāj-Jayasēnah | Jayasēnān=Mahābhaumah |  
Mahābhaumā-
- 7 d=Aisānakah [1\*] Aisānakāt=Krōdhānanah [1\*] Krōdhānanād=Dēvakih | Dēvakē  
Richukah | Richukād=Rikshakah [1\*] Ri-
- 8 kshakān=Mativarah | 6 satrāyōga-yāji Sarasvatīnadi-nāthah. | Tatah  
Kārtiyā(tyā)yanah | Kārtiyā(tyā)yanān=Nilah [1\*]
- 9 Nilād=Dushyantah | Tat-sutah | Āryā | 7Gaigā-Yamunā-tirē yad-  
avichehinnam nikhāya yūpān=kramaśah | Kṛi-
- 10 tvā tath=āsva(śva)mōdhān=nāma Mahākarmma-Bharata iti yō=labhatq(ta)  
| (II) [3\*] Tatō Bharatād=Bhūmanyuh | Bhūmanyōs=Suhōtrah [1\*]
- 11 Su[hō]trād=Dhasti | Hastinō Virōchanah | Virōchanād=Ajamīlah | Ajamīlāt-  
Sāmvaranah | Sāmvara[nu\*]sya

*Second Plate; First Side.*

- 12 Tapanā-sutāyās-Tapatyās=cha Sudhanvā | Sudhanvanah Par[i]kshit |  
Parikshitō Bhīmasēnah | Bhīmasēnāt=Pradi-
- 13 panah | Pradīpanās=Chantanuh\* [1\*] Śāntānōr=Vvichitraviryayah [1\*]  
Vichitraviryāt-Pāṇḍurājah || 2Putrās=tasya cha Dha-
- 14 rmmaja-Bhūm-Ā[r]jjana-Nakula-Sahadēvāh [1\*] panchēndriyavat pancha syur=  
vvishaya-grāhmas=tatra || [4\*] Vritam |
- 15 10[Yē]n-ādāhi vijitya Kā(khā)ṇḍava-mathō gāṇḍivīnā Vajrinam yuddhē  
Pāsupat-āstram-Ā[m]dhaka-ripōs=ch-ālābhi Dai-
- 16 [tyā]n=bahū[u]-11Indr-ārddhāsānam=adhyarōhi jayinā yat=Kālikēy-ādikān=hatvā  
svairam akāri
- 17 [vam]śa-vipina-chehē(chchhē)dah Kurū[ā]m vibhōh | (II) [5\*] tatō-  
rjjunād=Abhimanyuh | Abhimanyō[h\*] Parikshit [1\*]
- 18 Parikshitō Janamējayah | Janamējayā[t=] Kshēmukah | Kshēmukān-  
Naravāhanah | Naravā-
- 19 hānā[ś Cha]tānikah12 | Śatānikād=Udayanah || Tatah parān tat-prabhṛtishv=  
avichehi(chchhi)ana-sāntānēshv-Āyōdhyā-sinhā-

1 According to the *Vyāsa-śikshā*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

2 Metre: Ślōka (Anushtubh).

3 Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Rājārāja I., ll. 5 and 6, have: *tatah Purur=iti chakravartī | tatō Janamējayō=śvamēdha-tatayasya karti[ā\*] tatah Prachīśah*.

4 Read *patih* |

5 Read *kēr=Rikshukah | Richukād=*

6 Metre: Āryāgiti; the same verse in the Korumelli plates, ll. 9, 11. Compare also above, p. 231, verse 4.

7 Read *nāch=Santanuh*.

8 Metre: Upagiti; the Korumelli plates, l. 14, have the word *āryā*; "an Āryā verse," before this verse.

9 Metre: Śārdūlavikṛitā, the same verse in the Korumelli plates, ll. 15-17.

11 Read *Abahūn | Indr=*

12 Read *nāch=Śatā*.

- 20 san-âsinêshv-êkâ[dnâ]shashṭi-chakravarttishu gatêshu tad-vamśyô **Vijayādityô**  
 nâma râjâ vijigishayâ **Dakshi-**  
 21 [ṇa]patham ga[tvâ] **Trilôchana-Pallavam**=adhikshîpya daiva-duribhayâ lek-  
 ântarânam-agamat [i\*] Tasmîn-sa[ih\*]kulê pu-  
 22 [rôhi]têna sâ[rddham=a]ntarvattai<sup>1</sup> tasya mahâdêvî **Mudivêmu**-nâm-âgrahâram-  
 upaganya tad-vâstavyêna

*Second Plate ; Second Side.*

- 23 Vishṇubhaṭṭa-sômayâjinâ dubhitti(tri)-nirvviśêshan abhirakshitâ sati **Vishṇu-**  
**vardddhanan**=nâma prasûya<sup>2</sup> tasya cha ku-  
 24 mârakasya **Mânavyasagôtra-Haritiputra**-dvipaksha-gôtra-kram-ôchitâni karm[â\*]ni  
 kâmayitvâ tam avarddhaya<sup>3</sup> [i\*] Sa cha mâ-  
 25 [trâ vidi]ta-vṛittântas=san-nirggatya **Chalukya-girau** Nandân bhagavatîn  
 Gaurîn=ârâdhya Kumâra-Nârâyana-Mâtrigunân=saintta[rppya]<sup>4</sup>  
 26 [śvê]tâtapatr-aikâśânkha-pañchamahâśabd a - p â l i k ê [ t a \* ] n a - p r a t i d h a k k â -  
 varâhalâncha(chha)ña-piñcha-kunta-siñghâ(hâ)sana-  
 27 makaratôraṇa-kanakudaṇḍa-Garûgâ-Yamu[n-â\*]dîni svakula-kram-âgatan  
 [ui\*]kshiptân-iva tat-sâmbrâ-<sup>5</sup>  
 28 jya-chi[hnâ]ni samâdâya **Kaḍamba-Gaṅga**-âdi-bhûmipân-nirjitya **Sêtu-Narmmada**-  
 madhyam sârdha-  
 29 sapta-laksham **Dakshinâpatham** pâlayâm-âsa I(II) Ślokan(kah) I \*Tasy  
 âsîd-**Vijayādityô Vishṇu-**  
 30 **vardddhana**-bhûpatêh [i\*] **Pallav**-ânaya-jâtâyâ mahâdêvyâs-cha nandanah I(II)  
 [ô\*] Tat-sutah **Polakêśi**-vallabhah [i\*] Tat-putrah  
 31 **Kirttivarmmâ** [i\*] Tasya tanayah I Svasti [i\*] Śrîmatâm sakala-bhuvana-  
 samstûyamân-Mânavyasagôtrâṇâ[m] Hâ-  
 32 ritiputrâṇâm Kausîki-varaprasâda-labdha-râjyânâm Mâtriguna-paripâlitânâm  
 Sv[â\*]mi-Mahâsêna-[pâ]-  
 33 dândhyâtânâm bhagavan-Nârâyana-prasâda-samâsâdita-vara-varâhalâncha(chha)ni  
 êkshana-kshana-vaśikrit-ârâ[ti]-

*Third Plate ; First Side.*

- 34 maṇḍalânâm=asvamedh-âvabhṛita(tha)snâna-pavitrikṛita-vapushâm **Chalukyanam**  
 kulam=alanîkarishpôs-**Satyâśra-**  
 35 **ya**-vallabhêndrasya bhrâtâ **Kubja-Vishṇu**vardddhanô=shîlâdâsâ varshânî **Vemgi-**  
**dêsam**=apâlayat<sup>7</sup> I tad-âtma-jô **Jayasiñgha(ha)-**  
 36 vallabhah[h]\* trayastriṃsatâm I tad-anuj-Êndrarâjas=sapta dinâni I tat-suto  
**Vishṇu**vardddhanô naya<sup>8</sup> II(I) tat-su(sû)nur=**Mmañgi-Yu-**  
 37 **varajah** pañchaviṃsatâm I tat-putrô **Jayasiñgha(ha)**-vallabhas-trayolasa I  
 tad-avarajah **Kokki(kki)lish**=shan(ni)=mâsân [i\*] tasya  
 38 jyêshthô bhrâtâ **Vishṇu**vardddhanas=tam=uchchâtya ssa(saptatrimsatam) I tat-  
 putrô **Vijayāditya**-bhaṭṭarakô=sh[â\*]da-

<sup>1</sup> According to Pāṇini, iv. 1, 32, *antarvattai* (not *antarvatt*) is the proper feminine form in the classical language; the *t* is doubted by Pāṇini, viii. 4, 47.

<sup>2</sup> This sign of punctuation should have been omitted.

<sup>3</sup> Read *samita*.

<sup>4</sup> Read *picchha*-, or *piñchha*-,

<sup>5</sup> Read *sârdha*.

<sup>6</sup> Metre: Shloka (Anuṣṭubh); the same verse in the Korumelli plate, ll. 30-31

<sup>7</sup> The *akṣara* *la* was originally omitted, and is engraved below the line.

<sup>8</sup> Read *vallabhas*.

<sup>9</sup> After this the word *vardddhan* has been omitted.

- 39 śa | tad-anujô<sup>1</sup> Vishṇuvarddhanash=shaṭtriṃsataṃ | tat-sūnur-Vvijayāditya-  
Narēndramṭigārājāś=ch=āshī[ā]-  
40 chatvāriṃśataṃ | tat-sutaḥ Kali-Vishṇuvarddhanō=ddhyarddha-varshaṃ |  
tat-sutō Guṇaga-Vijayāditya-  
41 ś=chafuśchatvāriṃśataṃ | tad-bhrātūr=Vvikramāditya-bhūpatēs=tanayaś=Chālukya-  
Bhi(bhi)mas=triṃsataṃ | tat-sutaḥ Kolla-  
42 b[i]lganda-Vijayāditya[h\*] shaṇ-māsān [i\*] tat-sūnur Ammarājas=sapta  
varsh[ā\*]pi | tat-sutaṃ Vijayādityaṃ b[ā]-  
43 lan-uchchātya Tāḍapō māsam=ēkaṃ | taṃ jītvā yudhi Chālukya-Bhima-  
tanayō Vikramāditya ōkāda-  
44 śa māsān | <sup>2</sup>tat-Tāḍaparaṇa-sutō Yuddhamallaḥ ssa(sa)pta varshāpi | Tam<sup>3</sup>  
Yuddhamallam pariḥṛitya<sup>4</sup> dē-

*Third Plate ; Second Side.*

- 45 śāt-pishṭv-śtarēśhām=api śātravānām(nām)<sup>5</sup> [i\*] kshām=Ammarāj-ānuja-  
Rāja-Bhimō bhīmas=samā dvādaśa rakshati sma || [7\*]  
46 <sup>6</sup>Tat-sūnur vvinat-ārātir=Ammarājō nrip-āgrāṇiḥ | pañchaviṃśati-varshāpi  
Vōṃgi-bhuvam=apālayat || 8\*] Dvaimāta<sup>7</sup>  
47 rōmma-urīpat[ōr]=Ddāna-nripō Rāja-Bhima-nripa-tanayaḥ [i\*] vidyā-kalāpa-  
chaturah [8 chaturanta-dharām=aśāt=samās ti-  
48 srah || (||) [9\*] Ana<sup>9</sup> Dānārṇna(rṇṇa)vādd(d)=āśid=daiva-duśchēshṭayā  
tatuh [i\*] saptaviṃśati-varshāpi Vōṃgi-mahir=anāyi(ya)kā || [10\*]  
49 <sup>10</sup>Atr=ā[nta\*]rō Dāna-narēndra-sūnu śrī-Śaktivarmma Surarāṭ-sadharm[ā\*] [i\*]  
yaś-sauryya-śaktyā vinihatya  
50 śātrūn=sa dvādaś-ābdān samarakshad-u[r]vvin || [11\*] <sup>11</sup>Tatas tad-anujō  
virō Vimalāditya-bhūpatih [i\*] ma-  
51 hīmaṇḍala-samrājya-prājya-lakshmiṃ mud-ādadhāt || (||) [12\*] Tējō<sup>12</sup> yadiyam=  
akhila-kshitipāla-mauli-mālās=abhā-  
52 d=anala-ratna-ruchi-chehhalēna [i\*] pāti sma sapta sa samās sakalan=  
dharitriṃ bhīma-pratāpa-mahitō birud[ā\*]mka-bhūmah || (||) [13\*]  
53 <sup>13</sup>Tasm[ā\*]d=Vimalādityād=Ravikula-lakshmyās cha Kumdava-mahadēyyāḥ<sup>14</sup> [i\*]  
nija-guṇa-vaśikṛit-ākṣhila-rājanyō Rājarāja-vibhur=a-

<sup>1</sup> Read *tat-tanujō*.

<sup>2</sup> Read *tatas=Ti°*.

<sup>3</sup> Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushtubh verse ; but the second half of it is corrupt.

<sup>4</sup> This word is used here in an unusual sense.

<sup>5</sup> According to Pāṇini, ii. 3, 56, the verb *pish*, in the sense of *himsā*, governs the Genitive case.

<sup>6</sup> Metre: Ślōka (Anushtubh). The Korumelli plates have no verse corresponding to this.

<sup>7</sup> Metre: Giti. The Korumelli plates, ll. 47-48, instead of this, have an Anushtubh verse.

<sup>8</sup> Read *tarāś=chatu°*.

<sup>9</sup> Metre: Ślōka (Anushtubh) ; one would have expected *anu Dānārṇavam*-. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tatuh param patiṃ labdhum=anurūpam=anāyi(ya)kā* | *saptaviṃśati-varshāpi chachār-śca tapah kshamā* ||

<sup>10</sup> Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anushtubh verses here, but their wording does not resemble the wording of this verse.

<sup>11</sup> Metre: Ślōka (Anushtubh). Compare the Anushtubh verse in the Korumelli plates, ll. 52-53.

<sup>12</sup> Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dāvānala* and *daurvānala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

<sup>13</sup> Metre: Giti. Compare the verse in ll. 63-65 of the Korumelli plates.

<sup>14</sup> Read *Kumdavi-dēyyāḥ*.

- 54 jani || [14\*] 'Yas-Sôma-varṣa-tilakaḥ Śaka-vatsarēshu véd-āmburāsi-nidhi-  
varttiṣhu Simha-gē-rkkē | krishṇa-dvitiya-divas-Ôtta-  
55 rabhadrikāyām varō Gurôr-vvaṇiḥi lagna-vare-bhishikṭaḥ I(II) [15\*] Imdrô<sup>2</sup>  
yathâ divam=ud[â]ra-yuṣas tâtth-ôrvvii<sup>3</sup> śamryyēna

*Fourth Plate; First Side.*

- 56 śa[śva]d-akbilām-abhirakshitum yah | śrī-Vishṇuvarddhana-nripō makutaṁ  
parārdhyam mû[r\*]dhu-ādadhân=maṇi-mayūkha-vi-  
57 bhāsit-āsam || [16\*] Samrakshati<sup>4</sup> kshiti-talaṁ kshapit-ārivargg[ê] mā[r]ggēna  
yōna<sup>5</sup> naya-śālīni Mānavēna [1\*] prītāḥ  
58 prajā [ni]ja-pavi[tra]-charitra-tōyāḥ prakshālayanti kali-kāla-kalamka-paṇkaḥ(kam) ||  
[17\*] <sup>6</sup>Sannaggēna<sup>7</sup> kulam kul-ā[ā]gama-  
59 [pa]rijñānēna [kurva]n-dhiyam dīn-ānātha-jan-ā[r]tthit-ā[r]ttha-nivaha-tyāgēna  
lakshmiṁ stī(sthi)rām [1\*] saṁpūran(ṇṇ)-āmala-chandrikā-  
60 [viśa]day[ā] kīrtiḥ jagad-gītayā yō dik-chakram alaṁkarōti sutarām Chālukya-  
chūḍāmaṇiḥ || [18\*] Yasya<sup>8</sup> sph[ā]ra-bhuj[ā]-  
61 kripāna-dalit-ārātibha-kurābhasthala-prōmukt-āmala- v p i t t a - m a u k t i k a - c h a y a s  
saṁgrāma-raṁg-āntarō [1\*] dhātā vi[ra]-  
62 rasa-kriy-ābhinyāna-prastāvanā-lakshitām vīraśrī-ra[hi]t-ānjali-pravisanṭ-puṣp-  
ōpahāra-śrī-  
63 yah(yam) || [19\*] <sup>9</sup>Pitrōr=vvaṁśa-gurū babhūvatur=alaṁ yasya spu(sphu)rat-  
tējas[au] Sūryā-Chandramasa nīrasta-tamas[an]  
64 [dō]van jagach-chakshuḥ | dānsh[rā]-kōpi-samuddhrit-ākṣhila-mahā-chakram  
mahat kriḍayā Vishṇōr=ādīvarāha-rūpaṁ=a-  
65 bhavad yach-chhāsa(sa)nō lāchhanam || [20\*] Sa sarvvalōkāśraya śrī-  
Vishṇuvarddhana-mahārājādhirājō rāja-paramōśvaraḥ para-  
66 mahat[ā]rakah ||<sup>10</sup> paramamāhēśvaraḥ paramabrahmanyah śrī-Rājarājādēvō  
Rōṇḍēgulunaḍimi-vishaya-nivā-  
67 sinō rāshṭrakūṭa-pramukhān kuṭumbinah sam[ā\*]hu(hū)ya māntri-purōhita-  
sēnāpati-hai(yu)varāja-danv[ā\*]rika-  
68 pradhāna-samaksham-itham=Ājūāpayati yathâ || <sup>11</sup>Hārīta-gōtrē Hari-mūrtir=  
Āpastambha(ba)-dvija-śrēṣṭha-vibhu-

*Fourth Plate; Second Side.*

- 69 r=vvinītaḥ | sadā purōḍāsa-pavitra-vaktrō vidvān=abhūt=Kamchena-sōmayāji ||  
[21\*] Tasya<sup>12</sup> śrīmā-

<sup>1</sup> Metre of verses 15-17: Vasantatilakā. Verse 15 is identical with the verse in II, 65-67 of the Korumelli plates, except that the latter commences with the words *Yō rakshitum vasumatm*.

<sup>2</sup> Compare the verse in II, 67-68 of the Korumelli plates.

<sup>3</sup> Read *-yakāśa=tathā*.

<sup>4</sup> Compare the verse in II, 68-69 of the Korumelli plates.

<sup>5</sup> Read *gatra* (for *gasmin*), which we actually have in the corresponding verse of the Korumelli plates.

<sup>6</sup> Metre of verses 18-20: Śārdūlavikrīḍita. The fame (*krīti*) of the king is differently described in the verse in II, 69-72 of the Korumelli plates (which reminds one of a verse in the Āṅgāchhī plate of Vīgrahapāla III, *Ind. Ant.* Vol. XXI, p. 100, ll. 17-18).

<sup>7</sup> Read *san-mārggēna* (?).

<sup>8</sup> There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in II, 42-44 of the Chellūr plates of Kulōttuṅga-Chōḍadēva II, *Ind. Ant.* Vol. XIV, p. 57.

<sup>9</sup> The same verse we have in II, 72-75 of the Korumelli plates.

<sup>10</sup> This sign of punctuation should have been omitted.

<sup>11</sup> Metre: Upajāti.

<sup>12</sup> Metre: Mandākrāntā.





- 70 n himakara-kara-prasphurat-kirtti-râsâr-âsât-sûnaḥ sakala-vidushâm-amñchitaḥ  
Karñchenâ-
- 71 [r]yyah | yam manyantê Yamam=ari-gaṇâḥ kâma-dhênnuṁ kav-iñdrâḥ  
krîd-âramam parama-suhridô [ji]-
- 72 vitam baridhu-varggâḥ I(II) [22\*] <sup>1</sup>Tasy=âtma-jô mahâtma samajani  
Sô(san)ehâinjanêya iti viditaḥ [1\*] prajñâ-jita-Vâchaspâ-
- 73 tir=Akalamkâsamkan-âmâtyaḥ || [23\*] Tasya cha sudharmma-patnyâ guṇa-  
sâlinyâs-cha, Sâmekâmbâyâḥ [1\*] abha-
- 74 [va]d-ann[sh̥thi]ta-jagad-upakaraṇô Nârâyaṇas=tanayaḥ I(II) [24\*] Yah  
Samskrîta-Karṇnâ(rṇnâ)ta-Prâkrîta-Puśâchi-
- 75 k-Âm̐dhra-bhâshâsu | Kavirâjâśêkharu iti prathitaḥ sukavitva-vibhavêna ||  
[25\*] <sup>2</sup>Kavîr manîshâhava-
- 76 darvvidagdhân=manôharâbhir=nnija-sûktibhir=yyah | kurvvann=agarvvân=paṭubhi[r]=  
bbibhartti(hrtti) Kavibhava-jrâmkusa-nâ-
- 77 ma sârttham || [26\*] Tasmai sakula-jagad-abhinuta-guṇa-sâ[li\*]nê Sarasvatî-  
karṇnâ(rṇnâ)vatañsâ-y-âsh̥tâdas-âvadhâraṇa-chakra-
- 78 varttinê Nannî-Nârâyaṇâya bhavad-vishayê Nandamapûṇḍi-nâma-grâmô=  
grahârikṛitya sômagra-
- 79 haṇa-nimittê dhârâ-pûrvvakam=asmâbhis sarvvakam-<sup>3</sup>parihârêṇa dattam-iti<sup>4</sup>  
viditam astu vah I(II) Asya sîmâ-
- 80 naḥ [II\*] Pûrvvataḥ iyy-ûriyûṁ Billomapeddapûṇḍiyûṁ bola-garusuna  
pallamuna Koṇḍiyagumṭa

*Fifth Plate.*

- 81 naḍuna sîmâ || Âgnêyataḥ iyy-ûriyûṁ Billomapeddapûṇḍiyu Nerapulayum  
bola-garu-
- 82 suna muyyalikuṭra sîmâ || Dakṣinataḥ iyy-ûriyu Nerapulayum bola-  
garusuna tâḍla rê-
- 83 va sîmâ | Nair̥ṭitya(ta)taḥ iyy-ûriyu Nerapulayu Mum̐daramunayum bola-  
garusuna muyyaliku-
- 84 tra sîmâ | Paśchimataḥ iyy-ûriyu Mum̐daramunayu Maḍakuritiyûṁ bola-  
garusuna muyyali-
- 85 kuṭra sîmâ | Vâyavyataḥ iyy-ûriyu Maḍakuritiyûṁ Billomapeddapûṇḍiyum  
bola-garusuna
- 86 muyyalikuṭrana golla-rêva sîmâ | Uttarataḥ iyy-ûriyûṁ  
Billomapeddapu(pû)ṇḍiyum bola-garu-
- 87 suna [yê]ruva gaḍḍaya sîmâ | Aisânya(na)taḥ iyy-ûriyu  
Billomapeddapûṇḍiyum bola-garu-
- 88 sa(su)na margi-tôḍi tâṭiy-odda chiñtaya sîmâ || Asy=ôpari na kênachid=  
bâdhâ karuṇiyâ [1\*] Yah ka-
- 89 rôti sa pañcha-mahâpâtaka-yuktô bhavati [II\*] Tathâ ch=ôktam bhagavatâ  
Vyâsêna | <sup>5</sup>Sva-dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [1\*] shash̥tîm varsha-sahasrâṇi viash̥tâyâ[m] jâyatô  
krimih I(II) [27\*] Bahabhir=vvasudhâ dattâ bahu-
- 91 bhîs-ch=ânupâlîtâ [1\*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=  
[28\*] iti<sup>6</sup> [II\*] Âjñaptir-asya

<sup>1</sup> Metre of verses 23-25: Âryâ.

<sup>2</sup> Metre: Upajâti.

<sup>3</sup> The *akṣara ka* was originally omitted, and has been inserted afterwards.

<sup>4</sup> Read *datta iti*.

<sup>5</sup> Metre of verses 27 and 28: Ślôka (Anushtubh).

<sup>6</sup> After this there is an ornamental symbol which may be meant for the *akṣara iri*.

- 92 Katakādharaṅgūh<sup>1</sup> kāvyānām karttā Nanniyabhaṭṭō lēkhakō Gaṇḍachāryyah ||  
 Dvāttrimśattamē vija-  
 93 yarājya-varsh[ē] vaddha[mā\*]nō kṛitam-idam śāsanah(nam) 1(1) ❀

No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. KIELHÖRN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

A.— Dēōgaḍh pillar inscription of Bhōjadēva of Kanauj ; [Vikrama-]Samvat 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Dēōgaḍh, in Central India ;<sup>2</sup> and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *saṃvat* in line 6,<sup>3</sup> and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dīnēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamākō*, the writer probably meant to write *-paribhujyamānākō* (instead of *-paribhujyamānō*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vrihaspati*, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *-ābda*, l. 10 ; the dental sibilant is used instead of the palatal in *Aśvayuja*, l. 6 ; and *t* is doubled before *r* in *-nakshatrē*, l. 8.

The inscription records that, in the reign of the *Paramabhaddaraka Mahārājadhīrāja Paramāśvara*, the glorious Bhōjadēva, while Luachchhagira was possessed (or governed) by the *Mahāsāmantā* or great feudatory Vishnurama,<sup>4</sup> to whom the five *mahāśabdas* had been granted by Bhōjadēva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchhagira), by Dēva, a disciple of the *Āchārya* Kamaladēva ; and that it was completed in the year 919, on the fourteenth *tithī* of the bright half of the month *Aśvayuja* (or *Āśvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gōshṭhika*<sup>5</sup> Vājuāgagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

<sup>1</sup> Read *dhīrājah* and compare the similar terms *kaṭakarāja*, *kaṭakākhā* and *kaṭakīśa* of cognate inscriptions : *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>2</sup> *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

<sup>3</sup> The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph ; it is essentially the sign for *l* which is used, e.g., in the word *amāchayut* in line 7 of the Kudārkōṭ inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

<sup>4</sup> This name, the reading of which appears to me certain, I have not found elsewhere.

<sup>5</sup> According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gōshṭhikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments ; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,<sup>1</sup> the date corresponds, for the *Chaitrārdī* Vikrama year 919 expired, which was Śaka-Saṃvat 784 expired, to **Thursday, the 10th September A.D. 862**, when the 14th *tithi* of the bright half of Āśvina ended 22 h. 47 m., and the *nakṣatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h. 51m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates<sup>2</sup> which we possess for the reign of Bhōjadēva of Kananj, and the only one that admits of exact verification.

**Luachchhagira**, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēdgaḥ itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kirtivarman,<sup>3</sup> the place (or the fort of it) is called Kirtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

#### TEXT.<sup>4</sup>

- 1 [Ōm<sup>5</sup>?] [||\*] Paramabhaṭṭāra[ka\*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-  
 2 jadēva-mahāpravarddhamāna<sup>6</sup>-kalyāṇavijayarājyō ||<sup>7</sup>  
 3 t a t - p r a d a t t a - p a ṇ c h a m a h ā ś a b d a - m a h ā s ā m a n t a - ś r ī - [ V i ] s h ṇ [ u ] -  
 4 [ra]ma-paribhujyamā[k]<sup>8</sup> Luachchhagirō śrī-Śāntyāyata[na]-  
 5 [saṃ]uidhē śrī-Kamaladēvachārya-śiṣyēpa śrī-Dēvēna kārā-  
 6 [pi]tām idam stambham<sup>9</sup> || Samvat<sup>10</sup> 919 Aśva(śva)yuja-śukla-  
 7 pakṣa-chaturdāśyām Vri(bri)haspati-dinōna<sup>11</sup> Uttarabhadrapa-  
 8 d[ā]-nakṣatṛō<sup>12</sup> idam stambham samāptam=iti || ☉ || Vājuā-  
 9 gagākkēna <sup>13</sup>gōshṭhika-bhūtēna<sup>14</sup> idam stambham ghaṭitam=iti || ☉ ||  
 10 [Śa]kakāl-[ābda]-saptasatāni <sup>16</sup>chaturāśity-adhikāni 784 [||]

#### B.—Rōhtāsgaḥ rock inscription of Pratāpa; Vikrama-Saṃvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōhtāsgaḥ, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

<sup>1</sup> See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

<sup>2</sup> For the two other dates, of [Vikrama-]Saṃvat 932 and [Harsha-]Saṃvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 238.

<sup>4</sup> From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

<sup>5</sup> This apparently was expressed by a symbol, but the greater part of it is broken away.

<sup>6</sup> The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Siyadōnī inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahipāla in the Asmī inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Siyadōnī inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Peheva (Pehoa) inscription of the reign of Bhōjadēva, on the other hand, has *abhipravarddhamāna* (*ibid.* p. 186, l. 1).

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> The letter in brackets appears to me undoubtedly to be k, and I believe that the reading intended is °mānē or more probably °mānakē (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

<sup>9</sup> Read *kāritō-yam stambhaḥ*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> For the use of the Instrumental case (to explain which we might supply *sahitdyām* or *samyutdyām*, agreeing with *chaturdāśyām*) compare *Sōmavārēṇa* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinēn=ōttara*<sup>o</sup>.

<sup>12</sup> Read *'trē-yam stambhaḥ samāptam* etc.

<sup>13</sup> The second *akṣhara* of this word is clearly *shṭhi* in the impression. Here again the published photozincograph differs altogether from the original.

<sup>14</sup> Read *-bhūtēn=dyam stambhō ghaṭita iti*.

<sup>15</sup> Read *chaturāśity*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.<sup>1</sup> I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8" high. The size of the letters is between 1" and 1½". The characters, which seem to be somewhat rudely engraved, are Nāgari. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of Sāhasāṅka (*i.e.* Vikramāditya<sup>2</sup>) bore the number made up of 9, the chief munis (7),<sup>3</sup> and the lords of the days (12), *i.e.* in Vikrama-Saṃvat 1279, in the month of Chaitra which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,— while the illustrious king Pratāpa was whitening (*dhavalayati*<sup>4</sup>) the earth with the great fame of having in mere sport cut up the *Yavanas* (or Muḥammadans),— a certain Mādhava made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The dato regularly corresponds, for the *Kārttikādi* Vikrama year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tīthi* of the bright half of Chaitra ended 0 h. 38 m. after mean sunrise. The 'king' Pratāpa, in whose reign this date falls, is, I have no doubt, a descendant and successor of the Jāpiliya Nāyaka or *Mahānāyaka* Pratāpādhaṇḍa, whose well-known Tārāchaṇḍi rock inscription is dated in Vikrama-Saṃvat 1225;<sup>5</sup> of whom there is another short inscription of the same year,<sup>6</sup> recording the construction of a road by him, at 'Phulwariya';<sup>7</sup> and whose name is given, with a date which I would read *Saṃvat 1214 Jyaishtha-vadi 4 Śa(śa)nan*,<sup>8</sup> in a short inscription on the rock near the Tutrāhi falls.<sup>9</sup> From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the *Khayaravāla*<sup>10</sup> *vaṇṣa*.

#### TEXT.<sup>11</sup>

1. Ōm<sup>12</sup> ōm [[\*] <sup>13</sup>Navabhir-atha munindrair-vāsarāpām-adhiśaiḥ parikalayati  
saṃkhyām vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṅgalē māsi Chaitrē  
pratipadi sita-kāntau vāsarē<sup>14</sup> Bhāskarasya || 1 [[\*]

<sup>1</sup> Dr. Rajendralal's translation of the date is: 'In the Sah's Śāka year of ninety (90), and (9), and the eages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of Chaitra, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

<sup>2</sup> Compare *Sāhasāṅkasya vatsarē* in the date of Vikrama-Saṃvat 1240 from Mahōbā, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

<sup>3</sup> I know of no other date from an inscription, in which *munindra* is employed instead of the simple *muni*.

<sup>4</sup> The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpādhaṇḍa*; see below.

<sup>5</sup> For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

<sup>6</sup> See *ibid.* p. 179, No. 126.

<sup>7</sup> This, or *Phulwari*, is the name of a part of Rōhtāsgaḍh; see M. Martin's (Buchanan Hamilton's) *Eastern India*, Vol. I. p. 450.

<sup>8</sup> This date, for the *Kārttikādi* Vikrama year 1214 expired and the *pūrṇimānta* Jyaishtha, would regularly correspond to Saturday, the 19th April A.D. 1153.— It may be pointed out that in the four dates mentioned in the above, which are all from the Shāhābād district in South Behar,— the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,— the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

<sup>9</sup> These falls are five miles west of the village of Tilothu in the Shāhābād district; see the *Imperial Gazetteer of India*, *s.v.* Tilothu.

<sup>10</sup> This name seems to survive in that of the tribe of *Khawars*, 'who still occupy the table land on which Rantagar (Rōhtāsgaḍh) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun'; see M. Martin's *Eastern India*, Vol. I. p. 405.

<sup>11</sup> From a rubbing supplied by Dr. Burgess.

<sup>12</sup> Expressed by a symbol.

<sup>13</sup> Metre: *hālini*; also of the next verse.

<sup>14</sup> Originally *vāre* was engraved, but *re* is altered to *sa* and another *re* is added above the line.

- 2 **Ja(ya)vana**-dalana-lilā-māṁsalaiḥ svair=yaśōbhīr=ddhavalayati dharitṛīm śrī-**Pratāpa**-kṣhitīndrē | idam=udakam=udārajōṣṇa-bhājā sthirat[v]am<sup>1</sup> namitam=iha gir-  
indrē śrīmatā Mādhavēna || [2 ||\*]  
3 <sup>2</sup>Anāvilam=anālpiyas-tāpa-nirrvāṇa-kārupam | svayaśaḥ-sōdaram vāri kārayām-āsa  
Mādhavah || [3 ||\*] Nijam vacha iva svādu yaśaḥ svam=iva ni[r\*]-  
malam | ētad=atra suvistīrṇam kār-  
4 yām-āsa Mādhavah || [4 ||\*] Akāṁdō kumḍikā kāmḍa-nidhir=nidhir=apām=iva |  
akā[ri] Mādha[vē]n=ēyam<sup>3</sup> prapātē pātaka-druhi || 5 ||[\*]

**C.—Jōdhpur inscription of Rūpādēvi; [Vikrama-]Samvat 1340.**

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of **Jōdhpur** in Mārwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about  $\frac{1}{16}$ ". The characters are Nāgarī. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapu*, used in the sense of the better known word *pañchakula*.<sup>4</sup> In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *āsūd*, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Krishna, records (in verse 6) the construction of a well or tank, at the village of **Būḍhapatra**, by a queen **Rūpādēvi**, of whom our text gives the following account. First, there was a ruler of the earth, named **Samarasimha** (v. 2). He was succeeded by the king **Udayasimha** (v. 3); and his son was the king **Chāva**, the **Chāhumāna**<sup>5</sup> (v. 4). His daughter,<sup>6</sup> again, born to him from **Lakshmidēvi**, was **Rūpādēvi**, who became the wife of a king **Tejasimha** (v. 5), to whom she bore a son, named **Kshetrasiṁha** (v. 7). **Rūpādēvi**, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of **Jyaisṭha**, in the reign of the **Mahārājakula**<sup>7</sup> **Sāmantasimhadēva**, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The dato regularly corresponds, for the *Kārttikāli* Vikrama year 1340 expired and the *pūrṇimānta* Jyaisṭha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14h. 14m. after mean sunrise.

<sup>1</sup> I believe the intended reading to be *gamitam*.

<sup>2</sup> Metre: Ślōka (Anuṣṭubh); also of the following verses.

<sup>3</sup> I would alter this to *-āṇam*, and refer it to *kāmḍa-nidhir*; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

<sup>4</sup> See *Ep. Ind.* Vol. I. p. 166, and the references given there.

<sup>5</sup> Thus the word is spelt here. The five forms of the word, known to me, are *Chāhavāna*, in the Dhōlpur inscription of Chandamahāsena of Vikrama-Samvat 698 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Chāhamāna*, first in the Harsha inscription of Vīrahārāja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Chāhumāna*, first in the Nadōl plates of Ālhapadēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Chāhuyāna*, in the plates of the Chandukya Ajayapāla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauhāna*, in the 'Pālam Bāolī' inscription of the time of Ghiyās-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

<sup>6</sup> The original has *putrikā*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

<sup>7</sup> I take this to be a title. We have *Rājakula*, applied to the Paramāra *Mahāmandatēśvara* Sōmasimha of Chandrāvati in a Mount Abū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēśvara's *Kīrtikāumudī*, Appendix B., II. 2 and 26); *Mahārājakula*, applied to Udayasimha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 175, No. 115; and *Sāmantamahārājakula*, applied to the Guhila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Mount Ābū fragmentary inscription of Vikrama-Saṃvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Chāhumāna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṃvat 1306, of the reign of a prince Udayasimhadēva who might well have been Rūpādēvi's grandfather. But according to the Mount Ābū inscription Udayasimha was succeeded by his son Mānavasimha, not by Chāva;<sup>1</sup> and I know of no Tējasimha (or Tējāsīmha)<sup>2</sup> and of no Sāmantasiimha whom I could place in Vikrama-Saṃvat 1340.

Būdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> || Ōm namō Vighnarājāya [||\*] Prāraṃbhē<sup>5</sup> hasitaṃ bhuja-bhrama-kṛtaṃ=āṇḍōlanair-vismitaṃ mlānaṃ bāhulat-ō.
- 2 papīḍana-bhiyā prōllāsanē bhūbhṛtaḥ | dattāḥ Kṛṣṇa-karābja-sāyini nagē śrēyāṃsi pushpamitu vō
- 3 gōpābhīr bhujuvalli-kamkaṇa-kaṇatkār-ōtna(tta)rās-tālikāḥ || 1 [||\*] Samarasimha<sup>6</sup> ilā-
- 4 dhīpa ādimō guṇa-varō śjani sīmha-parākramaḥ | svakula-kāṇana-kalpanamahira-
- 5 haḥ [7 svabhūja-nirjñita-rājakadamībakaḥ || 2 [||\*] Tat-paṭṭāmbara-chandramānaya-grīhaṃ lakṣmī-nivā-
- 6 sō guru<sup>9</sup> || r=maryādā-sahitaḥ payōnidhir=iva kṣhōṇi-talē nirmalē [||\*] sa-sthairyāḥ surasudmava-
- 7 [n-\*] Manasijō rn(rū)p-ādhyā āśi(sī)d-iva bhūpāl-ōdayasimha śsha ravivād-dhāmnāḥ<sup>10</sup> sudhām-ōdaya[h]<sup>11</sup> || [3 ||\*]
- 8 <sup>12</sup>Tasy āṅgaḥ gaja iv=ōttamadāna-rājī<sup>13</sup> śrī-Chāva-bhūpati-vaśrō jani<sup>14</sup> Chāhumānaḥ ||(1)
- 9 samdhāryatō nṛpa-gaṇaiḥ śirasā yad-ājñā nityaṃ yathā sukusumāni manōharāṇi || [4 ||\*]
- 10 Ru(rū)pādēvi<sup>15</sup> svakula-tilak-ākārīṇi putrik=āsyā Lakshmidēvyā udara-sarasi prō-
- 11 llasad-rājahanī | bhūmī-bhartur=vipula-yaśasas-Tējasimhasya kāmā<sup>16</sup> kīrti(rūṭē)r-gēhaṃ kama-

<sup>1</sup> Chāva, of course, might have been a younger brother of Mānavasimha.

<sup>2</sup> There is a Guhla Tējāsīmha of Mēwād for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladēvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I, pp. 46 and 48.

<sup>3</sup> From impressions supplied by Dr. Führer.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: Śārdūlavikṛīḍita. The legend is that Kṛṣṇa held up the mountain Gōvardhana, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kaṇatkāra* either is a mistake of the engraver for *kaṇatkāra* or is used by the writer instead of it.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> Metre: Śārdūlavikṛīḍita. With *tat-paṭṭāmbara-chandramāḥ* compare, e.g., *tat-paṭṭāmbudhī-chandramāḥ* and *tat-paṭṭāmbara-dīnamāṇiḥ*, *Ep. Ind.* Vol. II. p. 51, ll. 5 and 8.

<sup>9</sup> Read *guru*, without the sign of punctuation.

<sup>10</sup> Read *adhāmnā*; this correction may have been made in the original.

<sup>11</sup> This sign of *visarga* was originally omitted.

<sup>12</sup> Metre: Vasantatilakā.

<sup>13</sup> A sign of punctuation that had originally been engraved here, has been struck out again.

<sup>14</sup> Read *varu* *śjoni*.

<sup>15</sup> Metre: Maudākṛāntā; and of the two next verses.

<sup>16</sup> This sign of punctuation is superfluous.

- 12 la-vadanā dāna-lāvanya-khāni[h\*] || 5 [||\*] Ranyā vāpī madhura-salilā  
kāritā Būdhapatrō<sup>1</sup> grāmai(mē)<sup>2</sup>
- 13 vrikshair=vitata-saphalai[h\*] saṇiyutā chāru-pushpai[h\*] Ru(rū)pādēvyā sukṛita-  
nivalē mānasam dhārayantiyā
- 14 dānam da[t\*]tvā dvija-gaṇa-varō sajjanān rāṇijayantiyā || 6 [||\*] Manyē dēvi  
Himagiri-sutā saṇigutā Śaṇikarēṇa
- 15 lāvanyānām nidhir=iva sadā prōllasad-dharmma-vallī | Tējōrājam<sup>3</sup>  
patiribhu(?)valam prāpa sad-dha-
- 16 rmmatō<sup>4</sup> yā tasyā<sup>5</sup> jātaḥ svakula-tilakaḥ Kshētrasimhaḥ kumāraḥ || 7 [||\*]  
<sup>6</sup>Yāvach=chamdrumas-ādi-
- 17 tyau<sup>7</sup> kurvvātō bhramapaṇi divi [||\*] tāvan=namdatu vāp iyaṇi<sup>8</sup> janānauḍu-  
vidhāyini || 8 [||\*] Śivan=astu [||\*]
- 18 Sāmvat 1340 varshō<sup>9</sup> Jyēshṭha-vadi 7 Sōmē sdy=ēha mahārājakula-śrī-  
Sāmya(ma)ntasimhadēva-rājyē tauni-
- 19 yukta-śrī-Jāsh-ādi-pamehapa-pratipattāy=ēvaṇi kālē varttamānē dēvyā śrī-  
Ru(rū)pādēvyā vāp=iyaṇi pratishṭit[ā]<sup>10</sup> ||

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;  
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

**Dirghāsi** is a small village four miles north of Kalingapatam in the Gañjām district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭta." There are remains of a temple scattered all over the place. Stone images of Durgā, Nandi and the *linga*, some in good preservation and others in broken pieces, are found near the hill. An image of **Durgā** is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in **Sanskrit** verse and the rest in **Telugu** verse.<sup>11</sup>

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Dh* alone presents an older form. The *ā*-mark in *bhā* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *q*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vēṅgi* (l. 12). *Q* after an *anusvāra* is doubled in *Gaṇḍga* (l. 1), but not so in *Vēṅgi* (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kirtti* (l. 5). *N* is used for *ṇ* in *jīrṇa* (l. 12), *Gōkarnna* (l. 4) and *ghūrnṇita* (l. 8 f.). Owing to the incorrect pronunciation of *ri*, *mṛi* and *dri* are written as *mri* and *dri* (ll. 8 and 11). It appears

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> This correction has been made in the original.

<sup>3</sup> Originally °*rājāḥ* and °*valāḥ* was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *vīrdāva*. Read *patim=īha varām* (?).

<sup>4</sup> Originally *rmmatō* was engraved.

<sup>5</sup> Read *tasyā*.

<sup>6</sup> Metre: Ślōka (Anuṣṭubh).

<sup>7</sup> This compound is quite incorrect.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *Jyāishṭha*.

<sup>10</sup> Read *pratishṭitā*, for *pratishṭāpitā* (used in the sense of *kāritā*).

<sup>11</sup> The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anusvāra*<sup>1</sup> sound in Telugu was formerly represented by a full *anusvāra* symbol. The *m* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metre, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.<sup>2</sup>

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājārāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Banapati (l. 19), who was the son of Gōkarṇa (l. 1f.) and belonged to the Âtrēya gōtra and to the Brāhmana caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgū in the town of Dirgharasi (l. 14) or Dirghasi (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvati made a gift of another lamp (l. 21). Though spoken of as a *pratiharin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king<sup>3</sup> (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi<sup>4</sup> (ll. 12, 17), Kimiḍi, Kōsala, Gidrisiṅgi and Oḍḍa (l. 17f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *virulas* Chalamartigaṇḍa<sup>5</sup> (ll. 9, 18), Bhaṇḍanavijaya<sup>6</sup> and Gaṇḍagōpāla<sup>7</sup> (l. 20).

The date of the inscription, Śaka-Saṃvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājārāja. Rājārāja's father Vajrahasta was crowned in A.D. 1035<sup>8</sup> and ruled for 30 years.<sup>9</sup> Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1078. Therefore Rājārāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.<sup>10</sup>

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṃvat 1040,<sup>11</sup>—viz. Rājārāja's victory over the Dramilas (*i.e.* the Chōḍas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḍas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājārāja's commander-in-chief,—Kimiḍi is now a Zamīndāri in the Gaṅjam district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.<sup>12</sup> Gidrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.<sup>13</sup>

#### TEXT.<sup>14</sup>

- 1 आसोद्वग्वान्वयचित्तिपतितिलकी राजराजक्षीशः क्षमापाल-
  - 2 प्रौडमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः । योरातिचत्रचक्रक्रथ-
  - 3 नकरभुजापालिता[शे]षपृष्ठीचक्रयक्रायुधामो दधदुरसि रमां वाचि वाचामधी-
- शः [॥ १\*]

<sup>1</sup> I have not seen the half-*anusvāra* symbol in the inscriptions that I have hitherto examined.

<sup>2</sup> Compare p. 316, note 13.

<sup>3</sup> The Chōḍa king is Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), whose daughter Rājasundarī was married to Rājārāja; *Ind. Ant.* Vol. XX. p. 276.

<sup>4</sup> The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

<sup>5</sup> Compare *Ind. Ant.* Vol. XXI. p. 199.

<sup>6</sup> *I.e.* 'a Krishna among heroes.'

<sup>7</sup> Above, p. 185.

<sup>8</sup> *I.e.* 'an Arjuna in battle.'

<sup>9</sup> See the Table facing p. 186 above.

<sup>10</sup> [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.—E. H.]

<sup>11</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>12</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>13</sup> From an inked estampage, sent by Dr. Hultzsch.

<sup>14</sup> *South-Indian Inscriptions*, Vol. I. p. 97.

<sup>15</sup> Read प्रौड.



- 4 तस्यान्वयागतमहाप्रतिहारिसुख्यस्त्रंभिताखिलविरोधिनराधिपौजाः । गोकर्ण-<sup>1</sup>  
 5 स्तुरवनीसुरवंशभातुरात्रेयगोत्रमहिती महनीयकीर्तिः ॥ [२\*] वनपतिरि-  
 6 ति नाम्ना त[स्य] गांभी[र्य]शौर्याखिलजगदुपकारैश्चग्वभूम<sup>2</sup> प्रचेताः । अधि-  
 कम्-  
 7 भिमतात्तद्धानमालोक्य चिंतामणिरिह न विदद्रे यत्तदश्मत्वहेतोः ॥ [३\*]  
 आजा-  
 8 वसौ चोडनृपस्य सेनामहावनस्याश्वस्त्रिगाकुलस्य<sup>3</sup> [1\*] मत्तेभस[र]द्रुमधू-  
 9 र्न्नितस्य<sup>4</sup> दावानलोभूच्चलमर्त्तिगण्डः ॥ [४\*] तेनाजौ, चोडसेनावनदवदहनेना-  
 शुग-  
 10 <sup>5</sup> प्रासश[स्त्री]निस्त्रिशज्वालके[नोक्त]लगजतुरगानीकिनीनाथभूज[र]ः [1\*] निर्द-  
 ग्धा भग्नमू-  
 11 ला <sup>6</sup> निपतितशिरसश्चिन्नबाहूशखा <sup>7</sup> द्रिश्यंतेद्यापि भूतेष्वय इव धवलैरस्थिभि-  
 12 र्जीर्णमार्सैः<sup>8</sup> ॥ [५\*] जित्वा सुहृर्वैगिधराधिनाथं तस्याजहाराखिलवस्तुरा-  
 शि[म्\*] । <sup>9</sup> दहार्णवस्तेन  
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्तनाय ॥ [६\*] जित्वेवं भूमिपालान्वन-  
 पतिरवनावात्म[नः]  
 14 कीर्त्तिवक्त्रां शाकाब्दे शैलपद्मप्रभवनिधियुते दीर्घरस्यां नगर्यां [1\*] दुर्गा-  
 देव्यालयस्याभरण-  
 15 मिव पुर[ः\*] स्थापयामास गुर्वीं श्रीमान्<sup>10</sup> श्रीनाथवीर्य[ः\*] स्थगितदश-  
 दिशान्न[र]व्यशालाक्षलेन<sup>11</sup> ॥ [७\*]  
 16 दीपमखण्ड<sup>12</sup> प्रादान्मण्डलिकस्त्रीतिचण्डदोहण्ड[ः\*] तस्यामेव समायान्तस्यै  
 देव्यै सुरेशपूज्यायै ॥ [८\*]  
 17 <sup>13</sup> श्रीशकुनिण्डलु <sup>14</sup> भूसतिपे शैलनन्दाक्षभवसंख्यनोन्द वेंगि- [1\*] देशंबु गिमि-  
 डिय<sup>15</sup> गोसल गिडि-  
 18 सिंगिदेशंबु मठि० योड्डदेशमनं<sup>16</sup> गं [1\*] जनिन भूपालुरननिनोक्षे<sup>16</sup> चलम-  
 र्त्तिगण्डण्डे<sup>16</sup> नेगडिन

<sup>1</sup> Read गोकर्ण.<sup>4</sup> Read घूर्णितस्य.<sup>7</sup> Read दृश्यन्ते.<sup>10</sup> Read श्रीमान्की०.<sup>2</sup> Read कार्त्तिकग्वभूव.<sup>3</sup> Read निस्त्रिश.<sup>8</sup> Read जीर्णमार्सैः.<sup>11</sup> Read शालाक्षलेन.<sup>5</sup> Read मृगाकुलस्य.<sup>6</sup> Read शिरसश्चिन्न०.<sup>9</sup> Read दहार्णव०.<sup>13</sup> Read खड्ग.

<sup>12</sup> The following is a Telugu verse, containing a *śiśmālika* of eight lines, followed by an *āṭavaladi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals n and ñ should be attenuated in reading, so that the consonants preceding them may be *laghu* or short. At present these nasals would be replaced by half-*anusvāra* symbols.

<sup>14</sup> A letter is wanting before भू.<sup>15</sup> Read गिमिडिय.<sup>16</sup> Read नीड्चे.

- 19 मण्डलिकुण्ड<sup>a</sup> [1\*] भूसुरवंशगुह्य वासवनिभभोगि वणपति सौजन्यगुणयुतुण्ड  
[1\*] दीर्घासि भगवतिदे-
- 20 विदेवालयमुन मुंदरं गडुघनतरमुग [1\*] मण्डपमेत्तिचे भण्डनविजयुण्ड  
गण्डगोपालुण्डख-
- 21 ण्डवर्त्ति [1\*] दीविय वेष्टेनदेविकिनव्वेल<sup>1</sup> दन मनोवल्हभि वनजनेत्ति [1\*]  
दीविय वेष्टे<sup>a</sup> बद्धावतियुनु-
- 22 <sup>2</sup>[ना] चीणीनशशुलु गलयंतकुनु सुदमुन [1\*] गगनभूमिचंद्रखरकरोदक-  
शिखि- [1\*] मारुतात्ममूर्त्ति
- 23 महिषमथन<sup>3</sup> [1\*] यि[ष्टपूर्त्त]फलमुलेल्लकालंबुनु [1\*] मेच्चुतीड<sup>a</sup> दमकुनिच्चु-  
[ण्ड] ॥ [६\*]

## TRANSLATION.

## A.—Sanskrit portion.

(Verse 1.) There was king **Rājarāja**, the ornament of the kings of the **Gaṅga** dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which cut hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (**Vishṇu**) whose weapon is the discus; who (*like the latter*) had **Ramā** (**Lakshmi**) on his bosom; (*and who was*) a lord of speeches (**Bṛihaspati**) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihārīn*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named **Vanapati**, the son of **Gōkarna**, the son of a **Brāhmaṇa** family, praised among those of the **Atrēya gōtra**, (*and*) of great repute. (*He*) excelled **Prachētas** (**Varuṇa**)<sup>4</sup> by his profundity, in heroism, (*and*) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintāmanī*<sup>5</sup> did not melt away (*only*) because of (*its*) stony nature.<sup>6</sup>

(V. 4.) This **Chalamartigaṇḍa** became in battle a conflagration to the great forest (*which was*) the army of the **Chōḍa** king, teeming with beasts (*which were*) horses, (*and*) full of<sup>7</sup> tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the **Chōḍa**, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the **Utkala**, were entirely burnt in battle, their roots broken, their heads struck down, (*and*) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of **Vēṅgi**, he took away the whole heap of his property. **Daddārṇava** was sent by him to **Yama** (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

<sup>1</sup> Read °नव्वेल or °नव्वेल.

<sup>2</sup> Here the metre requires some alteration, perhaps साकुलिनशशुलल°.

<sup>3</sup> Read °मथनि.

<sup>4</sup> **Vanapati** literally means 'the lord of water' and is also an epithet of **Varuṇa**, the regent of the ocean.

<sup>5</sup> The *Chintāmanī* is a fabulous gem which is supposed to yield to its possessor all he desires.

<sup>6</sup> If it were not a stone, it would have melted away out of shame.

<sup>7</sup> Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous **Vanapati**, who possessed the valour of (Vishnu) the lord of Śrī,—in the **Śaka** year formed by the hills (7), the Brahmas (9), and the treasures (9),—(i.e. 997),—planted, as an ornament to the temple of **Durgā** in the town of **Dirgharasi**, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

*B.—Telugu portion.*

(V. 9.) When the prosperous **Śaka** years reached on earth the number of the hills (7), the Nandas (9), and the Brahmas (9),—(i.e. 997),—the *maṇḍalika* **Banapati**, (who came) of a Brāhmaṇa family, who resembled Indra in (his) enjoyments, who possessed the virtue of kindness, (and) who was celebrated as **Chalamartigaṇḍa**, defeated in battle the kings of the **Veṅgi** country, **Kimidi**, **Kōsala**, the **Gidrisiṅgi** country and the **Oḍḍa** country, (and) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess **Bhagavati** (**Durgā**) in **Dirghāsi**. He, the **Bhaṇḍanavijaya**, the **Gaṇḍagōpāla**, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed **Padmāvatī**, joyfully placed a lamp on the other side,<sup>1</sup> to last as long as the earth,<sup>2</sup> the sun and the moon. Let (the goddess) **Mahishamathanī** (**Durgā**), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*ishāpūrta*)<sup>3</sup>!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;  
SAKA-SAMVAT 1333.

BY J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkaṭṭa Rājappa of Tottaramūdi in the Amalāpuram tāluka of the Gōdāvari district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmaṇi* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring  $9\frac{1}{2}$  by 5 inches each, and weighing in all 3lb  $7\frac{1}{2}$  oz.<sup>4</sup> The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about  $3\frac{1}{4}$ " ; its thickness about  $\frac{3}{8}$ " ; the height of the bull  $1\frac{1}{4}$ " ; and the length and breadth of the pedestal  $1\frac{1}{2}$ " by  $\frac{3}{4}$ ". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaṭṭu* or secondary form

<sup>1</sup> Or, 'on that day.'

<sup>2</sup> If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

<sup>3</sup> *बाधीकृतडागादि देवतायतनानि च । अन्नपदानसारानाः पूर्तमायाः प्रचक्षते ॥*

<sup>4</sup> This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 9.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *ī*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ō*.<sup>1</sup> These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakaṭṭu*, which is absent in *bhi*, *bho* and *bhan*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akshara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaura*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārgava* for *Bhārgava* (ll. 17, 30), and the *anuvāra* is used in certain places instead of *v*, as in *yasmīn=niśśima*<sup>2</sup> (l. 16) and *pumar=Aṇṇarōṭa*<sup>3</sup> (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Viṣṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.<sup>4</sup> It then refers to Viṣṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose mouth, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālaganḡa at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta<sup>5</sup> (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāsahāya, 'one whose chief weapon is a dagger' (v. 12).<sup>6</sup> The epithet Vasantarāya<sup>7</sup> appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.<sup>8</sup> Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Brihaspati and Śukra in intelligence,<sup>9</sup> and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛiṣṇa did to Yundhishthira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmātri*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Doḍḍāmbikā (v. 21).<sup>8</sup> His wife was Mallāmbikā, who got the Śiva temple of Markaṇḍeya

<sup>1</sup> For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

<sup>2</sup> Above, Vol. III. p. 59.

<sup>3</sup> This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

<sup>4</sup> See the Vānapalli grant, where the same epithets are applied to Anavēma.

<sup>5</sup> Compare above, Vol. III. p. 65, note 6, and p. 286.

<sup>6</sup> See Śrīnātha's *Kāśīkhaṇḍamu*, where a similar festival at Rajahmundry is described.

<sup>7</sup> Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

<sup>8</sup> This relationship is made clearer in the extract from the *Kumāragirirājyam* appended to this paper, which states that Kāṭaya I. begot Kāṭaya-Vēma by Doḍḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *hāḍginēya* (sister's son) and *jāmātri* (son-in-law) to Annapōta (v. 12).

on the **Gôdâvari** at **Râjamahêndranagara** (Rajahmundry) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of Kârttika (**Kârttiki**) in the cyclic year **Khara**, corresponding to the (expired) **Sâka** year counted by the *guṇas* (3), **Râmas** (3) and **Viśvas** (13),—i.e. 1333, or **A.D. 1411-12**,—**Kâṭaya-Vêma** granted the village of **Mallavaram**, which was named after his wife **Mallâmbika** (v. 26) and which was situated on the bank of the **Vṛiddha-Gautami** in the vicinity of **Muktiśvara** in the **Kônadêśa** (v. 27), to **Nṛsiṃha**, who was the son of **Ahôbala** and the grandson of **Appayârya**. The donee belonged to the **Kâśyapa gôtra** (v. 28) and the **Kâṇva śikhâ** (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of **Mallavaram** (ll. 51-57). This village was bounded in the north-east by **Tottaḍimûṇḍi**, in the south-east by **Mallâyammaṅgâri-Komaragiripuram**,<sup>1</sup> and in the west by the **Vṛiddha-Gautami**. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by **Śrîvallabha** of the **Kaṇva gôtra**, the son of **Lakshmi** and **Śrîvallabhârya**. The grant bears at the end the signature (*vrâṇ*) of **Vêmu** (i.e. **Kâṭaya-Vêma**).

Of the localities mentioned in this inscription, **Konḍaviḍu** (l. 27) and **Râjamahêndri** (Rajahmundry) (ll. 33 and 42) are well known. The term **Kôna** (l. 48) as the name of a tract of country is not infrequently met with in inscriptions. The **Pithâpuram** inscription of **Mallidêva**<sup>2</sup> gives a list of the chiefs of **Kônamandala**, and the **Naḍupûr** grant of **Anavêma**<sup>3</sup> refers to **Kônasthala** as being situated in the **Gôdâvari** delta. The term **Kônasîma** is in common use in the **Gôdâvari** district, where it is now applied to a portion of the **Amalâpuram** taluka, which, being watered by several branches of the **Gôdâvari**, is as fertile as a *kôna* or valley. The village of **Muktiśvaram** (l. 49) is situated in this **Kônasîma** on the right bank of the **Gautami**, right opposite to **Kôtipalli** on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautami-Mâhâtmya*.<sup>4</sup> The **Vṛiddha-Gautami** (ll. 48, 54, 55), one of the seven branches of the **Gôdâvari**, runs close by **Muktiśvaram** on the south and is entirely dry, except perhaps when the **Gôdâvari** receives heavy floods. **Mallavaram**, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of **Tottaramûḍi**, which is mentioned as **Tottaḍimûṇḍi** among the boundaries of **Mallavaram** (ll. 52 and 56); but the **Mallavaram** lands are identified to this day. When **Mallavaram** was a separate village, the **Kappagantulu** family possessed the *mîrâsî* right to the village, and this family belongs to the **Kâśyapa gôtra**, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the **Konḍaviḍu** chiefs down to **Kumâragiri**, and as showing when and under what circumstances the **Râjamahêndri** portion of the **Konḍaviḍu** territory became detached from the rest of it. As has been seen, the inscription traces the **Redḍi** line from **Vêma**, who had two sons, **Anavôta** and **Anavêma**, **Anavôta**'s son being **Kumâragiri**. This genealogy is, in the main, supported by the introduction to **Kâṭaya-Vêma**'s commentary on **Kâlidâsa**'s *Śakuntala*, called *Kumâragirîrâjîyam* (after **Kumâragiri Redḍi**), an extract<sup>5</sup> from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of **Anavêma**. Both the **Vânappalli**<sup>6</sup> and **Naḍupûru**<sup>7</sup> grants of **Anavêma** trace the line from **Vêma**'s father **Prôḥa**, the earliest member of

<sup>1</sup> [This village, which is not found on the *Mac'ras Surrey Map* of the **Amalâpuram** taluka, must have been an *agrahâra* founded by **Mallâmbâ**, the wife of **Kâṭaya-Vêma**, and named after her brother **Kumâragiri**.—E. H.]

<sup>2</sup> Above, p. 84.

<sup>3</sup> Above, Vol. III p. 287.

<sup>4</sup> See also Mr. **Sewell**'s *Lists of Antiquities*, Vol. I. p. 32.

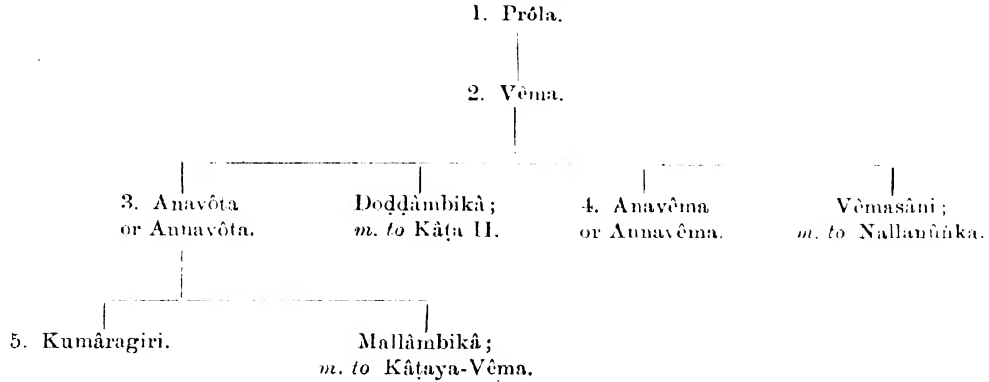
<sup>5</sup> I am indebted for this to the late **Paravastu Jugannâtharâvânî Ayyavaraḷu Gârû** of **Vizagapatam**.

<sup>6</sup> Above, Vol. III. p. 59.

<sup>7</sup> *ibid.* p. 286.

the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.<sup>1</sup>

### THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsaila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,<sup>2</sup> which seems to have been based partly on local traditions.

The following genealogy of Kâṭaya-Vêma of Râjamahêndri is given in this grant and in the *Kumâragîrîrâjîyam*:—

1. Kâṭa or Kâṭaya I.

2. Mâra.

3. Kâṭa or Kâṭaya II.

4. Kâṭaya-Vêma.

Kâṭaya II. married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

### TEXT.<sup>3</sup>

*First Plate; First Side.*

- 1 \* विश्वंभरीव्याङ्गद्वारः केलिपत्न्यलितांबुधिः । विश्वंभराभवत्सापि ये-  
 2 नोद्वाहमवाप्य भूः ॥ [१\*] भवतां भवतां नागः शांकरिः शंकरोन्वहं ।  
 3 दानेन सुरभिः[\*] स्वस्य दानेन सुरभिश्च यः ॥ [२\*] शिरोरत्नं शंभोः  
 शशधरकिशोरः क-

<sup>1</sup> For further confirmation of this list see the passage beginning with *Appunya-vaiṣaṃba Kamsasura-dhvamsi* in Śrîsâtha's *Bhîmakhanda*, âsvâsana 1.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. p. x. an' 83 f. and No. II. pp. xii. and 91 f.—E. H.]

<sup>2</sup> *Lists of Antiquities*, Vol. II. p. 187.

<sup>3</sup> From the original plates.

- 4 लयतादलंकारे गौर्या मुकुरति रते दीपति च यः बिसांकूरभात्या<sup>1</sup> ग-  
 5 गनतटिनीहंसपटलीमुहुश्चूघर्षादिमलविमलस्तेजित इव ॥ [३\*] अस्ति स्व-  
 स्तिम-
- 6 दादयमध्वरभुजासंभोजनाभं महस्तंनाभीकमलादभू[त्\*]विजगतां नि-  
 7 मणिकर्मक्षमः । मुख्यो विश्वसृजां चिरंतनगिरां विश्रामघं<sup>2</sup>  
 8 <sup>3</sup>टापधस्तस्यासन्मुखबाहुसक्थिपदतो वर्णाः क्रमेणोदिताः ॥ [४\*] पुं-<sup>4</sup>  
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुलं स्वल्पाचारविधानतोपि विमलं<sup>5</sup>  
 10 <sup>6</sup>शुभ्रस्वभावादिदं । आसीत्किंच कलौ युगे नृपतयः प्रायेण यचोदिता-  
 स्तेज-
- 11 :शौर्यवदान्यताप्रभृतिभिर्युक्ता गुणैः प्राभवन् ॥ [५\*] तत्र पंटकुलं नाम  
 प्रसृतं
- 12 बहुशास्त्रिनि । तराविव फलं रम्यदृष्टं सरसमुज्ज्वलं<sup>7</sup> ॥ [६\*] तत्रासीद्विम-  
 भूपालः
- 13 कुले विबुधरंजकः । पयोधाविव संतानो राजरत्नोद्भवाकरे ॥ [७\*] श्री-  
 मान्विम-
- First Plate ; Second Side.*
- 14 महीपतिस्स विदधे पातालगंगातटे श्रीशैले जगनोव्वगंडविरुदस्सीपान-  
 15 वीधीं<sup>8</sup> शुभां । यासौ दीव्यति दिव्यसीमनगरारोहोद्यतानां नृणां नि-  
 श्रेणि-
- 16 : परिकल्पितेव नितरामाब्रह्मकल्पस्थिरा ॥ [८\*] यस्मिंस्सीमभूदानख्याति-  
 सौभा-
- 17 ग्यशालिनि । द्विजैर्न बहु मन्यते बलिभौवनभार्गवाः ॥ [९\*] अनवीत-  
 प्रभुस्तस्माद-
- 18 जायत भुजायतः । महासेनी महादेवादिवारातिकुलांतकः ॥ [१०\*]  
 अनवीत-
- 19 मही[प]तौ धरित्रीं परितो बिभ्रति पंगगेंद्रमुख्याः । चिरमुच्चसिता<sup>9</sup>  
 लघूक-
- 20 ते स्वे भरणे जीवनमस्य संस्तुवंति ॥ [११\*] तस्यानुजसुजननोस्ति  
 वसं-<sup>10</sup>

<sup>1</sup> Read भात्या.<sup>2</sup> The *anusvāra* stands at the beginning of the next line.<sup>3</sup> Read 'पथ'.<sup>4</sup> The *anusvāra* stands at the beginning of the next line.<sup>5</sup> The *anusvāra* stands at the beginning of the next line.<sup>6</sup> Read शुभ्र.<sup>7</sup> Read 'सुज्ज्वलम्'.<sup>8</sup> Read वीधीं.<sup>9</sup> Read 'सुच्चसिता<sup>10</sup> The *anusvāra* stands at the beginning of the next line.

- 21 तरायो वीरानवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-  
 22 भवति सार्यमभूच्चिराय नामावनौ सुमनसां बहुशो वदान्ये ॥ [१२\*] हे-  
 23 [म]ाद्रिदाननिरते यस्मिन्नवेमभूपती सुदितान् । अषलोक्य भूमिदेवान्  
 24 [देव]ा सृह्यन्ति भूमिवासाय ॥ [१३\*] यस्मिन् किरति वसन्ते दिशि  
 दिशि कामीत्स-  
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवन्नोभूच्चिराय गिरिशोपि ॥  
 [१४\*] कु-  
 26 मारगिरिभूपोभूदनवीतविभोस्तुतः । जयन्ती वासवस्येव प्रद्युम्न इ-

*Second Plate ; First Side.*

- 27 व शार्ङ्गिणः<sup>१</sup> ॥ [१५\*] कीडवीडुरिति ख्याते पुरे स्थित्वा कुलागते ।  
 कुमारगिरिभूपो-  
 28 यं [चि]रं भूमिमपालयत् ॥ [१६\*] तुला पुरुषरत्नस्य श्रीकुमारगिरिः  
 कुतः ।  
 29 तुलापुरुषसुख्यानि मद्वादानानि योतनीत् ॥ [१७\*] आसोदमात्यरत्नं  
 काट-  
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्गव[व\*]विजयविजयविख्या-  
 31 तिः ॥ [१८\*] सिंह[र]सने निधायासौ कुमारगिरिभूवरं । अतेजयन्महाते-  
 जा[\*] श्रीक-  
 32 ण इव धर्मजं ॥ [१९\*] कुमारगिरिभूनाघो<sup>२</sup> यस्मै विक्रमतोषितः  
 प्रादात्  
 33 प्राचीं भुवं राजमहेन्द्रनगरीमुखां ॥ [२०\*] नत्ता<sup>३</sup> काटमही-  
 34 भुजी गुणगणीदारस्य मारप्रभोः पौत्रः काटयवेमभू-  
 35 मिरमणः श्रीवेमपृथ्वीपतेः<sup>४</sup> । दौहित्रः पुनरनवीतनृपतेर्धर्मात्रीशचूडा-<sup>५</sup>  
 36 मणेर्जामाता जयति क्षितिं चिरमवन् दोड्डांबिकानंदनः ॥ [२१\*] काटय-  
 37 वेमकटाक्षे प्रभवति सदये च निर्दये च (निर्दये च) तथा । गजपति-  
 मुखनृपती-  
 38 नां चित्रं सुक्तातपत्रता भवति ॥ [२२\*] भूपालान्नमयन् प्रजा नियमयन्  
 39 कांताजनं<sup>६</sup> कामयन् भूदेवान्नमयन्नरीन्विरमयन् मित्राणि विश्रामयन् । कीर्ति  
 स्नां<sup>७</sup>

<sup>१</sup> Read शार्ङ्गिणः.

<sup>२</sup> Read नाथो.

<sup>३</sup> See below, p. 329, note 2.

<sup>४</sup> Read पृथ्वी.

<sup>५</sup> Read °पतेर्धात्रीश°.

<sup>६</sup> The syllables *intājanam kā* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

<sup>७</sup> The *anus āra* stands at the beginning of the next line.



## Second Plate ; Second Side.

- 40 भ्रमयन्नघानि श्रमयन् धर्मं समायामयन् सीयं वेममहोपतिर्वि-  
 41 जयते काटावनीशालजः ॥ [२३\*] अभूत्काटयवेमस्य जाया मल्लांबिका  
 सती । अ-  
 42 शेषगुणसंपूर्णा<sup>१</sup> पातिव्रत्यधुरंधरा ॥ [२४\*] राजद्राजमहेंद्रनामनगरे गोदा-  
 43 वरीतीरगं मार्कंडेयशिवालयं पतिहृिता मल्लांबिका धार्मिका । कृत्वा  
 शुभ-<sup>२</sup>  
 44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्राण्यध्वनि च प्रपा विजयतेनिकां-  
 45 स्ताका नपि ॥ [२५\*] श्रीशाके गुणरामविश्वगणिते कार्तिक्यहेन्द्रे खरे  
 प्रादात्काटय-  
 46 वेमय[ः\*] स्वनितामल्लांबिकानामतः । ग्रामं मल्लवरं नृसिं-  
 47 ह्विदुषे<sup>३</sup> काण्वदिजायादरादाचंद्रार्कमुदकलालसमतिस्त्रैश्व-  
 48 र्यभीगाष्टकं ॥ [२६\*] कीनदेशेग्रहारीयं भाति मल्लवराभिधः । तीरे च  
<sup>४</sup>वृध्वगीतम्या-  
 49 : पुण्यो मुक्तोश्चरांतिके ॥ [२७\*] अप्ययार्यस्य पौत्रोसौ नृसिंहः काश्य-  
 पान्वयः । अ-  
 50 न्नदानपरो नित्यमहोबलतनूभवः ॥ [२८\*] <sup>५</sup>यधाविभागमत्रांशान् विधाय  
 ज्ञाति-  
 51 भिस्सह । अधीतकाण्वशाखाद्वा<sup>६</sup> भुङ्ते<sup>७</sup> धन्यो यथासुखं ॥ [२९\*] ❀  
 ईवूरि पोलमेर  
 52 सीमलु । तूर्पुन । तीत्तडिमूडि पोलमेर पुंत बत्तुलमुप्पडितोत्तमामिं-<sup>८</sup>

## Third Plate ; First Side.

- 53 डलु मोदलुगां बोयि मल्लायन्मंगारिकीम[रगिरिपुरपु पोलमेर]<sup>९</sup>  
 54 पुंत मोचेनु ॥ दक्षिणान । आ कीमरगिरिपुरपु पोल[मेरवुंडे वृध्वगीत-  
 मि]  
 55 मोचेनु । पडुमटनु <sup>१०</sup>वृध्वगीतमि । उत्तराननु । विद्या[रखतीर्यमनि  
 वृध्वगीत]-

<sup>१</sup> Read संपूर्णा.<sup>२</sup> Read शुद्ध.<sup>३</sup> Read काण्वदिजा.<sup>४</sup> Read वृद्ध.<sup>५</sup> Read यथा.<sup>६</sup> Read °शाखाद्वा (?).<sup>७</sup> Read भुङ्क्ते.<sup>८</sup> The *avusvira* stands at the beginning of the next line.<sup>९</sup> That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.<sup>१०</sup> Read वृद्ध.

- 56 मिलोनि गुमि मोदलुगा वच्चिन तीत्तडिमूडि पोल[भर पुंत वत्तुलमु]-  
 57 प्पडित्तीटमामिड्लु मीचेनु । \* पालनसुकृतस्य चापहरणदोषस्य च [प्र]-  
 58 काशनाय केचन पुरातना[:\*] श्लोका लिख्यन्ते ॥ दानपालनयोर्मध्ये  
 दानात्<sup>1</sup>  
 59 श्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-  
 60 (प)दं ॥ [३०\*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुर्वि-  
 हि  
 61 शत्रु[:\*] स्याध्वर्मः<sup>2</sup> शत्रुर्न कस्यचित् ॥ [३१\*] स्वदत्तां परदत्तां वा  
 यो हरत वसुंधरां  
 62 । पष्टिवर्षमहस्माणि विष्टायां जायते क्रिमिः ॥ [३२\*] तटाकानां मद्द-  
 स्मेण चाश्व-  
 63 मेधशतेन च(:) । गवां कीटिप्रदानेन भूमिदत्तां न शुध्यति ॥ [३३\*]  
 न विषं विषमि-  
 64 त्याहुर्ब्रह्मस्वं विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौ-  
 65 त्रकं ॥ [३४\*] किंचैतद्दातुवचनं ॥ कतेव्यवित्काटयवेमभूपः कृतांजलिः

*Third Plate ; Second Side.*

- 66 प्रार्थयते नृपालान् । एथान् भवद्भिः परिपालनीयो धर्मा ममायं दय-  
 67 या धिया वा ॥ [३५\*] श्रीरामचन्द्रेणाप्येवमेवोक्तं ॥ सामान्योयं धर्मसेतु-  
 68 नृपाणां काले काले पालनीयो भवद्भिः । सर्वानेवं भाविनः पार्थिवै-  
 द्रान् भू-  
 69 यो भूयो याचते रामचन्द्रः ॥ [३६\*] कृतं श्रीवल्लभेनेदं शासनं सद्विका-  
 सनं ।  
 70 कण्ठगोत्रेण पुत्रेण लक्ष्मीश्रीवल्लभाययोः । [३७\*] श्रीवराहो रक्षतु ।  
 मंगळमहाश्री  
 71 श्री श्रीं जियुन् [॥\*] वेसु ब्राह्म [॥\*]

APPENDIX.

*Extract from the Preface to Kāṭaya-Vēma's Kumāragirirājīyam.*

कीर्तिप्रसापसौभाग्यव्यागभीगविभूतिभिः ।

एक एव कलौ द्वाध्यः कुमारगिरिभूषतिः ॥ [१\*]

<sup>1</sup> Read दानाक्षेयो.

<sup>2</sup> Read स्याध्वर्मः.

वीरः श्रीरमणीविज्ञासमुकुरी वैरियइयामणी-  
 सर्वथासविभुतुदः सितयशःपुष्पाभिवर्षी घनः ।  
 दत्ता शासनपत्रिका वसुमतीरक्षाविधौ श्रंभुना  
 खड्गो दिग्विजयी कुमारगिरिभूभर्तुः समुज्जृम्भते ॥ [२\*]

जयति मङ्गिमा लोकातीतः कुमारगिरिप्रभोः  
 सदसि लकुमादेवो यस्य श्रिया सदृशी प्रिया ।  
 नवमभिनयं नाय्यार्थानां तनीति सहस्रधा  
 वितरति बहून्थानर्थिव्रजाय सहस्रशः ॥ [३\*]

राजवेश्याभुजंगः श्रीकुमारगिरिभूपतिः ।  
 शम्भो काटयवेमस्य प्रगल्भा तत्र द्रुतिका ॥ [४\*]

पादारविन्दान्तरमस्य पुंसो वर्णयतुर्थोजनि विश्ववन्द्यात् ।  
 पुनाति नित्यं भुवनानि सिन्धुः पुण्यैः प्रवाहैः सहजा यदीया ॥ [५\*]

वंशेस्मिन्नुदितो मङ्गीयसि मनोवर्शे जगत्यावने  
 धीरोदात्तगुणीश्वरी रघुरिव श्रीकाटयाख्यो नृपः ।  
 दानञ्चात्रपरेण येन विद्धे भूदेवसंतर्पणं  
 भूधिष्ठैः परिपत्न्यपार्यिवज्रयव्याजिन लब्धधनैः ॥ [६\*]

तस्मादभूदखिलकर्मविदां वरेण्यो  
 मारुत्तमाधिपतिरप्रतिमप्रभावः ।  
 अन्यान्पात्य नृपतौनभिरुपसुञ्चे-  
 र्वन्ने स्वयं यमजमिन्दुमतीष कौर्तिः ॥ [७\*]

तस्यास्तां तनयो समयविनयो विख्यातदोषिकमौ  
 काटचीणिपतिय मारनृपतिः कान्तौ नितान्तौजसा ।  
 लक्ष्मीकौर्तिवसुंधराभिरभजस्वीभाग्यमाद्यस्तयोः  
 कौसल्यादिवधूजनेर्दशरथः शोभां प्रपेदे यथा ॥ [८\*]

असहायशूर इति काटयप्रभुं प्रषदन्ति मारनृपतेस्तनुभवम् ।  
 भुवनादिदुर्गजयसाहसिन यो जलदुर्गमद्विभूदः प्रशस्यते ॥ [९\*]

पृथ्वीं ब्राह्मणसाधकार विद्धे ह्यमाद्रिदानानि यः  
 सोपानावलिमाततान विषमे पाताळगङ्गापथे ।  
 दीङ्ङाब्बासुपयस्य तस्य तनयां वेमप्रभोः काटयः  
 पुत्रं वीरमलम्ब राससदृशं वेमं विभूत्यै भुवः ॥ [१०\*]

गुणानां पुण्ड्रानां वसतिरनपीतचिन्तिपतेः  
 स्वसा श्रीदीङ्ङाब्बा समभवदुमायाः प्रतिनिधिः ।  
 पिता भूधरायः पतिरपि महेशः प्रियसुतो  
 महत्तेनो यस्याः स्वथमथ यदार्थति कथिता ॥ [११\*]

मारुत्कारमणः पितामहृतया सातामहृत्येन च  
 श्रीवेमचित्तिनायकः प्रथयते यस्याभिजात्यश्रियम् ।  
 धन्यः काटयवेमभूपतिरसौ यद्वागिनियसती  
 जामाता स्वयमन्नपोतद्वपतेः क्षीणीश्चूडामणेः ॥ [१२\*]

श्रीकृष्णेन समः कुमारगिरिभूपाली नृपालीक्षमः  
 स्वामी यस्य वसन्तराजविरुदी वीरान्नपोतात्मजः ।  
 संयमारुणसामनन्ति सुधियस्तं भीमसेनान्वितं  
 भूमौ काटयवेमभूपरमहो कर्णप्रियास्तदृणाः ॥ [१३\*]

पल्लवपञ्चकमकरोत्प्रधने निर्जित्य वैरिणी रामः ।  
 वैरिकुलपरशुरामः काटयवेमस्तु कौर्तिवार्धिशतम् ॥ [१४\*]

धाटीघीटीखरायवुटितगिरितटे यत्र मावेष्टिदुर्गं  
 दुर्गं किम्भारसंभं दलितरिपुबले दुर्गं बेंडपूडिम् ।  
 दुर्भेदं वज्रकूटं जितवति रभसा रामगिर्याख्यदुर्गं  
 विख्यातं वीरघीटं गलितमसुद्धदां वीरसंनद्धघाटाम् ॥ [१५\*]

मुग्धीनां भरतादीनां भीजादीनां च भूमजाम् ।  
 शास्त्राणि सम्यगाधीच नाग्यवेदार्थवेदिनाम् ॥ [१६\*]

प्रीक्षं वसन्तराजिन कुमारगिरिभूमजा ।  
 नास्मा वसन्तराजोयं नाग्यशास्त्रं यदुत्तमम् ॥ [१७\*]

तत्रोक्तेनेव मार्गेण दर्शिताग्निषलक्षणम् ।  
 कवीनामाश्रयी मन्त्रिकाटभूपतनूभवः ॥ [१८\*]

क्षीयं वेमविभुः कुमारगिरिणा राज्ञा नियुक्तः क्षतौ  
 नाग्यानां चितयं क्षतं कतधिया श्रीकालिदासेन यत् ।  
 तस्योदोर्णरसार्षवस्य रसिकः शाकुन्तलादेः स्वयं  
 व्याख्यानं कुरुते कुमारगिरिराजौयाख्यमखे हितम् ॥ [१९\*]

#### POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumâragirirâjîya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumâragiri-bhūpatih*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Prâcriticis*, p. 17) have *Kumâragiri-jô nrîpah*. This erroneous reading has naturally enough led to the statement that the *Vasantarâjîya Nâtyasâstra* was composed by 'Vasantarâja, king of Kumâragiri, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumâragiri, king of Kōṇḍaviḍu, who bore the surname (*viruda*) Vasantarâja (above, verse 13), which he had inherited from his uncle Anavēma; see p. 319 above.—E. H.]

No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;  
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. HULTZSCH, Ph.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the **Kuntimādhava** temple at **Piṭhāpuram**.<sup>1</sup> It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the **Bhīmēśvara** temple at **Drākshārāma**. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of **Kaṭaya-Vēma** of **Rājamahēndri**, which Mr. Ramayya has derived from the **Tottaramūḍi** plates,<sup>2</sup> in stating that (Kaṭaya)-Vēma was the great-grandson of **Kaṭaya (I.)**, the grandson of **Māra**, the son of **Kāṭa (II.)**, and the son-in-law of **Annavōta** (of **Koṇḍaviḍu**). In the Telugu portions Kaṭaya-Vēma is called **Kāṭamareḍḍi-Vēmireḍḍi**, **-Vēmāreḍḍi**, or **-Vēmāyareḍḍi**. His father **Kāṭa II.** and his mother **Doḍḍāmbā** are mentioned in A. as **Kāṭamareḍḍi** and **Doḍḍasāni-amma**. B. and C. mention his son **Komaragireḍḍi**, who was evidently named after **Kumārāgiri** of **Koṇḍaviḍu**, the brother-in-law of **Kaṭaya-Vēma**.

A. records the building of an enclosure for the **Kuntimādhava** temple at **Piṭhāpuram** by **Kaṭaya-Vēma** himself; B. the building of a *maṇḍapa* by an officer of **Kaṭaya-Vēma**; and C. the building of an enclosure for the **Bhīmēśvara** temple at **Dākshārāma**<sup>3</sup> by the wife of the same officer.

A. is dated at the **Makara-saṁkrānti** on Thursday, *Pushya śu* 2 in Śaka-Saṁvat 1313 (expired), the *Prajāpati-saṁvatsara*; B. on Sunday, *Kārttika śu* 15 in Śaka-Saṁvat 1336 (expired), the *Jaya-saṁvatsara*; and C. on Monday, *Chaitra śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the *Durmukha-saṁvatsara*. Professor Kielhorn kindly contributes the following remarks on these three dates :—

"A.—In Śaka-Saṁvat 1313 expired=**Prajāpati**, the **Makara-saṁkrānti** took place (by the **Ārya-Siddhānta**) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of **Thursday, the 28th December A.D. 1391**, which is the proper equivalent of the date.

"B.—The date regularly corresponds for **Jaya** = Śaka-Saṁvat 1336 expired to **Sunday, the 28th October A.D. 1414**, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

"C.—The date is incorrect for Śaka-Saṁvat 1328, both current and expired. For the year **Durmukha** = Śaka-Saṁvat 1338 expired, it regularly corresponds to **Monday, the 9th March A.D. 1416**, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise."

A.—Piṭhāpuram Pillar Inscription.

TEXT.<sup>4</sup>

1	Naptâ	Kaṭaya-Śaurc̥h	pantrō	Mārasya	Kā-
2	ṭa-vibhu-sūnnḥ			vir-Āmnavōta-	
3	nṛipatē=jānātā		jayatu		Vēma-
4	bhūpālāḥ	Svasti	śrī	[*]	Śaka-varshāmbulu
5	1313	agunēmti			Prajāpati-saṁvatsa-

<sup>1</sup> See above, p. 226.

<sup>2</sup> See above, p. 321.

<sup>3</sup> This is the ancient name of **Drākshārāma**; see above, p. 37, note 3.

<sup>4</sup> From inked stampages.

6	ra-Pushya-sū	2	Gu <sup>1</sup>		nām̐ti	Makara-saṁkrānti-[pu]-
7	nyu-kālamāṁdu					Kāṭamaroḍḍi-Vēmireḍḍim-gā-
8	ru	tama	taṁdri		Kāṭamaroḍḍim-gārikimni	tama talli
9	Doḍḍasāni-ammaṁgārikimni					akshaya-[su]kṛi-
10	taṁgānu		Piṭhāpuramāṁdu			śrī-Kuṁtti[mā]-
11	dhava-dēvaraku		śilā-prākāramu			ā-chaṁdr-ārka[k]a-
12	mugānu		chēyimchehiri		Dēvāchāri-likhitam	[  *]

## TRANSLATION.

(Line 1.) Let prince **Vēma** be victorious,— the great-grandson<sup>2</sup> of **Kāṭaya** (*who resembled*) Śauri (Kṛishṇa),<sup>3</sup> the grandson of **Māra**, the son of the lord **Kāṭa**, (*and*) the son-in-law of the heroic prince **Annavaṭa**!

(L. 4.) Hail! Prosperity! On **Thursday**, the 2nd (*tithi*) of the bright (*fortnight*) of **Pushya** in the **Prajāpati-saṁvatsara**, which was the Śaka year 1313,— at the auspicious time of the **Makara-saṁkrānti**,— **Kāṭamaroḍḍi-Vēmireḍḍi** caused to be made,— for the perpetual merit of his father **Kāṭamaroḍḍi** and of his mother **Doḍḍasāni-amma**,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of **Kuṁtimādhava** at **Piṭhāpuram**.

(L. 12.) Written by **Dēvāchāri**.

B.—First Drākshārāma Pillar Inscription.<sup>4</sup>

## TEXT.

## First Face.

1	✽	Naptā	Kāṭaya-Śaurēḥ	pautrō	Mārasya	Kāṭa-nṛipa-sūnnḥ	
2		vīr-Āṁnavāṭa-nṛipatēr	jāmātā	jayatn		Vēma-bhūpālḥ	[  *]
3		Yiṭuvam̐ti			Kāṭamaroḍḍi-Vēmāreḍḍim-gārki	nija-bhṛityum <sup>5</sup>	
4		d-aina	Kaḍiyamu	Māchinēniṁgāru	tanaku	svāmi	ayi-
5		na	Kāṭamaroḍḍi-Vēmāyareḍḍim-gārikinni		vāri	dēvulakunnu	
6		Kāṭamaroḍḍi-Vēmāreḍḍim-gāri		kumārūṁdu		Komara-	
7		giriṛeḍḍim-gārikimni		vāri	dēvulakunnu	akshaya-su-	
8		kṛitam=avunattagānu				Dākshārāma-śrī-Bhimēśvara-	
9		śrīman-Mahādēvaraku				āsthāna-śilā-maṁḍḍapamu	
10		kaṭṭimchi		Śaka-varsham̐bulu	1336	agunēṁti	Jaya-saṁva-
11		tsara-Kārtika-sū	15	Bhā <sup>6</sup>		nām̐du	samarpaṇa chēṣenu   Pedda[n]ā-

## Second Face.

12	chāryya-likhi[tu]m		śrī	śrī	śrīṁ	jēyan	
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<sup>1</sup> This is an abbreviation of *Guruvāra*.

<sup>2</sup> The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pautra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

<sup>3</sup> This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

<sup>4</sup> No. 422 of 1893.

<sup>5</sup> Read *bhṛityum*°.

<sup>6</sup> This is an abbreviation of *Bhānuvāra*.

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyamu Māchinēni, the servant of this Kāṭamaroḍḍi-Vēmāroḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamaroḍḍi-Vēmāroḍḍi, and of his queen, and of Kāṭamaroḍḍi-Vēmāroḍḍi's son Komaragiriṇoḍḍi, and of his queen,— an *āsthāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the Jaya-saṁvatsara, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Pillar Inscription.<sup>3</sup>

## TEXT.

## First Face.

1	✽ Naptā	Kāṭaya-Śaurēh	pautrō	Mārasya	Kā[ta]-
2	nṛipa-sūnuh		vīr-Ānnavōta-nṛipatēr-jāmā-		
3	tā	jayati	Vōma-bhūpālah		Iṭu-
4	vanṭi		Kāṭamaroḍḍi-Vēmāroḍḍiṅgāri[ki]		
5	nija-bhṛityuṁḍa=aina <sup>2</sup>	Kaḍiyam	Māchinēni[m   g[ā]-		
6	ri	dēvulu	Pōtasāniṅgā[ru]	Kaḍiyam	
7	Māchinēniṅgāriki	svāmi	aina	[Kā]-	
8	ṭamaroḍḍi-Vēmāroḍḍiṅgārikinni		vā-		
9	ri	dēvulakunnu	Kāṭamaroḍḍi-Vēmāroḍḍim-		
10	gāri	kumārūṁḍu	Komaragiriṇoḍḍiṅg[a]-		

## Second Face.

11	rikinni	vāri	dēvulakunnu	akshaya-sukṛita-	
12	m-avunaṭṭṅānu		Dākshārāma-śrī-Bhī-		
13	mēśvara-śrīman-Mahādēvaraku		silāma-		
14	ya[m=aina]	tiruchuttamālīka	kaṭṭimechchi		
15	svast[i]	śrī	Śaka-varshambulu	1328	[a]gu-
16	nēnt[i]	Durmmukha-saṁvatsara-Chaitra-[śu]			
17	Sō <sup>3</sup>		nāṁḍu	samarppaṇa	chēsenu
18	Peddanāchārya-likhitam		śrī	śrī	śrī-
19	m jēyuu [  *]				

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamaroḍḍi-Vēmāroḍḍi, caused to be built,— for the perpetual merit of Kāṭamaroḍḍi-Vēmāroḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamaroḍḍi-Vēmāroḍḍi's son Komaragiriṇoḍḍi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (*it to the god*) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmmukha-saṁvatsara, which was the Śaka year 1328.<sup>4</sup>

(L. 18.) Written by Peddanāchārya.

<sup>1</sup> No. 443 of 1893.

<sup>2</sup> This is an abbreviation of *Sōmarāra*.

<sup>3</sup> Read: *bhṛityuṁḍa*.

<sup>4</sup> This is a mistake for 1338.

## No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, PH.D.

According to the large Leyden grant, **six Chôla kings** ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of **Âditya II.**<sup>1</sup> and the mere mention of **Gaṇḍarâditya**, the second son of Parântaka I., in an inscription of his father.<sup>2</sup> This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king **Kṛishṇa III.**, whose vassal Bâtuga killed **Râjâditya**, the eldest son of Parântaka I., at **Takkôlam**<sup>3</sup> before A.D. 949-50.<sup>4</sup>

The village of **Karikal**<sup>5</sup> between Sholinghur and Bânavaram contains a small temple of the goddess **Ponni-Amman**. The slab which forms the roof of this temple, bears the subjoined inscription of "**Râjakêsarivarman, the conqueror of Madirai (Madhurâ).**" *Madirai koṇḍa* is known to have been a surname of Parântaka I.<sup>6</sup> and the Sanskrit synonym *Madhurântaka* is applied to Râjendra-Chôla I. in the large Leyden grant.<sup>7</sup> These two kings, however, had the title **Parakêsarivarman** and not **Râjakêsarivarman**. Consequently the subjoined inscription of "**Râjakêsarivarman, the conqueror of Madirai,**" may be attributed to another **Madhurântaka** who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.<sup>8</sup> This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king Kṛishṇa III.<sup>9</sup>

The alphabet is Tamil, with the exception of the two Grantha words *surasî śrî* at the beginning. It is worth noting that, in *minâtṭi* (l. 3) and *Veṇṇâyi* (l. 4), the syllable *ni* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of **Piḍâri**<sup>10</sup>—which must be the present temple of **Ponni-Amman**—was built by a woman named **Veṇṇâyi-Naṅgai**.

TEXT.<sup>11</sup>

1	Suvastil <sup>12</sup> śrî(śrî) [  *]	Madirai koṇḍa kôv=Irâsakêsaripa-
2	ṇmar[k*]k=iyâṇḍu	aṇjâvadu Pulivala-nâtṭu
3	Maṛiyâḍi	Vi(vî)ra-Vaḷaṇḍiyāṇ minâtṭi Kîlâr-kû-
4	ṛrattu Êrupâḍi	Âcheḥaṇ Veṇṇâyi-Na-
5	ṅgaiy-ṇṇ	śe[yv]iḥcha Piḍâri kôyil [  *]

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 21 and note 1.<sup>2</sup> *Ibid.* Vol. II. p. 374.<sup>3</sup> Takkôlam (No. 237 on the *Madras Survey Map* of the Wâljâpêt tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.<sup>4</sup> *Ep. Ind.* Vol. II. p. 168.<sup>5</sup> No. 40 on the *Madras Survey Map* of the Wâljâpêt tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâla. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.<sup>6</sup> See above, p. 178 and note 11.<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.<sup>8</sup> See the Table, *ibid.* Vol. I. p. 112.<sup>9</sup> Above, Vol. III. p. 285, and Vol. IV. p. 82.<sup>10</sup> This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.<sup>11</sup> From two inked stampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>12</sup> Read *surasî*.



## TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājakēsarivarman who conquered Madirai,—I, Vennāyi-Nāṅui, (the daughter of) Âchchan of Êrupāḍi in Kīlār-kūrram<sup>1</sup> (and) the wife<sup>2</sup> of Vīra-Vaḷaṅgiyaṅ<sup>3</sup> of Mariyāḍi in Pulivala-nāḍu,<sup>4</sup> caused to be made (this) temple of Piḍāri.

No. 49.—KADABA PLATES OF PRABHUTAVARSHA ;  
SAKA-SAMVAT 735.

By H. LÜDERS, PH.D. ; OXFORD.

The copper-plates which contain this inscription, were found at **Kaḍaba** in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnalēkhamālā* of the *Kāryamālā*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½" long by about 5¾" broad at the ends and about 1¾" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *aksharas*. The ring on which the plates are strung, is now cut. Its diameter is 1" to 4½". It holds a circular seal, 1¾" in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshtrakūṭa grants.<sup>5</sup> The average size of the letters is ¾". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.<sup>6</sup> The words *pa[la]-puna[se] eva[r]ile ante pōyie*, in the description of the boundaries in l. 20, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champū*.—The orthography calls for a few remarks.

<sup>1</sup> The same district is mentioned in the Tañjāvūr inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

<sup>2</sup> *Minnāṭṭi* is probably a corruption of *mayāyāṭṭi*.

<sup>3</sup> On the *Vaḷaṅgiyaṅ* see above, p. 296, note 2.

<sup>4</sup> This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷājāpēt tālūka) near Sholinghur.

<sup>5</sup> Compare e.g. above, Vol. III. p. 104 ; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

<sup>6</sup> L. 76, *Śrīkīrtya* for *Śrīkīrtya-ā(chāryya-ānvaya)* ; l. 77, *Kāli-ā(chāryya)* (Mr. Rice reads *Kūvilā*, but the last *akshara* is distinctly *ā* ; for the second *akshara*, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Paṭṭadakal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2) ; l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayakīrti* for *Vijayakīrti*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *vistrita*, l. 1, *dhrita*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-rshi*. The sibilant *ś* is used for *s* in *avatānśa*, l. 1, *pānśa*, l. 52, and *s* for *ś* in *viśśha*, l. 3, *yasa(s)*, l. 16, and *aśśha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *sañgāta*, l. 17, and *stamba*, l. 16. The rules of *sañdhī* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upa-llmāñya* occurs before *p*. Consonants after *c* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *nikkrama*, l. 17. A double mute before a consonant, on the other hand, is represented by a single mute in *jagatraya*, l. 19, and *ujjala*, l. 25.—As regards lexicography, it may be pointed out that *chātri* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.<sup>1</sup> In l. 24 a denominative *bhāṣyati* seems to be used in the sense of 'bhashishyati'; and *chaturākāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *paḥi* in l. 50, I refer to the note on that passage.

The inscription records that the king **Prabhūtavarsha**, (i.e. **Gōvinda III.**), residing in his victorious camp at **Mayūrakhaṇḍi**, on the application of **Chakirāja**, in Śaka-Saivāt 735 presented the village of **Jālamaṅgala** to the Jaina *muni* **Arkakirti**, on behalf of the temple of Jinendra at **Śilāgrāma**, in remuneration for his having warded off the evil influence of Saturn from **Vimalāditya**, the governor of the **Kunuṅgil** district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,<sup>2</sup> and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the **paleography**. In his examination of the paleography of the spurious copper-plates of the Western Gāṅgas,<sup>3</sup> Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sakha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikheṭṭa*, l. 19, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I. at Mantravāḍi near Bankapur, dated in A.D. 855,<sup>4</sup> and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,<sup>5</sup> and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śirūr inscription of Amoghavarsha I., dated in A.D. 866,<sup>6</sup> and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kirtivarman II., dated in A.D. 757,<sup>7</sup> the full sign appears still in the old form of the Cave-

<sup>1</sup> *Chātri* 'dāptan' Śahdar dāṇḍi in *Śiblakalpadruma*; *sudhā*, 'earth' in von Boettlingk's *Dictionary*, quoted from a *Dictionary of Gallinas*.

<sup>2</sup> *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

<sup>3</sup> Above Vol. III. p. 161 ff.

<sup>4</sup> It has not been published yet.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 126, Plate.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

<sup>7</sup> *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,<sup>1</sup> the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.<sup>2</sup> There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ī*, *ē*, *ō*, *ai* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *virāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipaliya* (l. 91), which is a mistake for *pul-paliya*. In *lī* the subscript sign occurs 5 times, the full sign 5 times.<sup>3</sup> In *lā* the full sign is used 13 times,<sup>4</sup> the subscript sign 9 times. *lau* is expressed by the full sign 33 times, by the subscript sign 23 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lā*, *lū* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *ā*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujarāt and the adjacent districts. In the Tōrkhhōdō copper-plates of Gōvindarāja,<sup>5</sup> dated in A.D. 812, we find the full sign in *la* 13 times, *li* 5 times, *li* twice, *lu* twice, *lō* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *llu* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.<sup>6</sup>

The next point that commands attention is the **orthography**. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,<sup>7</sup> and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the **form of the record** much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

<sup>1</sup> Compare the *l* in *lānchhana*, ll. 4, 5, *palāyamānair*, l. 28, etc.

<sup>2</sup> Compare *vallabha*, l. 4, *kāladol*, l. 6, *goḷal-bandallī*, ll. 7, 8, *iriyalbandallī* (llī), l. 10. The subscript sign appears in *modalol*, l. 9, and *likhitah* (for *likhitah*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *ballahan*, l. 2, *dēgulada*, ll. 3, 4, and *vallabha*, l. 1, *kāli*, l. 2).

<sup>3</sup> Of these, however, four cases are misspellings for *li*.

<sup>4</sup> In three cases of these, *lā* is a misspelling for *la*.

<sup>5</sup> Which form is used in *mudgala*, l. 39, I cannot decide.

<sup>6</sup> Above, Vol. III. p. 53 ff.

<sup>7</sup> Compare *e.g.* ll. 11, 12, 26, 50, 57.

the office of the Rāshtrakūta king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunungil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-saivatsarēshu śara-sikhi-muniśhu vyatītēshu J[y\*]śēṣṭhamāsa-śuklapakṣa-daśamyaīm Pushyanaḥṣatrē Chandravadrē*. The year being taken as current,<sup>1</sup> the date would correspond, as pointed out by Professor Kielhorn,<sup>2</sup> to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Sirūr that his successor Śarva or Amōghavarsha I. came to the throne in A.D. 814 or 815.<sup>3</sup> But the date offers two difficulties which cannot be overlooked. Firstly, the *nakṣatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chandamahāsena at Dhōlpur, dated in Vikrama-Saṁvat 898,<sup>4</sup> and the earliest instance in Mysore is a stone inscription at Śrāvana-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūta Indra IV., and probably was engraved not much after that time.<sup>5</sup> The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

<sup>1</sup> That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff.—[Without wishing to decide—what, indeed, at present I cannot do—whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:—1. The phrase *Śakanripa-saivatsarēshu . . . vyatītēshu* is foreign to the inscriptions of the Rāshtrakūtas, in which the regular phrase is *Śakanripa-kāl-ātīta-saivatsara*. On the other hand, we have the similar phrases *Śakanripa-dādēshu . . . vyatītēshu* in the British Museum forged copper-plate inscription of the Western Chālukya Pulikeśin I. of Śaka-Saṁvat 111 (to be taken, like the year of the Kadāba plates, as a current year); *Śakanripa-tisamsaivatsara . . . ātītēshu* in the Haidarābād plates of the Western Chālukya Pulikeśin II. of Śaka-Saṁvat 534; and *Śakanripa-saivatsarēshu . . . galēshu* in the Nilgund inscription of the Western Chālukya Taila II. of Śaka-Saṁvat 904. Considering that these dates belong to Chālukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chālukyas.—2. Genuine dates with current years, before Śaka-Saṁvat 1009, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakṣatra* Pushya with Jyēṣṭha-sudi 10, he would have decidedly failed to do so. The *nakṣatra* on Jyēṣṭha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēṣṭha sudi 10.—3. It may also be argued that the circumstance of the inscription being a *kāṇva* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Saṁvat 526 and 546, are in verse; and so is the date of Śaka-Saṁvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Saṁvat 1001 (of S. 867, 904, 914, 931, 939, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṁvat 1240 (of V. 898, 973, 1008, 1010, and 1240).—F. Kielhorn.]

<sup>2</sup> *Ind. Ant.* Vol. XXIV. p. 9.

<sup>3</sup> *ibid.* Vol. XII. p. 219. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amōghavarsha-Nripatūga was current.

<sup>4</sup> *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastikundi at Bijapur (*Journ. Beng. As. Soc.* Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṁvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṁvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

<sup>5</sup> L. Rice, *Inscriptions at Śrāvana-Belgoḷa*, No. 57, p. 55.

Sanskrit inscriptions of the seventh and eighth century A.D.<sup>1</sup> But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palaeography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: **Gōvinda**; his son **Kakka**; his son **Inda**; his son **Vairamēgha**; his paternal uncle **Akālavarsha**; his son **Prabhūtavarsha**; his younger brother **Dhāravarsha Śrī-Prithvivallabha Mahārājādhirāja Paramēśvara**, called also **Vallabha**; and his son **Prabhūtavarsha Śrī-Prithvivallabha Rājādhirāja**<sup>2</sup> **Paramēśvara**, afterwards (l. 82) called **Vallabhendra**. Six of these names can be identified at once: **Gōvinda** is **Gōvinda I.**; **Kakka** is **Karka I.** whose name appears in the present form also in the Sāmangā and Bharōch grants;<sup>3</sup> **Inda** is **Indra II.**, the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and **Akālavarsha**, **Dhāravarsha**, and the second **Prabhūtavarsha** are, respectively, **Krishṇa I.**, **Dhruva**, and **Gōvinda III.**, called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, **Vairamēgha** would correspond to **Dantidurga** or **Dantivarman II.**, and the first **Prabhūtavarsha** to **Gōvinda II.** These *birudas*, however, do not occur in any other inscription. For **Gōvinda II.** we know no individual *biruda* at all, and **Dantidurga** is stated in the Sāmangā grant to have been called **Khadgāvalōka**.<sup>4</sup> But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that **Dantidurga** had a *biruda* **Vairamēgha** in addition to that of **Khadgāvalōka**; and as regards **Prabhūtavarsha**, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that **Prabhūtavarsha** was the *biruda* of **Gōvinda III.** and **Gōvinda IV.** of the main branch, and of **Gōvinda I.** of the second Gujarāt branch, and of these only.<sup>5</sup> Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 **Akālavarsha** is said to have erected a temple which was styled after his own name **Kannēśvara**. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either **Kannēśvara** or **Kannēśvara**, and the name of the king would therefore be either **Kanna** or **Kaṇṇa**. As far as I know, neither of these forms can be considered as derived from Sanskrit **Krishṇa**, the common Prākṛit form being **Kaṇṇa**, and the Kanarese equivalent **Kannara**, whereas both **Kanna** and **Kaṇṇa**

<sup>1</sup> Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 516, etc.); *Ind. Ant.* Vol. XXI, p. 48.

<sup>2</sup> *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *mahā*.

<sup>3</sup> *Ind. Ant.* Vol. XI, p. 111; Vol. XII, p. 182.

<sup>4</sup> I have not overlooked the fact that **Gōvinda II.** is called **Vallabha**, and **Dantidurga**, besides **Khadgāvalōka**, **Vallabharāja** and **Prithvivallabha**. But these are the common titles borne by all the Rāshtrakūṭas, beginning from **Dantidurga**, and not individual *birudas* which here alone are the matter in question.

<sup>5</sup> That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. **Amoghavarsha** in combination with **Sarva**, **Baddiga** and **Kakka II.**), it is a fact that **Prabhūtavarsha**, **Nirupama Dhāravarsha**, and **Śubhataṅga Akālavarsha** are found as the *birudas* of, respectively, **Gōvinda**, **Dhruva**, and **Krishṇa** only. But in using this fact for the identification of an **Akālavarsha** mentioned in the **Merkara** plates with a **Krishṇa** supposed to have lived in the fifth century A.D.,— the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III, p. 168),— Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of **Dantidurga**. I do not consider this to be merely accidental, but infer from it that **Dantidurga**, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of **Dantidurga** are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit Karna. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that Kannōśvara is a misspelling or a clerical error for Kaṇhōśvara or Kannarēśvara. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to Paramēśvara. This and the form of the name<sup>1</sup> indicate that the temple was dedicated to Śiva. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid Śiva temple which, according to the Baroda grant, was built by Kṛishṇa on the hill of Ēlāpura, the modern Ēlārā.<sup>2</sup> None of the temples at Ēlārā, however, bears, as far as I can ascertain, the name of Kṛishṇōśvara or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king Dhruva Dhāravarsha is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.<sup>3</sup> I will add here, as it is a matter of some interest in connection with the Rāshtrakūṭas, that afterwards, in l. 81, Gōvinda III. is stated to have resided at the time of the grant in his victorious camp at Mayūrakhaṇḍi.<sup>4</sup> This is the same place from which the Vapi-Diṇḍōri and Rādhanpur grants of Gōvinda III. are dated,<sup>5</sup> and it has long ago been identified by Professor Bühler with the modern Mōrkhaṇḍi, a hill-fort in the Nāsik territory. But those two grants leave it doubtful whether Mayūrakhaṇḍi was the capital of the dynasty. Professor Bühler thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"<sup>6</sup> and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of Vimalāditya. His father was the *rājan* Yaśōvarman, and his grandfather the prince (*varman*) Balavarman. The family claimed to belong to the Chālukyas; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor Bhandarkar therefore considers them an independent branch.<sup>7</sup> Vimalāditya apparently was a petty chief under the Rāshtrakūṭas; he governed, as mentioned above, the district (*lōk*) called Kunuṅgil.<sup>8</sup> Mr. Rice has suggested that this might be the modern Kunigal, but he has added himself that this is only a conjecture, and that he has taken the same Kunigal to be the Konikal-vishaya of the Hosūr grant of Ambērā, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

<sup>1</sup> Names ending in *śvara* always refer to buildings consecrated to Śiva. In the present case, it may be noted that Śiva is actually mentioned; under the name *Bhava*, in v. 4.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor Bhandarkar supposed the temple to be the famous Kailāsa.

<sup>3</sup> That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with Manu, vii. 192.

<sup>4</sup> In the present inscription the name is written with a short *i*. But as *i* and *ē* are often confounded, this may be only a clerical error.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

<sup>6</sup> *Ind. Ant.* Vol. VI. p. 64.

<sup>7</sup> *History of the Dekkan*, 2nd ed., p. 79.

<sup>8</sup> In line 9b the name is spelled with a lingual *n*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Kunuṅgil.

Vimalāditya is stated to have been the sister's son of **Chākirāja** who is called the ruler of the entire province of the **Gaṅgas** (*aśeṣa-Gaṅgamaṇḍal-ādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.<sup>1</sup> And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paithan plates<sup>2</sup> the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vapi-Diṇḍōri and Rādhanpur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,<sup>3</sup> and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.<sup>4</sup> We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.<sup>5</sup> It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called **Arkakirti**, and was the disciple of **Vijayakirti**, who again was the disciple of **Kūli-āchārya**.<sup>6</sup> This person is said to have belonged to the family (*anaya*) of **Śrikirti-āchārya**<sup>7</sup> in the **Punnāgavṛikshamūlagana** of the **Nandisaṃgha** of the venerable **Yāpanīyas**, and in l. 77 he is given the epithet *vrata-samiti-guṇḍi-guṇḍi-muni-vrinda-vanulita-churavak*. Comparatively little is known hitherto about the Yāpanīyas. In the *Bhadrabāhu-charita*<sup>8</sup> we are told that king Bhūpāla of Kurahāṭa, at the request of his wife Nṛikuladēvā, invited the Śvôtāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

<sup>1</sup> Mr. Rice thinks it possible that Chākirāja was a supreme king. But neither is *adhirāja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lālāśvara-maṇḍala*, occurring in the Baroda, Tōrkhēdē and Kāvī plates as the name of the province of Gujārāt.

<sup>2</sup> Above, Vol. III. p. 107.

<sup>3</sup> Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

<sup>4</sup> The Paithan grant of Gōvinda III. was issued in this year.

<sup>5</sup> The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūṭa king Dhārāvarsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

<sup>6</sup> See above, p. 332, note 6.

<sup>7</sup> I consider *śrī* here to be a constituent of the name partly on account of the analogy to Arkakirti and Vijayakirti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

<sup>8</sup> Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Svētāmbaras" (verse 151). A similar account is given in the *Pañcamārgōtpatti*,<sup>1</sup> a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jains. According to the statements of Mr. Taylor, it is related here that "out of them (the Svētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Pañḍamālī* of the Digambaras, published by Dr. Hoernle,<sup>2</sup> it is stated, on the authority of the *Nīlīsīra*, that the Yāpaniyasaṅgha was one of the five false Jain sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpuliḡachehha or Yāpuliya.<sup>3</sup> Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.<sup>4</sup> There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhāravād. In a grant of Ravivarman,<sup>5</sup> the revenues of a village are allotted to some Jain *sūris* who are called *Yāpaniyās tapasīnaka*. In a grant of Ravivarman's father Mṛigēśa,<sup>6</sup> the king is said to have presented some land to the Yāpaniyas, Nigraṇthas and Kūrchakas. And in a grant of Krishnavarman,<sup>7</sup> the king is stated to have given a field to the Yāpaniyasaṅghas (*Yāpaniya[s]aṅghēbhaya*). To these we may add a stone inscription of Gaṇḍarāditya at Honūr in the Kōlhāpur State.<sup>8</sup> For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gana* referred to is the Pannāgavrikshamālagana, the very *gana* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravana-Belgoḷa*,<sup>9</sup> and again in his remarks on the Śravana-Belgoḷa epitaph of Prabhāchandra,<sup>10</sup> Dr. Fleet has called attention to this passage as containing the name of the Jain teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamitī* cannot possibly be taken separately, and the whole, from *vrata* to *charana*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *sumitis* and the three *guptis* are the three requisites of a Jain monk.<sup>11</sup> Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jain temple at **Silāgrāma**--which I cannot identify--is said to have adorned the western side of the excellent **Mānyapura**. Mr. Rice remarks that this would naturally suggest Mānyakhēṭa, the modern Mākhēḷ in the Nizām's territory. The identification of these places, if correct, would imply

<sup>1</sup> Taylor, *Catalogue Raisonné*, Vol. III, pp. 78, 79. See also *Ind. Stud.* Vol. XVII, p. 133.

<sup>2</sup> *Ind. Ant.* Vol. XXI, p. 67 ff., §§ 16, 17.

<sup>3</sup> As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

<sup>4</sup> This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karbhāṭ, the modern Karbhāḷ in the Sātara district.

<sup>5</sup> *Ind. Ant.* Vol. VI, p. 26.

<sup>6</sup> *Ibid.* p. 24.

<sup>7</sup> *Ibid.* Vol. VII, p. 34; compare Dr. Fleet's note.

<sup>8</sup> Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 22, Facsimile.

<sup>9</sup> *Ind. Ant.* Vol. XXI, p. 159, note.

<sup>10</sup> Above, p. 24, note.

<sup>11</sup> Compare the *Uttarādhyayanāsūtra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1893-84*, p. 98, notes, and p. 100, note.



that the inscription is considerably later than it pretends to be; for we know from the Dâḍḍi plates that Mānyakhêta was founded by Gôvinda's successor, Nṛipatuṅga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakhêta is ever described as Mānyapura,<sup>1</sup> I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mānyapura, "situated near Chāmraṅnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jālamaṅgala, the granted village, was situated in the Idigūr-vishaya, and surrounded by the villages Svastimaṅgala on the east, Boḷḷinda on the south, Guḍḍanūr on the west, and Taṛipāḷ on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

### TEXT.<sup>2</sup>

#### First Plate.

- 1 Ōm<sup>3</sup> svasti [||\*] Vistri(stri)ta-vīsada-yaśō-vitāna-vīsadikri(kri)t-āśā-chakravāla[h\*]  
karavāla-prav[ā\*]l-āvatamśa(sa)-virāji(ji)ta-Jayalakshmi-samāli[m] (liṃ)-<sup>4</sup>
- 2 gita-dakṣa-dakṣiṇa-bhūri-bhuj-ārggaḷaḥ<sup>5</sup> gaḷita-sāra-śauryya-rasa-visara-vi[sa\*]-  
khaḷikṛit-ōgr-ā-
- 3 ri-varggaḷh vargga-traya-varggaṇ-aika-nipuṇō=chal-āchāra-chārvi(rvvi)-visē(sē)sha-  
nirjīti-ōrvvi(rvvi)-maṇḍal-ōtsav-ōtpādana-para[h\*]
- 4 para-bhūpāla-mauli-mālā-līḍh-āṅghri-dvandv-āravindō Gôvindarājah [||\*] Tasya sū-
- 5 nuḥ sutaruṇa-bhāv-ōdaya-dayā-dāna-dinētara-guṇa-gaṇa-samarppita-<sup>6</sup>bandhu-janaḥ saka-
- 6 la-kal-āgama-jaladhi-Kalaśayōniḥ Manu-darsita-mārgg-ānugāmi Rāshṭrakūṭa-kul-ā-
- 7 mala-gagana-mṛigalānichhanah budha-jana-mukha-kamal-ā[ṁ]śumālī manōha-
- 8 ra-guṇa-gaṇ-ālamkāra-bhārāḥ Kakkarāja-nāmadhēyaḥ [||\*] Tasya putraḥ sva-  
vāmś-ānēka-nṛi-
- 9 pa-saṅghāta-parampar-ābhyudaya-kāraṇah parama-rishi-<sup>7</sup>brāhmaṇa-bhakti-tātparyya-
- 10 kuśalah samasta-guṇa-gaṇ-ādhihvōnō<sup>8</sup> vikhyāta-sarvva-lōka-nirupama-sthira-bhāva-  
ni(vi)jit-ā-
- 11 ri-maṇḍalah yasy=aimam<sup>9</sup>=āsit || <sup>10</sup>Jitvā bhūp-āri-varggaṇ=naya-kuśalatayā yēna rā-
- 12 jyaṇ kṛitau yah kashṭō Manu(nv)<sup>11</sup>-ādi-mārggō stuta-dhavaḷa-yaśā na  
kvachid=yāga-pūrvvaḥ<sup>12</sup> [||\*] saṅgr[ā]mō yasya sēśhā

<sup>1</sup> The Mānapura mentioned in a grant of some Rāshṭrakūṭa prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI, p. 91) stands certainly in no connection with Mānyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mānāka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Instead of *sa* two *akṣaras*, the first of which was *nī*, were originally engraved.

<sup>5</sup> Here and in other places below, the rules of *samdhī* have not been observed.

<sup>6</sup> Read *-santarppita-*.

<sup>7</sup> Read *parama-rshi-*.

<sup>8</sup> Mr. Rice reads *-gaṇ-ādhi-dhvōnō*, but this is impossible. There can be only a doubt whether the last but one *akṣara* is *vō* or *dhō*. The editors of the *Kavyamālā* read *-gaṇ-ādhi-dhvōnō*, the meaning of which I fail to see. As the signs for *vō* and *shṭhā* do not differ very much (compare *°shṭhānō*, l. 63), I propose to read *-gaṇ-ādhi-shṭhānam*.

<sup>9</sup> This passage is corrupt. I cannot suggest any satisfactory correction.

<sup>10</sup> Metre: Sragdharā.

<sup>11</sup> Perhaps this correction was made by the engraver himself.

<sup>12</sup> This *pīḍa* seems to be corrupt; perhaps we have to read *yāta-pūrvvō*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja<sup>1</sup>-kara-bala-pr[ā\*]pitā yā Jayaśrī[r=\*]yasmin=<sup>2</sup>jātō sva-vamśō=bhyudaya-  
dhavaḷatām yātavān=arkka-têjāḥ [|| 1\*] ā(a)-  
14 sāv=Indarāja-nāmadhēyaḥ [||\*] Tasya putraḥ sva-kula-lalāmāyamānō māna-  
dhanō dīn-ānā-

*Second Plate ; First Side.*

- 15 tha-jan-āhlādanakara-dāna-nirata-manō-vṛtīḥ hima-kara iva sukhakara-karaḥ kul-  
āchala-samu-  
16 dāya iva sudh-ādhāra-guṇa-nipuṇaḥ Himaśaila-kūṭa-taṭa-sthāpita-  
yasa(śa)stambam(mbha)-lī(li)khī(khi)t-ā-  
17 nō(nē)ka-vikkrama-guṇa[h<sup>3</sup> 1\*] <sup>4</sup>Agha-saṃgā(ghā)ta-vināśaka-surāpaga yasya<sup>5</sup> sad-  
yaśō viśadam<sup>6</sup> [1\*] gāyant-iva taranga-prabhava-  
18 ravair=vvahati jana-mahitā [||] [2\*] asau Vairamēgha-nāmadhōyaḥ [||\*] Tasya  
pitṛivyaḥ hṛidaya-padma-ā-  
19 sanēstha-Paramēśvara<sup>7</sup>-śiraś-śīśirakara-[kara-\*]nikara-nirākrīta-tamō-vṛtīḥ  
saviśōshasya<sup>8</sup> jagat[\*]-traya.<sup>9</sup>  
20 sār-ōchchayēn<sup>10</sup>=ēva virachitasya chaturtha-lōk-ōdaya-samānasya Kṛitayuga-śatair=  
iva nirmūi-  
21 tasya yasya yaśasaḥ puṇjam=iva virājamānaḥ<sup>11</sup> || <sup>12</sup>Pradagdha-kālāgaru-dhūpa-  
22 dhūmaiḥ pravarddhamān-ōpachayāḥ=payōdāḥ [1\*] yasy=ājirām svachchha-  
sugandha-tōyai[h\*]  
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3\*] Na ch=ēdṛisam prāpyam=iti pralōbbhāt  
Bhav-ōdbhavō<sup>13</sup> bhāvi-[yu]g-ā-  
24 vatārō [1\*] avaimi yasya sthitayō svayan=tat kalp-āntaram n=aiva cha  
bhāvyat=īti || [4\*] Tārā-ga-  
25 pēsh=ūnnata-kūṭa-kōṭi-taṭ-ārppitās=ū[j\*]jvala-dīpikāsu [1\*] mōmuhyatō rātri-vi[bhōda-  
bhā]-  
26 vaḥ<sup>14</sup> niś-ātyayaḥ paura-janair=nniśāyām<sup>15</sup> || [5\*] Ādhāra-bhūt=āham=idam vyatītya  
mā[m] varddhatō  
27 ch=āyam=atiprasaṅgaḥ [1\*] yasy=āvakāśārtham=it=iva prīthvī prīthv=īva<sup>16</sup> bhūt=ōti  
cha mē vī(vi)-  
28 tarkaḥ || [6\*] vichitra-putākā-sahasra-saṃchhāditam upari-paricharaṇa-bhayāt  
lōk-ni-  
29 ka-chūdāmaninā maṇi-kuṭṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīrya

*Second Plate ; Second Side.*

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamānam=iva vī(vi)rājamānam prahata-  
pushkara-mandra-nī(ni)nād-ā-

<sup>1</sup> It would seem that originally *kara* was engraved instead of *bhuja*.

<sup>2</sup> Read *yasmin*.

<sup>3</sup> *-gaṇaḥ* would be a preferable reading.

<sup>4</sup> Metre : Āryā.

<sup>5</sup> Originally *gasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *d*-stroke.

<sup>6</sup> Originally *ea* was engraved, but the engraver corrected the error by beating it down and engraving *ei* a little more to the right.

<sup>7</sup> Originally another *akṣara* was engraved before *śa*, but it has been struck out.

<sup>8</sup> From here to line 21 the construction is faulty. Instead of the genitives *saviśōshasya*, *virachitasya*, *-samānasya*, *-nirmūitasya* the respective nominatives *saviśōsham* etc. are required.

<sup>9</sup> Perhaps *-trayā* was engraved.

<sup>10</sup> The first *ō* looks like *v*.

<sup>11</sup> Read *puṇja iva virājamānam*.

<sup>12</sup> Metre : Upajāti ; also of the next three verses.

<sup>13</sup> Read *pralōbbhāt=Bhav-ōdbhavō*.

<sup>14</sup> Read *-bhāḍō*.

<sup>15</sup> I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

<sup>16</sup> *prīthvy=ēva* would be a preferable reading.

- 31 karṇṇan-ôdit-ânurâgaiḥ prāvṛṇḍ-ârambha-kâla-janit-ôtsav-ârambhaiḥ<sup>1</sup> mayûraiḥ  
prârabdha-vṛtta-nṛi-
- 32 ttântam<sup>2</sup> dhûma-vêlâ-lîlâ-gata-vilâsinî-janânâm kara-tala-kisalaya-rasa-bhâva-sad-  
bhâva-praka-
- 33 tana-kusala-sasivadan-âṅganâ-narttan-âḥṛita-paura-yuvatî-jana-chitt-ântaram samasta-  
siddhânta-sâga-
- 34 m<sup>3</sup>-pârugu-muni-śata-saṁkulam dēvakulam=âsīt **Kaṇṇé(ṇṇé)śvaran-nâma**  
sva-nâmadhēy-âṁkita[m\*] asâ-
- 35 v=**Akâlavarsha** iti vikhyâtaḥ [||\*] Tasya sūnuḥ ânata-nṛipa-makuta-mapi-gaṇa-  
kirana-jâla-ranjita-
- 36 pada-yugala-nakha-mayûkha-prabhâ-bhâsita-simbâsan-ôhâ(pâ)ntaḥ kântâ-jana-kaṭaka-  
khacchi-
- 37 ta-padmarâga-di(dî)dṛiti-visara-sūmbhat-kusumbha-rasa-râmjita-nijâ-dhavaḥ a-  
vi(vi)jyamâna-châru-châ-
- 38 mara-nichaya-vikhyâtam(ta)-prâjya-râjya-âbhishêk-ântar-aikaisvaryya-sukha-samanubhava-  
sthi-
- 39 tiḥ nija-tuka(ruṇ)gam-aika-vijay-ânita-râjalakṣmî-sanâthô mahi-nâthô yaḥ  
kalpâṅghri(ghri)puḥ sakhaḥ<sup>4</sup>
- 40 chintâmanîr-iti dhruvam yaṁ vadanty=arthina[h]<sup>5</sup> nî(ni)tya[m] prîtyâ prâpt-  
ârtha-sampad-asau **Prabhûtavarsha** iti vi-
- 41 khyâtô bhûpa-chakra-chûḍâmanîḥ [||\*] Tasy=ânujah **Dhârâvarsha-**  
**Śrî-Prithuvi(thvi)vallabha-mahârâjâdhi-**
- 42 **râja-paramêśvaraḥ** khaṇḍit-âri-maṇḍal-âsi-bhâsita-dôr-ddaṇḍaḥ Puṇḍarîka<sup>6</sup> iva bali-  
ripa-marḍan-â-
- 43 krânta-sakala-bhuvana-talaḥ sukrit-ânêka-râjya-bhâra-bhâr-ôdvahana-samarthaḥ  
Himaśaila-vi-
- 44 śâl-ôra-sthalêna râjalakṣmî-viharaṇa-mapi-kutṭimêna chatur-âṅgan-âlingana-tunga-  
kucha-

*Third Plate; First Side.*

- 45 sa[m]g<sup>7</sup>-sukh-ôdrêk-ôdita-rômâñcha-yôjitêna sva-bhuj-âsi-dhârâ-dalita-samasta-<sup>8</sup>gaṇita-  
muktâphala-vi-
- 46 sara-virâjit-âri-bala-hasti-hast-âsphâlana-danta-kôṭi-ghaṭṭita-ghanîkṛitêna virâjamânaḥ  
Tripura-
- 47 bara-vṛishabha-kakud-âkâr-ônnata-vikaṭ-âṁsa-taṭa-nikaṭa-dôdhûyamâna-châru-châma-ra-  
chayaḥ phêna-piṇḍa-
- 48 pândara-prabhâv-ôdita-chehavinâ vṛittêṇ=âpi chatur-âkârêṇa sit-âtapatrêṇ=  
âchehâdita-samasta-dig-viva-

<sup>1</sup> After this we should expect *iva*.

<sup>2</sup> Read *vṛitta-vṛittântam*, as suggested in the *Kāvyamālā*.

<sup>3</sup> Originally another *akṣara* seems to have been engraved instead of *rx*.

<sup>4</sup> The second *akṣara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *saśēva*, but the *visarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kāvyamālā* suggest *satyam=eva*.

<sup>5</sup> Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pāda* of the Sragvîṇî metre: *-ti dhruvam yaṁ vadanty arthinah*. Similarly we find twice periods ending like Nandana: *ma svanmadhēyâkṛitam* (l. 34) and *bhûpachakrachûḍâmanîḥ* (l. 41).

<sup>6</sup> Read *Puṇḍarîkâksha*.

<sup>7</sup> It is possible that before this another *akṣara*, perhaps *sah*, was engraved. But it is entirely effaced.

<sup>8</sup> Read *-dalita-masta-*.

- 40 rô ripu-jana-hridaya-vidâraṇa-dâruṇēna sakala-bhû-tal-âdhipatyâ-lakshmî-lilâm =  
utpâdayatâ pra-
- 50 hata-pada<sup>1</sup>-ḍhak[k\*]â-gambhîra-dhvânēna ghanâghana-garjjan-ânu-kâriṇâ asyâchitô-<sup>2</sup>  
vinôda-nirggamaḥ sva-
- 51 [k]iṭyâ[m] sañchalatâm para-nripa-chêtô-vṛittishu dâtum=iv=ôchchair=âvilôla-  
prakaṭita-râjya-chi-
- 52 hnaḥ turaṅgama-khara-khur-ôṭṭhita-pâṁsû(su)-paṭala-masṛiṇita-jalada-sañchaya[h\*]  
53 anêka-matta-dvîpa-karaṭa-taṭa-galita-dâna-dhârâ-p r a t â n a - p r a s a m i t a - m a h i -
- 54 pa-râgaḥ || <sup>3</sup>Yasya śrî[s=\*]chapal-ôdayâ <sup>4</sup>khura-taraṅg-âlî-sama(mâ)sphalanât  
nirbhinna-<sup>5</sup>dvîpa-yânapâ-
- 55 tragaṭayô yê sañchalach-chêtasaḥ<sup>6</sup> [l\*] tasminn ôva samêtya sâra-vibhavaṁ  
sa[m\*]tyaṇa râjyaṁ rapê
- 56 bhagnâ môha-vaśât svayaṁ khalu diśam antaṁ bhajantê-rayah || [7\*] <sup>7</sup>Idam  
kiyaḍ=bhû-talam=atra
- 57 samyak sthâtum=mahat-samikaṭam=ity-udagraṁ [l\*] svasy=âvakâśam na<sup>8</sup> karôti  
yasya yaśô
- 58 diśam bhitti-vibhêdanâni || [8\*] anavarata-dâna-dhârâvarsh-âgamēna tripta-  
janatâyâḥ Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy-  
âtmajà(jô) nija-bhu-

*Third Plate ; Second Side.*

- 60 ja-bala-samânîta-para-nripa-lakshmî-kara-dhri(dhri)ta-dhava!-âtapatra-nâlu[h\*] pratikûla-  
ripa-kû(ku)la-charaṇa-nibaddha-
- 61 khaḷa-khaḷâyamâna-dhava[la]-śrîmkhaḷa-rava-badhirikṛita-[pa]ryyanta-janô nirupama-  
guna-gaṇ-âkaruṇa-samâ-
- 62 blâdita-manasâ sâdhu-janēna sadâ sannî(ingî)yamâna-śasi-viśada-yaśô-râśik(r)-âś-  
âvasṭabdhâ-ja-
- 63 na-manaḥ-parikalpana-triguṇikṛita-svakfy-ânushṭhânô nishṭhita-karttavyâḥ(vyâḥ)  
Prabhûtavarsha-Śrî-Prî-
- 64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya<sup>9</sup> pravarddhamâna-śrî-râjyâ-<sup>10</sup>vijaya-  
samvatsarêshu vaha-
- 65 tsu | chârû-Châlûky-ânvaya-gagana-tala-hariṇalâ[n]chhanâyi(ya)mâna-<sup>11</sup>śrî-  
Balavarmma-narêndra-

<sup>1</sup> The editors of the *Kîrṇamâlâ* have corrected this word to *pâṭaka*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII, p. 23 ff., Plate, l. 27 : *pata-ḍhakka*). *Paṭaka* and *ḍhakka* are mentioned together also in the *Scavambhūpuraṇa*, p. 297 ; compare *Amarakôśa*, i. 7, 6.

<sup>2</sup> This passage is corrupt. Something like *kîrit-âri-chêtô* seems to be intended.

<sup>3</sup> Metre: *Sârdûlavikṛîḍita*.

<sup>4</sup> I would read *khara*; but it is possible that *Khura* is the name of some river, though, in this case, we should expect to find a feminine form.

<sup>5</sup> Read *-samâsphalanân=nirbhinna*.

<sup>6</sup> The text is here apparently corrupt. Considering that *tasminn rapê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvîpayânapâtragaṭayâ yasmîṁ=chalach-chêtasaḥ*. This, at least, yields a tolerable meaning.

<sup>7</sup> Metre: *Upajâti*.

<sup>8</sup> I would read : *svasy=âvakâśina*, though the dative *avakâśya* would be preferable.

<sup>9</sup> The construction is here confused. The correct reading would be *-paramêśvarah || tasya*.

<sup>10</sup> Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

<sup>11</sup> This word seems to have been corrected.

- 66 *syā* *su(sū)nu* *sva-vikram-āva[r]jjita-sakala-ripu-nṛpa-śiraś-śekhara-ā[r\*]chchita-charaṇa-yuga-*  
 67 *lō Yaśōvarmma-nāmadhēyō rājā vyarājata<sup>1</sup> [l\*] Tasya putras=suputraḥ kula-dīpaka*  
 68 *iti purāṇa-vachanam=avitatham=iha kurvann=atitarāṇ virājamānō Manōjāta iva mānini-*  
 69 *jana-mana-sthali-[sa]ncharaṇa<sup>2</sup>-chaturag(ś)=chatura-jan-āśrayaḥ śrī-samālīm(līm)gita-visālā(la)-vaksha-sthalō ni-*  
 70 *tarām=asōbhata asau mahātmā || <sup>3</sup>Kamal-ōchita-sad-bhujāntara śrī-Vimalādityā(tya) i-*  
 71 *ti pratita-nāmā [l\*] kamanīya-vapur=vvilāsiniṇā[m] bhramad-akshi-bhramar-āli-vaktra-padmaḥ [l(l)] [9\*] yaḥ=pra-*  
 72 *chāṇḍata-kaṇvālā(la)-dalita-ripu-nṛpara-<sup>4</sup>kari-ghaṭā-kumbha-mukta-muk[t]āphāla-vira[ch]ita-ruchi-*  
 73 *ra-kaṇṭhik-ātiruchira<sup>5</sup>-parita-ni(ni)ja-kaṭatra<sup>6</sup>-kaṇṭhaḥ Śī(Śi)tikaṇṭha iva ma[h]ita-ma[hi]m[ā]pra[thya[mā]na-<sup>7</sup>ruchira-*

*Fourth Plate ; First Side.*

- 74 *<sup>8</sup>kirttir=asē(śē)sha-Gaṅga-maṇḍal-ādhirāja-śrī-Chākīrājasya bhāginēyaḥ bhuvi pr[ā\*]kāśata [l\*] yas[m]i(smin) Ku-*  
 75 *numgil-nāma dēsam=ayaśaḥ-parāṇmu(ṇmu)khō Mann-mārggōṇa pālā(la)yati sati © śrī-Yāpaniya-*  
 76 *Nandi(ndi)samgha-Punnāgavṛikshamūlaganō Śrīkīrti-<sup>9</sup>āchāryy-ānvayō bahushv=āchāryyō(ryyō)shv=atikrā-*  
 77 *ntēshu vrata-samiti<sup>10</sup>-gupti-gupta-muni-vṛinda-vandita-charaṇa[h\*] Kūli-āchāryyō nām=āsi(sit) [l\*]*  
 78 *tasy=āntēvāsi samupanata-jana-parisrama-haraḥ sva-dāna-santarppita-samasta-vidvaj-janō*  
 79 *janita-mah-ōdayaḥ Vijayakīrti<sup>11</sup> nāma muni-prabhur=abhāvan<sup>12</sup> || <sup>13</sup>Arkakirttir=iti khyātīm=ātanva-*  
 80 *n=muni-sattama[h] [l\*] tasya śishyatvam=āyātō na yātō vaśam=ēnasā[m\*] || [10\*] tasmē(smai) muni-varāya*  
 81 *tasya Vima[lā]dityā(tya)sya Sannaiśchara-piḍ-āpanōdāya Mayūrakhaṇḍi(ṇḍi)m-adhivasati*  
 82 *vijaya-skandhāvārē Chākīrājēna vijñāpitō Vallabhēndraḥ Iḍigūr-vvishaya-madhya-vartti-*  
 83 *na[m] Jālama[m]gala-nāmadhēya-grāma[m] Śaka-nṛpa-samvatsarēshu śara-sikhi-munishu vyatitē-*

<sup>1</sup> *ja* seems to have been omitted first and inserted afterwards.

<sup>2</sup> *sa* is very indistinct, and apparently inserted afterwards.

<sup>3</sup> Metre : Anupachchandasika.

<sup>4</sup> In the *Kāvyamālā* this is corrected to *-nṛpa-* ; perhaps we have to read *-nṛpa-para-*.

<sup>5</sup> The *aksharas tiruchira* are engraved below the line.

<sup>6</sup> Between *ka* and *la* another *la* was originally engraved, but it appears to have been effaced.

<sup>7</sup> The reading of this word is rather uncertain. Mr. Rice reads *-mahim-āmdyamāna-*.

<sup>8</sup> Originally *-t=a-* was engraved for *-r=a-*.

<sup>9</sup> Read *Śrīkīrti-*.

<sup>10</sup> *sa* of *samiti* has evidently been inserted afterwards.

<sup>11</sup> Read *Vijayakīrttir=* ; perhaps *Vijaya-* was originally engraved.

<sup>12</sup> Read *abhavat* ; the *n* is indistinct.

<sup>13</sup> Metre : Anushtubh.

- 84 shu J[y\*]îśhṭha-māsa-sukla-paksha-daśamyām Pushya-nakshatrē Chandravare  
Mānya-puravar-āpara.<sup>1</sup>
- 85 dig-vibhāg-ālainkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [l\*] tasya  
pūrvva-dakshi-
- 86 ṇ-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Bollinda-Guḍḍanūr-Ttaripāl=iti  
prasi(si)dadhā grā-
- 87 mā[h l\*] ēvañ chaturṇām grāmāṇām=madhyō vyavasthitasya Jālamāṅgalasya-  
āyām chatur-āghā-

## Fourth Plate ; Second Side.

- 88 ti-kramah [l\*] punas=tasya sînā-vibhāgah [l\*] Îśânataḥ mukûḍal dakshina-dig-  
vibhāgam=avalōkya Eltaga-
- 89 kodala<sup>2</sup> mûḍa gareyi[m\*] bandu irppeya<sup>3</sup> komade pallad-olagana uli ulariyo  
kodayā[lj]i be-
- 90 lano saykano bandu <sup>4</sup>po[la]-puṇn[se] ova[r]ilo anto pōyie<sup>5</sup> Bi-
- 91 dirūr-ggere mukûḍal<sup>6</sup> [l\*] Tataḥ pāśchimataḥ pulipadiya<sup>7</sup> tenikana  
pēr-olbeyi[m\*] pē[r-bi]liko eja-
- 92 gala<sup>8</sup> koṇaḍ-āle mukûḍal<sup>9</sup> [l\*] Anto saykano pōgi Gāymani-geṇoya tāt-guṇḍi  
mukûḍal [l\*]
- 93 Tataḥ uttarataḥ Baṭṭi-gereya paḍuva gaḍe goda palambo puṇuseyo Ânodale-  
geṇo<sup>10</sup>
- 94 pul-[p]jadiyo <sup>11</sup>eja-gallo Puli(li)[v]ārada geṇo mukûḍal [l\*] Tataḥ pūrvvataḥ  
niduvilinnikko
- 95 kadavi[na] pul-pādiye<sup>12</sup> ka[ūcha]gāra-gallo pola-ello-puṇusee<sup>13</sup> baṭṭa-puṇn-
- 96 seye beḷano bandu îśânada <sup>14</sup>mukûḍalo[l]-k[ū]ḍi nindattu ◎ ◎
- 97 Rāvamalla-Gāmuṇḍanuñ Siganuñ Gaṅga-Gāmuṇḍanuñ Māreynanuñ Be[l]geṇey=  
Oḍeyō-
- 98 ruñ modal āgo Elpadimbaruñ Kuṇuṅgil=Aynûrbaruñ sākshiy-āge koṭṭattu ◎  
nanah ◎
- 99 <sup>15</sup>Adbhira-datta[m] tribhir-bhuk[t]am shadbhiś=cha parilā(pā)litam [l\*] êtāni na  
nivartantē pūrvva-rāja-kṛitāni cha ||
- 100 Svan-dāta[m] suma[ha\*]ch=chhakyam duḥkham=anyasya pālā(la)nam [l\*]  
dānōn(nam) vā pālanam chētti<sup>16</sup> dānāch=chhrēyō=
- 101 nupālanam || Sva-datt[ā\*]m para-datt[ā\*]m vā yō harēti(ta) vasundharām [l\*]  
shashṭhim(shṭim) varsha-sahasrāṇi vi-
- 102 shṭhāyām jāyatē krimi[h] || Dēva-svam [hi\*] visham ghōram kākakūṭa-suma-  
prabham [l\*] visham=ēkā-

## Fifth Plate.

- 103 kinam hanti dēva-svam putra-pautri(tra)kañ ||

<sup>1</sup> Properly this should be *Mānyapura-puravar-āpara*, but *pura* is frequently omitted in this case : compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-ādhitāra*, *Ind. Ant.* Vol. XII, p. 220, etc.

<sup>2</sup> Read *kolada* (?)

<sup>3</sup> Read *irppeya*.

<sup>4</sup> The words from *pola-* to *pōyie* are written on an erasure and in a larger hand.

<sup>5</sup> Read *pōyie*.

<sup>6</sup> Read *mukûḍal*.

<sup>7</sup> Read *pul-padiya*.

<sup>8</sup> Read *elle-gala*.

<sup>9</sup> Read *mukûḍal*.

<sup>10</sup> Read *-geṇye*.

<sup>11</sup> Read *ello-*

<sup>12</sup> Read *-padiye*.

<sup>13</sup> Read *-puṇuseyo*.

<sup>14</sup> Read *mukûḍa*.

<sup>15</sup> Metre : Anushtubh ; also of the following verses.

<sup>16</sup> Read *e=di* ; *ch* is indistinct.

## TRANSLATION.

(Line 1.) Ōm. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces<sup>1</sup> of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was **Gōvindarāja**.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya<sup>2</sup> to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the **Rāshtrakūṭas** ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called **Kakkarāja**.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brāhmaṇas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (?)<sup>3</sup> :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Manu and others, which had never been followed before ;<sup>4</sup> whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;<sup>5</sup> at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called **Indarāja**.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues<sup>6</sup> on the memorial pillars set up on the slopes of the summit of the Himālaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgā is running along, annihilating the multitude of sins and extolled by men ;—

he was called **Vairamēgha**.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara<sup>7</sup> who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple<sup>8</sup> which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas ;—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloo incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

<sup>1</sup> I take *saṁdāṅgita* in the sense of *saṁdāṅgana*.

<sup>2</sup> In the text *Kalafayōni*,— ‘born in a water-jar.’

<sup>3</sup> The text is corrupt here.

<sup>4</sup> I have translated *yāta-pūrvā* instead of *yāga-pūrvā*.

<sup>5</sup> This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śāṅkhā* in the sense of ‘garland’ see the *Sūbhāṣitāvalī*, verse 2556.

<sup>6</sup> Or, reading *ḡanaḥ* for *ḡunāḥ* : ‘the series of his numerous exploits.’

<sup>7</sup> i.e. Siva.

<sup>8</sup> Literally : ‘shining like a cluster of, whose fame, a temple,’ etc.

(V. 4.) Bhava<sup>1</sup> will not be allured to be born again in a future age by the prospect of getting such (*a temple*) ;<sup>2</sup> nay, in order that this (*temple*) may be permanent, that new period. I fancy, will not come (*at all*).<sup>3</sup>

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).<sup>4</sup>

(V. 6.) 'I am (*its*) seat, and it is growing beyond me ; this is an *atiprasaṅga* ;<sup>5</sup> with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(*This temple*) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor ; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation ; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke ;<sup>6</sup> which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas ; which, being marked with his own name, bore the name of Kāpñēśvara,— he was renowned as Akālavarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*) ; who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty ;<sup>7</sup> who possessed the goddess of regal fortune, won by a single victory of his horse ; the lord of the earth ; whom supplicants in truth called the tree of desires, . . . .<sup>8</sup> the gem of wishes ; who only by peaceable means had acquired a store of riches,— he was known as Prabhūtarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhāravarsha Śrī-Prithivīvallabha Mahārājāśīrṣṭi Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies ; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikāksha<sup>9</sup> who stepped over the whole world to defeat the hostile demon Bali ; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms ; who was adorned by a chest as broad as the Himālaya mountain,—a jewelled floor for the promenades of the royal Lakshmi,—the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

<sup>1</sup> i.e. Śiva.

<sup>2</sup> The meaning is that there will never be again a temple of Śiva like this one.

<sup>3</sup> Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

<sup>4</sup> This seems to be the meaning of the second half of the verse, which apparently is corrupt.

<sup>5</sup> *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

<sup>6</sup> *Dhūmanḍī* may have a special meaning unknown to me. Mr. Rico seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time' ?

<sup>7</sup> I think that this is what the author intended to say, though it implies the supposition that the words *priygarjy-dbhishṭhēk-āntara* are not in their proper place in the compound.

<sup>8</sup> Regarding this blank see p. 342, note 4.

<sup>9</sup> i.e. Viṣṇu.



with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;<sup>1</sup> who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;<sup>2</sup> who, by the deep sounds of the beaten *paṭaka*<sup>3</sup> and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions<sup>4</sup>— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,<sup>5</sup>— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of **Dhāravarsha**, and, being everybody's favourite, by that of **Vallabha**.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);<sup>6</sup> who performed his duties,— was **Prabhūtavarsha Śrī-Prithvivallabha Rājādhirāja Paramēśvara**.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called **Yaśovarman**, the son of the glorious king **Balavarman**, the moon in the sky of the excellent race of the **Chālukyas**, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like **Manōjāta**<sup>7</sup> accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by **Kamālā**,<sup>8</sup> his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious **Vimalāditya**.

<sup>1</sup> i.e. Śiva.

<sup>2</sup> Or 'appeared square.' There can be no doubt that *chatur-ākṣra*, to work out the pun, is used here in the sense of *chatur-aśra*, though this is hardly admissible.

<sup>3</sup> The form used in the text is *pada*; see p. 343, note 1.

<sup>4</sup> I have followed the conjectural reading in translating this passage; see p. 343, note 2.

<sup>5</sup> See p. 343, note 6.

<sup>6</sup> I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

<sup>7</sup> i.e. Kāma.

<sup>8</sup> i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikanṭha,<sup>1</sup> his splendid fame spreading afar, the sister's son of the glorious Chākirāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many āchāryas in the family of Śrikirti-āchārya in the Punnāga-vṛikshamūlagana of the Nandisaṅgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of munis protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of munis called Vijayakirti.

(V. 10.) The best of munis, who spread his famous name Arkakirti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the munis, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍi, on the application of Chākirāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēṣṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinendra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Boḷḷinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,<sup>2</sup> the eastern bank of the Elṭaga pond ; coming thence, . . . . of an olive tree ; . . . . a pipal tree<sup>3</sup> in a pit ; . . . . coming straight (*thence*), a tamarind tree in a field ; . . . . going further, the tank of Bidirūr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge . . . . ; thence . . . . a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-slucce (?) of the Gāymaṇi tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . a tamarind tree ; the Ānedaḷa tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door . . . . ; the stone (*i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; . . . . coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Sira, Gaṅga-Gāmuṇḍa, Māreya, Be[1]goṛo Oḍeyōru and others of the 'Seventy,' and the 'Five-hundred' of Kunuṅgil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

<sup>1</sup> *i.e.* Śiva.

<sup>2</sup> With *mukḍāḷ* compare *māyānikuffu*, above, p. 96, note 4, and *mucchāṇḍi*, p. 237 f.

<sup>3</sup> *Aṭari* is probably the same as *aruḷi*.

## No. 50.— HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

**Hebbāl**<sup>1</sup> is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhārwar district. Its name occurs in the present record in the ancient form of **Perbāl**, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,<sup>2</sup> from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or colotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *śiṃha* on three tiers of stone-work. In the centre compartment there is a *liṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmānīya* in line 28. They do not appear to include the separate distinct form of the lingual *ḡ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadīn*, line 7. In the cases of final *t*, lines 2, 4, 11, and *l*, lines 5, 19, 21, 27, 46, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṃdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma*: but as it is attached to miniature forms of the *aksharas*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾".—The language is Kanarese, of the archaic type.<sup>3</sup> We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmānīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvinaḥ=parthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshṭrakūṭa king **Krishṇa II.** (about A.D. 878 to 911-12), **Baddegadēva**,—i.e. his son **Amōghavarsha**—

<sup>1</sup> The 'Hebbal' of the Indian Atlas, sheet No. 42.<sup>2</sup> See p. 361 below, note 3.<sup>3</sup> Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *gaḍde*, = *gadde*, lines 22, 24, and *kaḷḷa*, = *karḷu*, *kachchu*, line 44; they are both found in other records also.

**Vaddiga**,—gave his own daughter **Rāvaka**, the older sister of **Kṛishṇa III.**, in marriage to the **Gaṅga** prince **Permāṇaḍi-Būtayya**, and gave as her dowry the districts known as the **Puligeḡe** three-hundred, the **Belvola** three-hundred, the **Kisukāḍ** seventy, and the **Bāge** seventy. Then, it says, while **Amōghavarsha-Vaddiga** himself was reigning (between A.D. 933 and 940), to **Būtayya** and **Rāvaka** there was born **Maruḷadēva**. To him and to **Bijabbo** there was born a son, whom it perhaps names as **Rachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of **Būtayya**, by another wife named **Kallabbarasi**, viz. **Mārasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu . . Porbāl** in the **Puligeḡe** district, **Bhujjabbarasi** performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god **Śiva** under the name of **Bhujjabbēśvara**, and a large outlet of a tank: and **Mārasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Pergaḍe* or chamberlain of **Bhujjabbarasi**, named **Kannayya** or **Kannapayya**.

The record contains the **dato** of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month **Phālguna** of the **Bhāva saṃvatsara**, Śaka-Saṃvat 896 (expired). By the southern luni-solar system of the cycle, **Bhāva** coincided, as indicated, with Ś.-S. 897 current.<sup>1</sup> And the corresponding English date is **Thursday, 18th February A.D. 975**; on which day the given *tithi* began, by Prof. Kuru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by **Mārasimha** and **Bhujjabbarasi** (lines 20 to 22). And this appears inconsistent with the statement in an inscription at **Mēlāgāni**,<sup>2</sup> to the effect that the **Pallava** prince **Pallavāditya-Nolambādhirāja** had already heard of the death of **Mārasimha** in the month **Āshāḍha**, of the same *saṃvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *idū*, in respect of the rule of **Mārasimha** and the government of **Bhujjabbarasi**, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to **Gōkarnarāsi** by **Bhujjabbarasi** and **Kannayya** (lines 42 to 44).

### TEXT.<sup>3</sup>

1 Ōm<sup>4</sup> Svasty=**Akālavarshadēva** śrīprithivīvallabha mahārājādhirāja paramēśvara  
para-

<sup>1</sup> By the mean-sign system, the **Bhāva saṃvatsara** began on the 24th June A.D. 972, in Śaka-Saṃvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month **Phālguna** of this *saṃvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that **Phālguna**, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

<sup>2</sup> Unless, indeed, the **Mēlāgāni** inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the **Mēlāgāni** inscription, see Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introd. p. 18, note 7.

<sup>3</sup> From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 5. He sent me back a transcription of the whole record, made by one of his Paṇḍits. I am indebted to his Paṇḍit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

<sup>4</sup> Represented by an ornate symbol.

- 2 mabhaṭṭāṭrakam chalake-nallātām śrīmat Kannaradēvaṁ<sup>1</sup>-ā-samudra-  
paryyā(ryya)ntām saka-
- 3 l-āvani-maṇḍalamam pratipālissuttam-iḷḍu [i\*] Svasti Satyavākya-Koṁguṇi-  
varmma dharmma-
- 4 mahārājādhirāja Kōlāla-puravar-ōsvara Nandagiri-nātha [s]r[i]mat Permmānaḍi-
- 5 Būtayyaṁge Baddegadēvaṁ Kannaradēvaṁ p[i]riyo! Rēvakani(na)m=<sup>2</sup>  
[n]a[d]iyo!<sup>3</sup> vivā-
- 6 ham-māḍi Puligere-mūnūrumam Beḷvola-mūnūrumam Kisukāḍ-elpattu-
- 7 maru Bāgey-elpattumarū bul[i]vali-goṭṭu sukhadim rājya[m]-geyyuttam-ire [i\*]
- 8 Avargge puṭṭida[m] Maruḷadēvaṁ=ātamaṁ Bijabbegaṁ puṭṭidaṁ [Rachcha]<sup>4</sup>-  
Gaṁgaṁ ava-
- 9 ra rājyada tadanū(na)ntaradim baḷiyam=arasu-geyḍātām Būtayyaṁga[m] Kalla-
- 10 bba[r]a[s]i[ga]m<sup>5</sup> puṭṭidoruṁ || Svasti Satyavākya-Koṁguṇivarmma dharmma-  
mahā[rā]jādhirāja
- 11 Kōlāla-purava[r]-ōsvara Nandagiri-nātha chalad-uttaraṁga jaga[d-ā]ka-vīru<sup>7</sup>  
śrīmat
- 12 Noḷamba-kul-Āntakad[ō]va Gaṁgara-siṁga<sup>8</sup> Gaṁga-Kandarppa Gaṁga-  
chūḍāmaṇi Gutti-
- 13 ya-Gaṁga Mārasimḡadēva[m]<sup>9</sup> Noḷambavāḍi-[mūva]tti[re]chhāsiramam Gaṁga-  
vāḍi-tombha(nba)-
- 14 tt[ā\*]ru-sāyiramuman=e . . . . . mu[mam]<sup>10</sup> Banava[so]-pan[n]ir-  
chchhā[re]chhā[siramuma[m]
- 15 Sāntaḷigo-sāyiramuma[m] . . . . . po[rddo]re-  
[pa]ryya[nta]yu(mu)ma-
- 16 [n]<sup>11</sup>-ā[ntum-iḷḍu [i\*] Svasti Sa(śa)ka-nṛipa-kā]-āt[i]ta-so[m]vatsara-śatamaṁga[i\*]  
898noya

<sup>1</sup> Read *dēvan*.

<sup>2</sup> The second syllable of this word may possibly be *cha*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

<sup>3</sup> In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakaniṁ*=*[m]a[d]iyo!* or *Rēvakani[m] ma[d]iyo!*. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maṛiyo!* or *maḷiyo!*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakaniṁ* should be altered into the accusative *Rēvakanaṁ*, and that the following word must be *maḍiyo!*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

<sup>4</sup> I owe this name, *Rachcha*, to Mr. Rice's Paṇḍit. But the *aksharas* are both very much damaged; and it is possible that there is a three-syllable name here.

<sup>5</sup> I owe this name, and the next word, to Mr. Rice's Paṇḍit.

<sup>6</sup> Read *puṭṭidon*.

<sup>7</sup> I owe this epithet to Mr. Rice's Paṇḍit.

<sup>8</sup> I owe this epithet, also, to Mr. Rice's Paṇḍit.

<sup>9</sup> The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gha*.

<sup>10</sup> At first, I was inclined to read here *eraḍ-aruṇūrumam*, "and the two (three-hundreds of Puligere and Beḷvola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next. — Mr. Rice's Paṇḍit would read *eraḍu-grāmamumam*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akshara* does look very like *d* or *ḍ*; but it may be *l*. In the next *akshara*, we seem to have *g* or *ḷ*, with a subscript *r*. The next *akshara*, immediately before the *mu[mam]*, looks very like *ha* or *pa*. — It is also possible that, instead of *sāyiramuman* = . . . . . *mu[mam]*, we have *sāyiramuman ne* . . . . . *mu[mam]*.

<sup>11</sup> I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdore-paryyantāyatan*.

- 17 Bhava-saṁvatsarada P[ā]lguṇa suddha<sup>1</sup> pañchami Bṛihaspativārada-andu [!]  
Būṭayyaṁga-
- 18 ḷ=abbe Mārasimghadēvaṁga[=a][j][i] Baṭṭayyanindam Si[m]ghavarimma-  
rasarin[da]m Ch[ec]cheha[pa]yyani-
- 19 ndam piriyoḷ Bhujjabbarasi<sup>2</sup> [P]u[li]gere-nāḍ-olagaṇa . . . . [e]ḷpattaga  
Paṭṭu-
- 20 . . Perbbālan<sup>3</sup>=āḷuttum-iḷḍu tamma māḍisida dharmamañ dēgala-[k]aṭṭam<sup>4</sup> keṇe  
hiri-
- 21 [yu] bilam<sup>5</sup>=māḍisidaḷ Bhuj[j]abbēsva(śva)rake Noḷamba-kuḷ-Āntakadēvara biṭṭa  
rāja-mā-
- 22 nam ereya keyi nāṇu mattaru gaḷḍey-ir-matta[ru] pūvina tōṭam eraḍu yi-  
23 var-olage dēvargge ayyattu mattar-k[k]eyi ma[ṭa]ke ayyattu mattar=kkeyu-  
24 m-[e]raḷḍu mattaru gaḷ[d]e[yu]m\* gāṇav āṇ . . . . . eṭṭu<sup>6</sup> maṭakam  
dēgulakam samano
- 25 paṇneraḍu maneya [n]ēsaṇa<sup>7</sup> sarvva-parihāra[ṇ] dharmma[k-a]nukūlan-āgi mā-  
26 [ḍi]sida[ṇ] arasiya perggado Kan[n]ayya[n<sup>8</sup>=ī] dharmmanam āvon-orvvañ taṇ-  
āḷva kāla-
- 27 doḷ naḍeyisidan ātanayo dharmma || Sāmānyō<sup>9</sup>-[ya]ṇ dharmma-sētar-nuṭipā-  
28 [nāṇ] kālē-kālō pāṇuṇyō bhavadbhīḥ sarvvān ētān<sup>10</sup> bhāvinah pāṭṭhivēndrō<sup>11</sup> bhū-  
29 yō-bhūyō yāchatē Rāmabhadrah I(II) I dharmmanam kādātān<sup>12</sup>-ēḷ-kōṭi-tapō-  
30 dhananu(ru)mañ kavileyumam Bānarāsiyumañ<sup>13</sup> kādān idan āvon-orvva-  
31 n-aḷḍom Bānarāsiyoḷ ēḷ-kōṭi-tapōdhananu(ru)mañ kavileyumam brāhma-  
32 narman=aḷḍa pañcha-mahāpātaka=ak[k\*]uñ I(II) Sva<sup>14</sup>-datt[ā\*]ṇ para-datt[ā\*]ṇ  
vā yō harē-
- 33 ta vasuṇudharā<sup>15</sup> shashṭi-varisba-sahasraṇi<sup>16</sup> [vi]shṭhāyām jāyatē krimiḥ ||
- 34 Dēvargge biṭṭa keyy-olage paṇey-oy[ṽ]aṅge haḍināḷku mattar ayvar=  
ssūḷeyā[r]ge[ḷ]

<sup>1</sup> Read *Phālguna śuddha*.

<sup>2</sup> This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shows that the second *j* has to be supplied.

<sup>3</sup> Mr. Rice's Pandit would here read *Bhujjabbarasiya* — — *gere* — — *ḷolagaṇa* — — *rumā* — — *ṇepattaga paṭṭadu P. m. jera*; in which Mr. Rice finds a reference to Peñjera, = Heñjera, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions in the Mysore District*, Part I.) with Hēṁāvati, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbālan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ṭṭa* of *paṭṭa* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named Hebbāl which exist in the Belgaum and Bijāpur districts and the Kōḷāpur, Mudhōl, and Rāmdurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *paṭṭada* on the analogy of the well-known Paṭṭada-Kisuvōḷa.

<sup>4</sup> We might perhaps read *dēgala[ṇ]* [ka]ṭṭam.

<sup>5</sup> Mr. Rice's Pandit would read *hirigābidham*. But I cannot make sense of this; and the last syllable seems distinctly to be *ta*, not *dha*.

<sup>6</sup> Mr. Rice's Pandit would read *gāṇavāyirigerane*, which I do not understand. The *gāṇav=āru* and *eṭṭu* seem quite clear. The intermediate *aksharas* look like *ligeyal* or *tiṇeyal*; but I cannot make a recognisable word out of them.

<sup>7</sup> The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *nēsaṇa*, = *nirśāna*, occurs in one of the inscriptions on the Sālōṭgi pillar (above, p. 64, text line 24).

<sup>8</sup> This name appears in the same form in line 43 below. In line 47, a *pa* is inserted, — *Kannapayya*.

<sup>9</sup> Metre: Śāliṇi.

<sup>10</sup> Read *ētān*.

<sup>11</sup> Read *pāṭṭhivēndrān*.

<sup>12</sup> Read *kādātān*.

<sup>13</sup> Read *Bānarāsiyoḷ*.

<sup>14</sup> Metre: Ślōka (Anuṣṭubh).

<sup>15</sup> Read *vasuṇudharān*.

<sup>16</sup> Read *varsha-sahasrāṇi*.

- 35 irpattu mattar . . nduvâdu(ṇḍu)vâtâṅge<sup>1</sup> āṇu mattar pātrakko ondu mattar  
 36 kâleyâtâṅgo e[ra]ḍu mattar dēgulaṁaiṁ besageyda biṁṁmāṇi<sup>2</sup>-Polla-  
 37 maṅge paṁṁeraḍu ma[tta]r [||\*] Būta-gāvṇḍaṇuṁ Rājayyanuṁ Gu-  
 38 l[||]jugayyanuṁ<sup>3</sup> Nāgavarṁmayyanu[m] <sup>4</sup> Kabbilayyanu[m] int=iṇṇa-ayva-  
 39 r-ggāvṇḍuḍuḷuṁ=i dharmamaṁ kâdu naḍeyisuvar kâla-kâ-  
 40 l-âṁtarado]-ivara saṁtati go(?)riḷaravaḷavaṁte<sup>5</sup> pratipālisuvar  
 41 pāpamaṁ bageyad=āvan-orbba[n<sup>6</sup>=ida]n=aḷidoḍe ta[nṇa] dharmmad-oḍano ki-  
 42 ḍuv[on] || Svasti Yama-niyama-svādhyāya-dhyāna-dhāraṇa-samādhi-saṁpan[n\*]a-  
 43 r-appa śrī-Gōkarṇṇarāsi(śi)-bhaṭ[ā]rargg[o] Bhuj[j\*]abbarasiyūṁ perggāḍe  
     Kan[n\*]jayyanu-  
 44 m-i sthānamaiṁ kâla[m] kaḷchi koṭṭar=Ivara śishya-pratiśipya(shya)-kram-āṇvaya-  
 45 r-i sthāṁake aruḥar || Bhuj[j\*]abbarasiya<sup>7</sup> matado]=Bhuj[j\*]abbēsva(śva)ra-taḷā-  
 46 [ka] vāpī-sahitaṁ raṁjisi sa[le] nila māḍisidoṁ jagadoḷ  
 47 Kannapayyan=ēṁ pati-hitaṇō || Maṁgala-mahā-śrī [||\*]  
 48 Kannaṅga-Kētōjage sadi(ṇḍi)vāḷa keyi mattar=eraḍu [||\* ]

## TRANSLATION.

Om ! Hail ! When<sup>8</sup> **Akālavarshadēva**, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaktāraka*, he who excelled in firmness of character, the glorious **Kannaradēva**-(*Kṛishṇa* II.), was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! **Baddogadēva**, (*holding her*) in (*his*) lap, gave **Rēvaka**, the elder sister<sup>9</sup> of **Kannaradēva**-(*Kṛishṇa* III.) in marriage to **Satyavākya-Koṅṇuvarman**, the pious *Mahārājādhirāja*, the lord of **Kōḷāḷa** the best of towns, the lord of the mountain **Nandagiri**, the illustrious **Permāṇaḍi-Būtayya**, and gave, as (*her*) dowry, the **Puligoro** three-hundred, the **Bejvola** three-hundred, the **Kisukāḍ** seventy, and the **Bāgo** seventy; (*and then*) while<sup>10</sup> he (**Baddogadēva**) was reigning happily :—

(L. 8)—To them (*viz.* to **Būtayya** and **Rēvaka**) there was born **Maruḷadēva**. To him and to **Bijabbe** there was born [**Rachcha**]-**Gaṅga**. Immediately after his reign, there reigned he who was born to **Būtayya** and **Kallabbarasi**; (*viz.*)—

(L. 10)—Hail ! **Satyavākya-Koṅṇuvarman**, the pious *Mahārājādhirāja*, the lord of **Kōḷāḷa** the best of towns, the lord of the mountain **Nandagiri**, the lintel of firmness of character, the sole hero of the world, the illustrious **Noḷamba-kuḷ-Āntakadēva** ("a very Death to the family of the **Noḷambas**, *i.e.* the **Pallavas**"), the lion of the **Gaṅgas**, the **Gaṅga-Kandarpa** (god of love), the crest-jewel of the **Gaṅgas**, the **Gaṅga** of **Gutti**,<sup>11</sup> **Mārasiṅgadēva**;

<sup>1</sup> Mr. Rice's Pandit would read *yenduvâḍuvâtâṅge*. But in the first *akshara* there seems to be a subscript *y*.

<sup>2</sup> Read *biṁṁni*.

<sup>3</sup> <sup>4</sup> These marks of punctuation are unnecessary.

<sup>5</sup> Mr. Rice's Pandit would read *rōri* — *ravaruvaṁte*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

<sup>6</sup> Read *āvan-orvvan*, as in lines 26, 30, above.

<sup>7</sup> Metre: *Kanda*.

<sup>8</sup> "When \* \* Kannaradēva \* \* was protecting;" here we have the past participle, *iḷḍu*.

<sup>9</sup> *Piriyol* seems to be equivalent to *piriyavaḷu*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradēvan=impariyol*, and translating "in the gracious man's, or after the good example, of Kannaradēva-(*Kṛishṇa* II.)." But, *impari*,—supposed to be compounded, I think, from *impu*, 'sweetness, agreeableness, pleasantness, charm,' and *ari*, for *ari*, 'to know,'—does not seem to me a very practical word.

<sup>10</sup> Here we have the present (or synchronistic) participle, *iṇṇa*, which places the birth of **Maruḷadēva** in the reign of **Amoghavarsha-Vaddiga**.

<sup>11</sup> *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupti*, we might render this epithet by "the secret or reticent Gaṅga"—on the analogy of *nanniya-Gaṅga*, "the truthful Gaṅga," which occurs in other records.

(and) when<sup>1</sup> he was governing the *Noḷambavāḍi* thirty-two thousand, the *Gaṅgavāḍi* ninety-six thousand, . . . . ., the *Banavase* twelve-thousand, the *Sāntālige* thousand, . . . . ., and (everything) included up to the great river:<sup>2</sup>—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) *Phālguna* of the *Bhāva saṁvatsara*, which was the 896th (year of) the centuries of years that have gone by from the time of the *Śaka* king:—

(L. 17)—When<sup>3</sup> *Bhujjabbarasi*, the mother of *Būtayya*, the grand-mother of *Māra-siṅghadēva*, the elder sister of *Baṭṭayya* and *Siṅghavarmarasa* and *Ch[occheha]payya*, was governing (the village of) *Paṭṭu* . . . *Porbāl* of the . . . . . seventy in the *Puligore* district, the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (and) a large outlet (of) the tank. (And), to the temple of (the god) *Bhujjabbēśvara*, *Noḷamba-kuḷ-Āntakadēva* allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (and) two *mattars* of rice-land, (and) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,<sup>4</sup> fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (and) eight . . . . . To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (And) the queen's *Pergaḍe*, *Kannayya*, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does *Rāmabhadra* again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at *Bāṇarāsi*; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and *Brāhmanas*, at *Bāṇarāsi*! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to . . . . ., <sup>5</sup> one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (and) twelve *mattars* to the skilful *Pollama* who built the temple. *Būtāgāvanda*, and *Rājayya*, and *Gullugayya*, and *Nāgavarmayya*, and *Kabbilayya*,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like . . . . . <sup>6</sup> If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy *Gōkarṇarāsi* *bhaṭāra*, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, *Bhujjabbarasi* and the *Pergaḍe* *Kannayya*, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

<sup>1</sup> Here we have again the past participle, *iḍḍu*.

<sup>2</sup> Mr. Rice has identified the *pergaḍe* or "great river" with the *Kṛishṇā* (*Inscriptions in the Mysore District*, Part I. Introd. p. 19).

<sup>3</sup> Here we have again the past participle, *iḍḍu*.

<sup>4</sup> i.e. *maṭha*,—the college attached to the temple.

<sup>5</sup> The meaning of . . . *nduvāḍḍuvāṭaṅge* (or *yenduvāḍḍuvāṭaṅge*), line 35, is not known.

<sup>6</sup> The meaning of *go(?)rīḷaravaṭaṅge* (or *vōri*—*ravaravaṅge*), line 40, is not known.



(L. 15)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbēśvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! 'Two mattars of . . . .<sup>1</sup> cultivable land (were given) to Kammaṇa-Kētōja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;  
SAKA-SAMVAT 1259.

By F. KIELHOEN, PH.D., LL.D., C.I.E.; GÜTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdāvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are **five copper-plates**, the first and last of which are inscribed on one side only, and each of which measures 8 $\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is  $\frac{3}{8}$ " thick and from 4 to 4 $\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The **characters** are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakattu*), except when (as in *bhā*, *bhī*, *bhī*, *bhō*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.<sup>2</sup> Similarly, there often is very little, if any, difference between the signs for the medial *i* and *ī*. The size of the letters is about  $\frac{1}{16}$ ".—The **language** is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,<sup>3</sup> in lines 42-54, where it is Telugu.<sup>4</sup> The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *praśnōśhṭaka-vid*, about the meaning of the first part of which I am doubtful;<sup>5</sup> and in line 28 the Telugu *birula Pagamechchugandā*, the meaning of which is expressed in Sanskrit by *pratyarthā-gare-āpaka*.<sup>6</sup> As regards **orthography**, the vowel *ṛi*, which is correctly used in *ākṣiṭiḥ*, l. 14, and *u[j\*]jṛimbbhatē*,<sup>7</sup> l. 16, is six times represented by the syllable *ru*, e.g. in *krula*, l. 2, and *-śruṅgam*, l. 9; the dental *m* is employed instead of the lingual *ṃ* in the word *karṇa*, twice in line 3, and in *paurṇamāsyām*, l. 32, and *ṃ* instead of *ṃ* in *nishāṇa*,

<sup>1</sup> The meaning of *sadivāla* or *saḍivāla*, line 48, is not known.

<sup>2</sup> Instead of *dbh* we have *dhb* in *yāvadh-būmī*, l. 39, and *tāradh=bāyād*, l. 40.

<sup>3</sup> In the words *Nāmi-Nēni vrāla*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka),' in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

<sup>4</sup> For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

<sup>5</sup> The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

<sup>6</sup> The Telugu word *paga* means 'an enemy' and *ru chēka* 'praise, applause.'

<sup>7</sup> The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ṛi* here also was pronounced as *ru*; compare the very common *ujvāla* for *ujjvāla*.

l. 13; and a superfluous *anusvāra* is inserted by the writer before *nn* in °*bhyān nnamaḥ* (for °*bhyān=namaḥ*), l. 1, *vibhinn-ākṛitīḥ* (for *vibhinn-ākṛitīḥ*), l. 14, and *śrīmānn Nāmaya-*, l. 30, before *nn* in *śaṭkarmmm-* (for *śaṭkarm-*),<sup>1</sup> l. 35, and *Vallepakommmanna*, l. 44, and before *nn* in =*ānva-* (for =*ānva-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of Bhādrapada of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saivāt 1259, was made by Nāmaya-Nāyaka of Piṭhāpuri. After<sup>2</sup> the words 'adoration to the holy Umā and Mahāśvara,' and two verses invoking the protection of the gods Gaṇeśa and Viṣṇu, it glorifies (in v. 3) the Āndhrakhaṇḍa-maṇḍala,<sup>3</sup> rich in precious treasures, and extending from the banks of the Gautama river (i.e. the Gōdāvarī) to Kaliṅga; and (in vv. 4 and 5) its city of Piṭhāpuri,<sup>4</sup> of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmānta*, v. 6), in which, to one Koppulakāpa-Nāyaka, was born a son, named Prōlaya-Nāyaka (v. 7). To him, from Chōḍamāmbā, was born a son, full of prowess (v. 8). 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the Ēlā river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* Paṅamochchuganḍa' (v. 9). This glorious Nāmaya-Nāyaka, while on the holy bank of the Gōdāvarī, on the date given above, granted the village of Donepūṇḍi, which after his father he had called Prōlōra, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aishvarya*),<sup>5</sup> to one Gaṇapati of the Bhāradvāja *gōtra*, who knew the *prashasthaka*, and who was an ocean of the knowledge of the Vēdas and Śāstras, and fit for the six duties enjoined on Brāhmaṇas (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are):— In the east the boundaries (are) the Vallepakommmanna river; thence the path to Dirā[saj]m; thence the Būruguvāya river at Eṇḍapalli. In the south the boundary (is) the Laṅka river; thence the path to the lands of the god Maṇḍanārāyaṇa. In the west the boundary (is) the path to the yard of Apparāju in the fields of Kondovuramu; thence the Dūsanēru (river). In the north the boundary (is) a path to the tamarind field of the god Kukkuṭēśvara. Ten *puṭṭi* of cultivated land in the Bodḍaladoḍḍilaṅka (island), (which belongs) to the fields of Piṭhāpuramu on the west of the Dūsanēru (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of Nāmi-Nēni.<sup>6</sup>— Bliss! Great fortune! Fortune! Fortune!

Piṭhāpuri is the modern Piṭhāpuram, the head-quarters of the Piṭhāpuram *zamīndārī* in the Gōdāvarī district.<sup>7</sup> The village, granted by this record, must have been situated between Kondovuramu and Eṇḍapalli.<sup>8</sup> Kukkuṭēśvara, which occurs in the description of the

<sup>1</sup> In the original the *anusvāra* of course is written immediately before the double *m*.

<sup>2</sup> Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

<sup>3</sup> I take this to be equivalent to *Āndhra-maṇḍalaṁ*, which we have above, p. 41, l. 55.

<sup>4</sup> In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhāpura* and *Piṭhāpuri* (see above, p. 37, note 1), and *Piṭhāpuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

<sup>5</sup> See above, Vol. III. p. 289, l. 31, *sāsthaishvaryaṁ sāsthabhōgaṁ*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *aśṭa-bhōga* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

<sup>6</sup> i.e. Nāmaya-Nāyaka.— [With Nāmi-Nēni compare the name Māchi-Nēni, above, p. 330.— E. H.]

<sup>7</sup> See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

<sup>8</sup> [2 miles and 4½ miles, respectively, east of Piṭhāpuram.— E. H.]



boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārāyaṇa the name of a Viṣṇu temple at Bhimavaram, about six miles south-west of Piṭhāpuram.<sup>1</sup>

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired<sup>2</sup> on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, viz. on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.<sup>3</sup>

#### TEXT.<sup>4</sup>

##### First Plate.

- 1 ❀<sup>5</sup> Śrī-Uṃā-Mahêśvarābhyām nmaṃah<sup>6</sup> | (||) 7 Pāyād=vaḥ Kari-vadanaḥ  
2 kru(kṛi)ta-nija-dāna-stutāv=iv=āli-gaṇê | ninadati muhur=a-  
3 pidhattô karnnau(rṇṇau) yaḥ karnna(rṇṇa)tālābhyām || [1\*] 8 Śrī-Viṣṇu astu  
bhava-  
4 d-iṣṭa-phala-pradātā vārāha-mūrttir=akhi]-āga-  
5 ma-gita-kīrtiḥ | yô daṃśhṭrayā sva-ramaṇim=aram=abdhī-  
6 magnām sambhōga-lampāta-manāḥ kṣhitim=uddadhā-  
7 ra || [2\*] Asti praśasta-nidhi maṇḍalam=Āṃdhra-khaṇḍam=ārābhya Gau-

##### Second Plate; First Side.

- 8 tama-nadī-taṭam=Ā-Kalimṅgaṃ | ālōkya yad-divishadas=Sura-  
9 śaila-śrūṇ(śrīṇ)gam=ārōhaṇa-śrama-phalaṃ kalayāṇ-babhū-  
10 vuḥ || [3\*] Piṭhāpuri jayati tatra samasta-dēva-śakti-prayatna-  
11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmala-nabbhō-  
12 mukar-āmtarālō dhattô Surēndra-nagari pratibimba-  
13 līlāṃ || [4\*] 9 Yat-saudhāgra-niṣaṇṇa(ṇṇa)-vāravanitā-vaktrēṇdu-ma-  
14 dhya-sthitāḥ sv[ai]raṃ n=aisha vibhāvyatô himaruchis=tēbyô(bhyô)  
10 vibhāṇ[n]-ākṛitīḥ |

##### Second Plate; Second Side.

- 15 ēvaṃ chêtasi śaṃkitēna rachitô dhātṛā kaṇṇika sphuṭam nô  
16 chêd=īdru(dri)śi nirmmaḷê katham=iduṃ mālīnyam=n[j\*]jriṃbhatô || [5\*] Vi-  
17 khyâtā<sup>11</sup> vira-sāmaṃta-saṃtatis=tām=aramjayat [1\*]  
18 pārijāta-prasūna-śrīr=iva Naṃdana-mēdinīm || [6\*] 12 Tad-anvayê  
19 Koppulakāpa-nāyakād- vibô(bhō)r= abhūt= Prōlaya-nāya-  
20 ka-prabhuh | yaśô yadiyam vibhavam cha vikramam na va-  
21 ktum=īshṭô vachasām=ap=īśvaraḥ || [7\*] 13 Tasmāj=jātô jayati vijayī

##### Third Plate; First Side.

- 22 Chōḍamāmbā<sup>14</sup> - k u m ā r a s = s a n d h a ś r ê ṇ ī - m i l a d - a r i p u r ī - s a m y a -  
23 g-āhāra-dhā(dā)nāt | jāta-prīti śrayati satatam yat-pa-

<sup>1</sup> See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

<sup>2</sup> In Śaka-Saṃvat 1259 expired the month of Śrāvana was intercalary, and the full-moon *tithi* of the first Śrāvana ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

<sup>3</sup> For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

<sup>5</sup> Read *Śrī*.

<sup>6</sup> Read *obhaya=parama* or *lhyām namaḥ*.

<sup>7</sup> Metre: Āryā.

<sup>8</sup> Metre of verses 2-4: Vasantatīlaka.

<sup>9</sup> Metre: Śārdūlavikrīḍita.

<sup>10</sup> Read *vibhāṇ*.

<sup>11</sup> Metre: Ślōka (Anushtubh).

<sup>12</sup> Metre: Vamśastha.

<sup>13</sup> Metre: Mandākrāntā.

<sup>14</sup> This *akshara*, *bā*, looks rather like *bāḍ* in the original.

24	tāpam	Kru(kṛi)sānur=nnô	chēch=chētas=sa	dahati	katham	vairi-vāmēksha-
25	ṇānām	[8*]	Yarā <sup>1</sup>	kāmātāḥ	kathayamti	Pushpa-visikha-
26	m	kalpadrumam	yāchakā	vidvāmsaḥ	phaṇi-nāyakam	cha
27	suhṛdhō <sup>2</sup>		Rākā-sudhādīdhitim   (l)	dēsam		yas=sadaya-
28	m	prasāsti	balavān=Ēlā-nadī-mātru(tri)kam	yam	prāhuḥ	Paga-

*Third Plate ; Second Side.*

29	mechchugamda-birudam	pratyarthi-garvv-āpalam	[9*]	Ayam <sup>3</sup>	na-
30	ya-nidhir=vvīrah <sup>4</sup>	śrīmān <sup>5</sup>	Nāmaya-nāyakam	analpam	phala-
31	m=anvichchann=ā-kalpaṁ	bō(bhō)ga-sādhanaṁ	[10*]	Śāk-ābdē	Nāmda-
	bāṇ-ārka-				
32	mitē	Bhādrapadē	tathā	paurṇa(rṇṇa)māsyām	Ravēr=vvārē
33	Gōdāvari-tatē	[11*]		Pavitrita-Bharadvāja-gotrīya	paṇyē
34	linē	praśnāśṭaka-vidē		vēda-sāstra-vijñāna-simdhavē	[12*]
	Gaṇapaty-a[bl]idhānā-				
35	ya	shaṭkaṁ(ṭka)rmm-ār[ā]ya	sādhavē	Prōlōram=iti	nām=āsyā

*Fourth Plate ; First Side.*

36	nirddiśya	pitur=ākhyayā	[13*]	Agrahāram=abī(bhī)shṭ-āshṭa-bō(bhō)g-aśvarya-
37	samanvitam	Donepūṁdim=imam		grāmam prādhād=ā-cham-
38	dra-tārakam	[14*]	<sup>6</sup> Ētad=dattam	yāvad=arkk-ēmdn-tāram yā-
39	ṭvadh=būmir=yyāvad=ēshām		vidhātā	yāvach=chhrīmān=A-
40	chyutō		yāvad-īśas=tāvadh <sup>6</sup> =būyād=dātur=asy=ānuvaya. <sup>7</sup>	
41	ś=cha	[15*]	<sup>10</sup> Akhamḍ-Ākhamḍala-śrīkaḥ	khamḍit-ārāti-mamḍalaḥ   ā-
42	chandra-tārakam	bhūyād=ēsha	Nāmaya-nāyakam	[16*] ī agr-

*Fourth Plate ; Second Side.*

43	h[ā]rānaku	chatus-simaluṁn-aina		pola-mēralu	Terppu <sup>11</sup>
44	simalu [1*]	Vallopakommmāna	ēru	ā	taṇvātann
45	[sa]m	puṁta	ā	taṇvātann	Emḍapalli
46	[v]āya	ēru	Dakṣiṇānaku	sīma [1*]	Lamka
47	vātannu		Mamḍenārāyaṇa-dēvara		krittula <sup>12</sup>
48	ḍumaṭi	sīma [1*]	Komḍevurapuṁ	bolam	Apparāju
					doḍḍi

*Fifth Plate.*

49	puṁta	â	taṇvāta	Dūsanēru	Â <sup>13</sup>	uttarānakn
50	sima [1*]		Kukkuṭēśvara-dēvara	chinchali-polam		puṁta  (l)
51	ī		agrahārānaku			grāma-grāsamugānu
52	Dū[sa]nēti		paḍmaṭannu	Piṭhāpurapu		polamu*
53	lōnu	Boḍḍaladoḍḍilamkam		beṭṭimḍi	padi	paṭlu chē-
54	nu.[11*]	Śabham=astu [11*]	Nāmi-Nēni	vṛālu [11*]	Mūnga!a[m*]	mahā-śrī śrī
55	śrī [11*]					

<sup>1</sup> Metre : Śārdūlavikṛīḍita.<sup>2</sup> Read *suhṛidd*. The *akṣara dhō* may have been altered to *dō* already in the original.<sup>3</sup> Metre of verses 10-14 : Ślōka (Anushtubh).<sup>4</sup> This sign of *visarga* was originally omitted.<sup>5</sup> Read *śrīmān*.<sup>6</sup> Metre : Śālini.<sup>7</sup> Read *vad=bhū*.<sup>8</sup> Read *tāvad=bhū*.<sup>9</sup> Read *ānuvaya*.<sup>10</sup> Metre : Ślōka (Anushtubh).<sup>11</sup> Read *tūru*.<sup>12</sup> Read *krittula*(?).<sup>13</sup> This *d* is superfluous.

## No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, PH.D.

( Concluded from page 179. )

## D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the **Kil-Muttugūr** slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a **Tamil** inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virāma* is expressed by a vertical dash behind *t* of *nāttu* in line 3. The syllable *tu* or *du* of *yāṇḍu* (l. 2) and *Mukkuttūr* (l. 6) resembles the *r* of *parumarku* (l. 1) and *mūṇṇāvadu* (l. 2); the *u* is attached to the lower end of *t* in *nāttu* (l. 3); it is separated from *d* in *ḍur* (l. 4); and the *tu* of *nāttu* (l. 7) resembles the *ti* of *paṭṭir* (l. 8). With the archaic form *Śaṇmadururu* (l. 6 f.) compare *areśurn*, which occurs twice in the Vallam cave inscription.<sup>1</sup>

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Śaṇmadura*.<sup>2</sup>

At my suggestion the four **Kil-Muttugūr** slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.<sup>3</sup>

1	Kô	viśe[ya]-	Naraiśi[ñ]gaparumaṛ-
2	ku	yāṇḍu	[mū]ṇṇāvadu Vi[ṇ]-
3	ṇunāttu	vaḍa-karai	āṇṇ Daga-
4	ḍurnāḍar <sup>4</sup>	[Va]līmādura-sēvagar	[Pā]-
5	kkattu-kkuḍi	Atimattar	Mu-
6	ruṇaṇ	<sup>5</sup> Mukkuttūr-ttoṇ	Śaṇma-
7	ḍuraru	ko[ṭ]a=t[to]ṇ	mīttu-ppa-
8	ṭṭār [ḷ*]		

## TRANSLATION.

In the third year (of the reign) of the king, the victorious **Narasimhavarman**,—when **Śaṇmadura** lifted cattle<sup>6</sup> at **Mukkuttūr**,<sup>7</sup>—Atimattar Murugaṇ, an inhabitant of **[Pā]kkam** (and) a servant of **[Va]līmādura**, the chief of **Tagaḍūrnāḍu**,<sup>8</sup> who ruled over the northern bank (of the river) in **Viṇṇunāḍu**, having recovered the cattle, fell.

<sup>1</sup> *South-Ind. Inscr.* Vol. II, p. 341.

<sup>2</sup> The donce of the other inscription of Narasimhavarman was a servant of the same *Śaṇmadura*. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Shāṇmātura*.

<sup>3</sup> From three inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

<sup>4</sup> Read *ḍūr*.

<sup>5</sup> Read *Mukkuttūr*.

<sup>6</sup> See above, p. 179, note 2.

<sup>7</sup> Compare p. 177 above.

<sup>8</sup> On *Tagaḍūr*, a place in the Nāṇjanagūḍu tāluka of the Mysore district, see *Ind. Ant.* Vol. XXII, p. 66.





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<sup>1</sup> The figures refer to pages; 'u' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district or division; *do.* = ditto; *dy.* = dynasty; *f.* = female; *k.* = king; *m.* = male; *mo.* = mountain; *ri.* = river; *s. a.* = same as; *sur.* = surname; *te.* = temple; *v.* = village or town.





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## ADDITIONS AND CORRECTIONS.

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- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishṇu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- „ 4, lines 13 and 17, for *Āravīṭi* and *Āṇavīṭi*, read *Āraviṭu* and *Āṇaviṭu*.
- „ 8, line 1.—*Śarattur* is a mistake of the engraver for *Śurattūr*; see my *Annual Report* for 1895-96, p. 4.— E. H.
- „ 27, line 8.— Professor Leumann remarks that, as *mahātīmahā*, 'great, very great,' is used elsewhere in the language of the Jainas, *Mahātīmahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- „ 30, footnote 1, for xxxi. A, read xxxii. A.
- „ 34, line 20, cancel the sentence: "This close agreement" etc. — Dhanadapura has to be identified with Tsandavōlu, which, in two inscriptions of the Liṅgōdbhava temple in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- „ 49, verse 22, for *Vira-Chōḍa*, read *Vīra-Chōḍa*.
- „ 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- „ 58, footnote 2, line 3, for *Mudhol*, read *Mudhōl*.
- „ 65, text line 7, read nera[mo]deganḍa.
- „ 68, line 10, read [sa]m[va]t[sarake].
- „ 87, footnote 1, for *Nidavadōlu*, read *Niḍadavōlu*.
- „ 93, text line 131, for तद read तद्.
- „ 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- „ 96, line 7 from below.— The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍūru (the ancient Ōḍiyūru).
- „ 99, line 11, for *jātakara*, read *jalakara*.
- „ 105, footnote 1, line 2, for *snātvā*, read *snātva*.
- „ 118, line 13, for *jātakara*, read *jalakara*.
- „ 120, text line 22.— The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindahandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.— F. Kielhorn.
- „ 122, text line 22.— *Prayāga* on the Vēṇī also is the place from which the Benares plates of the Kalachuri Karṇadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvasita*.— F. Kielhorn.
- „ 139, text line 3, for *karṇpūra*, read *karṇpura*.
- „ 140, line 13, for *Ponṇi*, read *Ponṇai*.
- „ 143, footnote 1, line 2.— Dr. Fleet informs the Editor that the Kollera plates are *not* in the British Museum.
- „ 146, footnote 3, line 3, for "an inscription of Rājarāja Chōḷa, dated in the 30th year of his reign," read "an inscription of the Chōḷa king Rājādhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.— E. H.
- „ 172, line 32 f., place "Jaitanābha, l. 88" before "[Jaitē]."
- „ 173, „ 2 from below, for "Risikēsa," read "Risikēsa or Risikēśa."
- „ „ „ 1 „ „ „ „ *Risūkaśya*, read *Risūkasya*.
- „ „ „ 20, for *Siū*, read *Siū*.

- Page 178, text line 2 f., for Śaṇṇ[ā]duraṇ, read Śaṇmaduraṇ.
- „ 178, line 3 of Translation, for “a worshipper of Śāṇmâtura (Kārttikêya),” read “a servant of Śaṇmaduraṇ.”
- „ 179, line 10, for Perumânadigal, read Perumânadigal.
- „ „ footnote 2, for Ambûr, read Âmbûr.
- „ 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.
- „ „ line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rêvatî (not Rôhîṇî). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ârd୍ରâ or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ârd୍ରâ. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantî of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mêsâ. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rôhîṇî from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 p.m.—F. Kielhorn.
- „ 186, line 1 from below, for 3rd May, read 9th April.
- „ 200, footnote 1, line 2, for Kôlâbala, read Kôlâhala.
- „ 207, „ 11, for Ahavamalla, read Âhavamalla.
- „ 211, line 13, for सत्रक्षचारि read सत्रक्षचारि.
- „ 225, „ 5 from below, for “gifts (?)” read “taxes.”
- „ 233, „ 1, for वल्लभ read वल्लभः.
- „ 235, text line 57, for धमः read धुमः.
- „ 237, footnote 3, for म read मे.
- „ „ „ 12, read नैर्हततः.
- „ 243, „ 2, line 2, for Phâgalpur, read Bhâgalpur.
- „ 244, „ 8, for Mâgadhi, read Mâgadhi.
- „ 252, „ 5, line 3, read Nârâyana-pâla.
- „ 254, „ 4, „ 3. For “Compare also” to the end of the note, read :—“In Pâli the word *pâdamâlîka*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jâtaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *râja-pâdamâlîka*, *ibid.* Vol. V. p. 128, l. 18; *dovârîka-pâdamâlîka-âdayo*, *ibid.* Vol. I. p. 439, l. 3.”—F. Kielhorn.
- „ 268, text line 76, for nêya, read neya.—The same correction should be made in the Chôla dates on pp. 67, 68, 69, 72, 216.
- „ 274, text line 57, read श्रीवेङ्कटा०.
- „ „ footnote 7, read ०द्विरव.
- „ 279, line 6, for Vâruṇî, read Vâruṇî.
- „ 289, „ 11, „ withered, read are withered.
- „ 298, „ 28, „ السلطان read السلطان.
- „ 311, „ 17, „ Jâpiliya, read Jâpiliya.
- „ 312, „ 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmâl (Śrîmâla), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jôdhpur inscription of Rûpâdêvi. Mr. Jackson’s Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahârâjâdhirâja* Udayasîmhadêva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahārājakula* Châchiga or Châchigadêva; and the second of these two inscriptions mentions, in the Châhumâna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājâdhirāja* Udayasimhadêva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sâmvatasimhadêva (Sâmvatasihadêva, Sâmvatasîhadêva, or Sâmvatasimghadêva). The name of Samarasimha and that of his son Udayasimha also occur in the Jôdhpur inscription. Instead of Châchiga the Jôdhpur inscription has a name which I have read as Châva, but which possibly may be Châcha; and instead of Sâmvatasimhadêva the Jôdhpur inscription actually has Sâmyantasiimhadêva, which I have taken to stand for Sâmantasiimhadêva. I do not think that Sâmvatasimhadêva is the correct form of the name.— F. Kielhorn.

Page 322, line 1, *insert* | *after* यः.

„ 323, text line 32, *insert* | *after* विक्रमतोषितः.

„ 325, line 1 from below, *for* द्वाप्यः *read* द्वाप्यः.

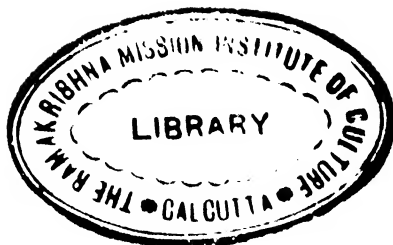
„ 326, „ „ „ „ „ महसेनी *read* महासेनी.

„ 329, footnote 2, *read* “The word *naptri* generally means.”









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